

C	ht	11	C	h
O	ff	ic	e	S

Comment Scripture <u> Php</u> There are 3 functional Paul and Timothy, servants of CHRISTOS IESOUS, levels in a church: To all the saints in CHRISTOS IESOUS who are at Philippi, with the overseers 1. Overseers [G1985, ЕПІСКОПОС, episkopos, a superintendent, overseer] and deacons: 2. Deacons (Assistants to 1.) 3. Saints (Congregation) 2 Grace to you and peace from THEOS our FATHER and KYRIOS IESOUS CHRISTOS. <u>Eph</u> 4:11-16 There are tasks related to 11And He Himself gave some as apostles [G652 $A\Pi OCTOAOC$, apostolos] and some as prophets [ΠΡΟΦΗΤΗC, prophetes] and some as evangelists [G2099, ΕΥΑΓΓΕΛΙCΤΑC, Spiritual Gifts (separate study; some gifts may have changed): euaggelistas] and some as pastors [G4165 HOIMAIN(1) poimaino, to tend as a shepherd, rule, pastor] and teachers [G1320, $\Delta I \Delta ACKAAOC$, didaskalos, instructor, 1. Apostles teacher] 12for the equipping of the saints, for the work of the ministry, for building up the body of CHRISTOS, 13until we all reach the unity of the faith and the knowledge of the SON of THEOS, to a mature man, to a measure of the maturity of the fullness of CHRISTOS, 14so that we may no longer be infants, tossed about by waves and carried about by every wind of teaching, by the trickery of people, by craftiness with reference to the scheming of deceit. 15But speaking the truth in love, we are to grow into him with reference to all things, who is the head, CHRISTOS, 16from whom the whole body, is included to a the scheming of the school by the 2. Evangelists 3. Prophets 4. Teachers et al. joined together and held together by every supporting ligament, according to the work-ina by measure of each single part, the growth of the body makes for the building up

Elders / Overseers / Shepherds (Pastors)

	ing by measure of each single part, the growth of the body makes for the building up of itself in love.	
Each church has to consist of a plura find a single pastor for one local asso	lity of elders / overseers who shepherd the flock. Nowhere in Scripture do we embly.	
	'EPISKOPOS' (Overseer), 'POIMAINO' (Shepherd / Pastor) all refer to the same reen, which show the overlapping and interchangeable use of those terms).	
Cyrene, [4] Manaen (who had been bro	re [5, five] prophets and teachers: [1] Barnabas, [2] Simeon called Niger, [3] Lucius of ought up with Herod the tetrarch), and [5] Saul. 2While they were worshiping KYRIOS and art for Me Barnabas and Saul for the work to which I have called them." 3And after they had son them and sent them off.	<u>Act</u> 13:1-3
thing under the sun: There is one, and this eye also is not satisfied with riches, is vanity, it is a sad travail. The two [arone raiseth up his companion, but woe	od reminder how a pastor can avoid burn-out:] And I have turned, and I see a vain there is not a second; even son or brother he hath not, and there is no end to all his labour! and [he saith not], 'For whom am I labouring and bereaving my soul of good?' This also better than the one, in that they have a good reward by their labour. For if they fall, the to the one who falleth and there is not a second to raise him up! Also, if two lie down, heat? And if the one strengthen himself, the two stand against him; and the three-	Ecc 4:12
face, to every city and place whither he	er these things, KYRIOS did appoint also other seventy, and sent them by twos before his himself was about to come, then said he unto them, 'The harvest indeed [is] abundant, but LIOS of the harvest, that He may put forth workmen to His harvest.	<u>Luk</u> 10:1-2
EPISKOPOS: a superintendent, an overseer G1980(a) EHICKEHTOMAI, episkeptomai: to look upon, inspect, visit, look out, select.	Be on guard for yourselves and for all the flock among which the HOLY SPIRIT has appointed you as overseers, to shepherd [G4165 HOIMAINW, poimaino, to tend as a to feed (cattle), rule, pastoring] the church of THEOS which he obtained through the blood of his own Son.	Act 20:28
G1984, EIIICKOIIH, episkope, From episkeptomai: inspection, superintendence; specially, the Christian 'episcopate', visitation. G1985, EIIICKOIIOC, episkopos, From epi (on, upon) and skopos (watchman): a superintendent i.e. Christian officer in	The saying is trustworthy: If anyone aspires overseership, he desires a noble task. 2Therefore the overseer must be above reproach, the husband of one wife, soberminded, self-controlled, respectable, hospitable, able to teach, 3not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4He must manage his own household well, with all dignity keeping his children submissive, 5for if someone does not know how to manage his own household, how will he care for THEOS' church? 6He must not be a recent convert, or he may become puffed up with conceit and fall into the	1 <u>Tim</u> 3:1-7

G1980(a) EΠΙCKΕΠΤΟΜΑΙ, episkeptomai: to look upon, inspect, visit, look out, select	through the blood of his ow
G1984, EIIICKOIIH, episkope, From episkeptomai: inspection, superintendence; specially, the Christian 'episcopate', visitation. G1985, EIIICKOIIOC, episkopos, From epi (on, upon) and skopos (watchman): a superintendent, i.e. Christian officer in genitive case charge of a (or the) church (literally or figuratively), overseer.	The saying is trustworthy: I 2Therefore the overseer mu minded, self-controlled, res violent but gentle, not quar household well, with all dig not know how to manage h must not be a recent conver condemnation of the devil. he may not fall into disgrad
	For an overseer, as THEOS' or quick-tempered or a dru of good, self-controlled, up worthy word as taught, so t and also to rebuke those wh
PRESBUTEROS: an elder	Paul and Barnabas appoint fasting as they entrusted th
G4245 IIPECBYTEPOC, presbuteros: an elder, aged person G4850 CYMIIPECBYTEPOC, sumpresbuteros: a fellow elder (sum / sun = fellow; compare also sundoulos = fellow slave)	And after engaging these malong with some other belief about this question. [] 40 church and apostles and electronical through them. 5But some becaused "The Gentiles must be clared"

skope, From epis- perintendence; episcopate', skopos, From os (watchman): pristian officer in officer in officer in officer in	2Therefore the overseer must be above reproach, the husband of one wife, soberminded, self-controlled, respectable, hospitable, able to teach, 3not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4He must manage his own household well, with all dignity keeping his children submissive, 5for if someone does not know how to manage his own household, how will he care for THEOS' church? 6He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.	3:1-7
	For an overseer, as THEOS' steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trust-worthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.	<u>Tit</u> 1:7-9
elder	Paul and Barnabas appointed elders [plural] for them in each church, praying and fasting as they entrusted them to KYRIOS, in whom they had believed.	<u>Act</u> 14:23
resbuteros: OC, w elder npare also e)	And after engaging these men in sharp debate, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. [] 40n their arrival in Jerusalem, they were welcomed by the church and apostles and elders, to whom they reported all that THEOS had done through them. 5But some believers from the party of the Pharisees stood up and declared, "The Gentiles must be circumcised and required to obey the law of Moses." 6So the apostles and elders met to look into this matter. [] 22Then the apostles and elders, with the whole church, decided to select men from among them to send to Antioch with Paul and Barnabas. They chose Judas called Barsabbas and Silas, two leaders among the brothers, 23 and sent them with this letter: The apostles and the elders, your brothers, To the brothers among the Gentiles in Antioch, Syria, and Cilicia: Greetings.	Act 15:2-2
	As they went from town to town, they delivered the decisions [Jerusalem Assembly] handed down by the apostles and elders in Jerusalem for the people to obey.	<u>Act</u> 16:4
	From Miletus, Paul sent to Ephesus for the <mark>elders</mark> of the church.	Act 20::
	When we arrived in Jerusalem, the brothers welcomed us joyfully. The next day Paul went in with us to see James, and all the elders were present. 19Paul greeted them and recounted one by one the things that THEOS had done among the Gentiles through his ministry.	<u>Act</u> 21:18
	Elders who lead effectively are worthy of double honor, especially those who work hard at preaching and teaching. 18For the Scripture says, "Do not muzzle an ox while it is treading out the grain," and, "The worker is worthy of his wages." 19Do not entertain an accusation against an elder, except on the testimony of two or three witnesses.	1Tim 5:17-1
	appoint elders in every town, as I directed you. 6An elder must be blameless, the husband of but one wife, having children who are believers and who are not open to accusation of indiscretion or insubordination. 7As THEOS' steward, an overseer [G1984, EПІСКОПН, episkope, superintendence] must be above reproach	Tit 1:5-7
	Is any one of you sick? He should call the elders [plural] of the church to pray over him and anoint him with oil in the name of KYRIOS.	Jam 5:14
	So I exhort the elders [G4245] among you, as a fellow elder [G4850] and a witness	<u>1Pet</u>

	of the sufferings of CHRISTOS, as well as a partaker in the glory that is going to be revealed: 2 shepherd the flock of THEOS that is among you, exercising oversight, not under compulsion, but willingly	رسلنان
POIMAINO: a shepherd G4165 HOIMAIN(D), poimaino: to	IESOUS asked a second time, "Simon son of John, do you love Me?" "Yes, KYRIOS," he answered, "You know I love You." IESOUS told him, " <mark>Shepherd</mark> My sheep."	<u>Joh</u> 21:16-
shepherd, rule, pastor G4166, IIOIMHN, poimen, a shep- herd, feeder, protector, and ruler of a flock of men.	17IESOUS asked a third time, "Simon son of John, do you love Me?" Peter was deeply hurt that IESOUS had asked him a third time, "Do you love Me?" "KYRIOS, You know all things," he replied. "You know I love You." IESOUS said to him, "Feed My sheep.	
	Be on guard for yourselves and for all the flock among which the HOLY SPIRIT has appointed you as overseers, to shepherd the church of THEOS which he obtained through the blood of his own SON.	<u>Act</u> 20:28
	And it was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12to equip the saints for works of ministry and to build up the body of CHRISTOS, 13until we all reach unity in the faith and in the knowledge of the SON of THEOS, as we mature to the full measure of the stature of CHRISTOS.	<u>Eph</u> 4:11
	So I exhort the [G4245 HPECBYTEPOC, presbuteros: an elder] among you, as a [G4850 CYMHPECBYTEPOC, sumpresbuteros: a fellow elder] and a witness of the sufferings of CHRISTOS, as well as a partaker in the glory that is going to	1Pet 5:1-5

the humble.'

be revealed: 2 shepherd the flock of THEOS that is among you, exercising oversight, not under compulsion, but willingly, as THEOS would have you; not for shameful gain, but eagerly; 3 not domineering over those in your charge, but being examples to the flock. 4 And when the chief Shepherd appears, you will receive the unfading crown of glory. 5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "THEOS opposes the proud but gives grace to



		2 · Deacons / Ministers / Servants	
	Comment	Scripture	
	DIAKONEO: a minister	And He touched her hand and the fever left her. And she was animated and was	<u>Mat</u>
2. Deacons /	G1247, ΔΙΑΚΟΝΕϢ, diakoneo: to serve, minister (unto), attendant, patron.	serving Him. It shall not be this way among you. Instead, whoever wants to become great among	<u>8:15</u> <u>Mat</u> 20:26
Ministers / Servants	G1248, ΔΙΑΚΟΝΙΑ, diakonia: attendance, office, service, ministry, ministering.	you must be your servant just as the SON of man did not come to be served, but to serve, and to give His life as a ransom for many."	<u>Mat</u> 20:28
	G1249, ΔΙΑΚΟΝΟC, diakonos: a servant, minister, administrator.	And they too will reply, 'KYRIOS, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?'	<u>Mat</u> 25:44
		and He was there for forty days, being tempted by Satan. He was with the wild animals, and the angels ministered to Him.	<u>Mar</u> 1:13
		In those days when the disciples were increasing in number, the Grecian Jews among them began to grumble against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.	Act 6:1
		So the disciples, each according to his ability, decided to send relief to the brothers living in Judea. He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed for a time in the province of Asia.	Act 11:29 Act 19:22
		For [secular] rulers are not a terror to good conduct, but to bad. Do you want to be unafraid of the one in authority? Then do what is right, and you will have his approval. 4For he is THEOS' servant for your good. But if you do wrong, be afraid, for he does not carry the sword in vain. He is THEOS' servant, an agent of retribution to the wrongdoer.	<u>Rom</u> 13:3-4
		What then is Apollos? What is Paul? Servants through whom you believed, as KYRIOS assigned to each. I planted, Apollos watered, but THEOS gave the growth. So neither he who plants nor he who waters is anything, but only THEOS who gives the growth. He who plants and he who waters are one, and each will receive his wages according to	<u>1Cor</u> 3:5-9
		his labor. For we are THEOS' fellow workers. You are THEOS' field, THEOS' building. We put no obstacle in anyone's way, so that no fault may be found with our ministry, 4but as servants of THEOS we commend ourselves in every way: by great endurance, in afflictions, hardships, calamities, 5beatings, imprisonments, riots, labors, sleepless nights, hunger; 6by purity, knowledge, patience, kindness, the HOLY SPIRIT, genuine love; 7by truthful speech, and the power of THEOS; with the weapons of righteousness for the right hand and for the left; 8through honor and dishonor, through slander and praise. We are treated as impostors, and yet are true; 9as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; 10as sorrowful, yet always	<u>2Cor</u> 6:3-10
		rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything. More than that, this brother was chosen by the churches to accompany us with the offering - the gracious gift we administer to honor KYRIOS Himself and to show our eagerness to help. We hope to avoid any criticism of the way we administer this generous gift.	<u>2Cor</u> 8:19-20
		As good stewards of the manifold grace of THEOS, each of you should use whatever gift he has received to serve one another. 11If anyone speaks, he should speak as one conveying the words of THEOS. If anyone serves, he should serve with the strength THEOS provides, so that in all things THEOS may be glorified through IESOUS CHRISTOS, to whom be the glory and the power forever and ever. Amen.	1 <u>Pet</u> 4:10-11
Women As	Women are not allowed to serve as assistants, who naturally don't tea	s elders / pastors / overseers, but are absolutely essential to serve as deacons / patrons / ach or exercise authority, but are highly regarded in their specific roles as patrons.	
Deacons & Prophets But Not As Elders!	A woman ought not to teach.	"Let a woman learn quietly with all submissiveness. 12I do not permit a woman to teach [G1321, Δ1ΔACKW, didasko, to teach] or to exercise authority over a man [G435 ANHP aner; a man, fellow, husband, sir]; rather, she is to remain quiet. 13For Adam was formed first, then Eve; 14and Adam was not deceived, but the woman was deceived and became a transgressor. 15Yet she will be saved through childbearing – if they continue in faith and love and holiness, with self-control."	1Tim 2:11-15
	But 1Timothy 3 adds verse 11, where the requirements for women in this role are addressed. When we look at the first verses of 1Timothy 3, we notice the absence of such a verse in the description of an elder. This is the often overlooked key for differentiating between male / female deacons, and male only elders. The wording 'the husband of one woman' does occur in both descriptions, but does not exclude women from being deacons because of the specific mention in verse 11.	"The saying is trustworthy: If anyone aspires to the office of overseer [G1984 EIII-CKOIIH, epi-skope, superintendence, elder, inspection, oversight], he desires a noble task. 2Therefore an overseer must be above reproach, the husband of one woman, sober-minded, self-controlled, respectable, hospitable, able to teach, 3not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4He must manage his own household well, with all dignity keeping his children submissive, 5for if someone does not know how to manage his own household, how will he care for THEOS' church? [] 8 Deacons [G1249 AIAKONOC, an attendant, a waiter, deacon, minister, servant] likewise must be dignified, not double-tongued, not addicted to much wine, not greedy for dishonest gain. 9They must hold the mystery of the faith with a clear conscience. 10 And let them also be tested first; then let them serve as deacons if they prove themselves blameless. 11 Women [not 'wives' in this case, G1135 FYNH, gune] likewise must be dignified, not slanderers, but sober-minded, faithful in all things. [very often overlooked: this verse is not included in the description of an overseer between verses 1 and 2, but in the description of a deacon only.] 12 Let deacons each be the husband of one woman [or wife, G1135 FYNH, gune], managing their children and their own households well. 13For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in CHRISTOS IESOUS. 14I hope to come to you soon, but I am writing these things to you so that, 15if I delay, you may know how one ought to behave in the household of THEOS, which is the church of the living THEOS"	1Tim 3:1-15
	The following verses clearly affirm female deacons:	And warm were there, watching from a distance. They had followed IESOUS from Galilee to minute [G1247, \Delta IAKONEW, diakoneo] to Him. Joanna the wife of Herod's household manager Chuza, Susanna, and many others. These women were minute [G1247, \Delta IAKONEW, diakoneo] to them out of their	Mat 27:55 <u>Luk</u> 8:3
	There are servants of satan, and there are servants of CHRISTOS. The following verses further affirm female prophetesses:	"I commend to you our sister Phoebe, a of the church at Cenchreae, 2that you may welcome her in KYRIOS in a way worthy of the saints, and help her in whatever she may need from you, for she has been a of many and of myself as well. 3Greet Prisca and Aquila, my fellow workers in CHRISTOS IESOUS, 4who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to CHRISTOS in Asia. 6Greet Mary, who has worked hard for you. 7Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in CHRISTOS before me. 8Greet Ampliatus, my beloved in KYRIOS. 9Greet Urbanus, our fellow worker in CHRISTOS, and my beloved Stachys. 10Greet Apelles, who is approved in CHRISTOS. Greet those who belong to the family of Aristobulus. 11Greet my kinsman Herodion. Greet those in KYRIOS who belong to the family of Narcissus. 12Greet those workers in KYRIOS, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in KYRIOS. 313Greet Rufus, chosen in KYRIOS, also his mother, who has been a mother to me as well. 14Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16Greet one another with a holy kiss. All the churches of CHRISTOS greet you. So it is no surprise if his servants [G1249 AIAKONOC an attendant, a waiter, deacon, minister, servant], also, disquise themselves as servants of righteousness. Their end will correspond to their deeds. Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her with tambourines and dancing. Now Deborah, a prophetess, the wife of Shallum son of Tikvah, the son of Harhas, the keeper of the wardrobe. She lived in Jerusalem, in the Second District. So Hilkiah and those the king had designated went and spo	2Cor 11:15 Exo 15:20 Idg 4:4 2Kin 22:14
		lived in Jerusalem, in the Second District. And I had relations with the prophetess, and she conceived and gave birth to a son. KYRIOS said to me, "Name him Maher-shalal-hash-baz.	Isa <u>8:1-4</u>

Inter-
polation
1Cor 14:33-34

As seen in Mat 5:27-28, the word

famous verse of 1Cor 14:33-34

Most translations of the

ΓΥΝΑΙΚΑ does rather refer to a wife. This is especially made clear by the addition of 'husbands' in the next verse. The word behind 'silent' (G4601 CIFATOCAN, sigatosan) can according to Strong's dictionary be translated as to 'hold peace'. This is also the only reasonable translation in the context of this verse.

read:

But those verses are possibly

The proper translation should

to the biblical text, as explained in detail in this article [#1] and in this more detailed comment [#2]

interpolated and are not original

based on the research through scholars such as Gordon D. Fee, Philip B. Payne [#3], Straatman, Fitzer, Barrett, and The entire context of the paragraph is

about prophecy, and we have seen above that women are not only allowed, but ac-KYRIOS truly speaks through one of them; but no women as teachers, elders or pastors!).

women who would audibly argue with

their husbands.

tually instructed to prophecy (whenever Possibly some of the early church fathers (Bishop Victor?) found it useful to insert this into the Bible, in order to have order in the incharge of the control of the cont in their churches and to silence those

He had four unmarried daughters who prophesied.

and day, fasting and praying.

If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church."

For they are not permitted to speak, but should be in submission, as the Law also says.

There was also a prophetess named Anna, the daughter of Phanuel, of the tribe of

"As in all the churches of the saints, the women should keep silent in the church

Asher, who was well along in years. She had been married for seven years, and then was a widow to the age of eighty-four. She never left the temple, but worshiped night

The ['Your' in some manuscripts] wives must hold peace in the churches. For it is not permitted to them to speak [could also mean to shout or to utter / argue, most probably to speak in an argumentative way with their husband] but to be subject [to their husbands] as the law also says. ²⁹ Let two or three prophets speak instead, and allow the rest to judge the meaning of what they're

30 Then if someone else has a revelation while he's sitting there, the first one should [yield to him]. 31 This way, when each of them prophesy in turns, everyone can learn and be encouraged.

³² For the <u>breaths</u> of the prophets should be controlled by the prophets [themselves], ³³ because God doesn't send us confusion, [He sends] peace, as in all the congregations of Holy Ones.

³⁴ The women should remain silent in the congregation... They shouldn't be allowed to speak out. Rather (as the Law says), they should be submissive. 35 And if they wish to know something, let

them ask their men [when they get] home; for it's disgraceful for a woman to speak out in a congregation. [likely spurious] DOES NOT FIT INTO THE CONTEXT AND INTERRUPTS THE TEXT ³⁶ Or [do you think that] the Word of God is coming from just you, and that you're the only one who

understands it? ³⁷ Well, if someone thinks he's a prophet and that he's under the influence of [God's] Spirit, then he

³⁸ However, if there are those who choose to be ignorant, let them remain ignorant.

should agree with these things that I'm writing to you, because these are the Lord's commandments!

³⁹ My brothers, keep on zealously seeking the [gift of] prophesying, but don't forbid the speaking in tongues. 40 Just make sure that everything is conducted in a tasteful and orderly way.

Vat., and <u>ıĆor</u> 14.34-5

<u>Luk</u> 2:36-37

Act 21:9

14:33-34

Spurious

texts: 1 Cor

14:33-35

[2] Stack-

<u>exchange</u>

Fuldensis,

Sigla for

<u>Variants in</u>

3. Disciples / Saints



Comment	Scripture	
When formulating plans or making a decision, the elders, along with other spiritual men, ought to come before KYRIOS in prayer until the HOLY SPIRIT	Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch), and Saul. 2While they were worshiping KYRIOS and fasting, the HOLY SPIRIT said, "Set apart for Me Barnabas and Saul for the work to which I have called them." 3And after they had fasted and prayed, they laid their hands on them and sent them off.	<u>Act</u> 13:1-3
speaks and brings them to a consensus.	And after engaging these men in sharp debate, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. [] 6So the apostles and elders met to look into this matter. [] 22Then the apostles and elders, with the whole church, decided to select men from among them to send to Antioch with Paul and Barnabas.	<u>Act</u> 15:2-23
EKKLESIA: the church G1577, EKKAHCIA, ekklesia: an assembly, a (religious) congregation, the church,	and when he found him, he brought him back to Antioch. So for a full year they met together with the church and taught large numbers of people. The disciples were first called Christians at Antioch.	<u>Act</u> 11:26
the whole body of Christian believers. • see also the study 'Church History'	When they arrived, they gathered the church together and reported all that THEOS had done through them, and how He had opened the door of faith to the Gentiles.	<u>Act</u> 14:27 1Cor
	And in the church THEOS has appointed first of all apostles, second prophets, third teachers, then workers of miracles, and those with gifts of healing, helping, administration, and various tongues.	<u>12:28</u>
PISTOS: believers G3101, IIICTOC, mathetes: trustworthy, faithful, believing.	Let no one despise your youth, but set an example for the believers in speech, in conduct, in love, in faith, in purity.	<u>1Tim</u> 4:12
ADELPHOS: brethren G80, ΑΔΕΛΦΟC, adelphos: a brother, member of the same religious community, especially a fellow-Christian.	So the Twelve summoned all the disciples and said, "It is unacceptable for us to neglect the word of THEOS in order to wait on tables. 3Therefore, brothers, select from among you seven men confirmed to be full of the SPIRIT and Wisdom. We will appoint this responsibility to them 4 and will devote ourselves to prayer and to the ministry of the word." 5This proposal pleased the whole group. They chose Stephen, a man full of faith and of the HOLY SPIRIT, as well as Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. 6They presented these seven to the apostles, who prayed and laid their hands on them.	Act 6:2-6
	The next day he came upon two Israelites who were fighting, and he tried to re-concile them, saying, 'Men, you are brothers. Why are you mistreating each other?'	<u>Act</u> 7:26
	The apostles and brothers throughout Judea soon heard that the Gentiles also had received the word of THEOS.	Act 11:1
	Sent on their way by the church, they passed through Phoenicia and Samaria, re-counting the conversion of the Gentiles and bringing great joy to all the brothers.	<u>Act</u> 15:3
	But now I am writing you not to associate with anyone who claims to be a brother but is sexually immoral or greedy, an idolater or a verbal abuser, a drunkard or a swindler. With such a man do not even eat.	1Cor 5:11
	I charge you before KYRIOS to have this letter read to all the brothers. Yet do not regard him as an enemy, but warn him as a brother.	1The 5:27 2The 3:15
	For both the One who sanctifies and those who are sanctified are of the same family. So IESOUS is not ashamed to call them brothers.	<u>Heb</u> 2:11
	Therefore, holy brothers, who share in the heavenly calling, set your focus on IESOUS, the APOSTLE and HIGH PRIEST whom we confess. Consider it pure joy, my brothers, when you encounter trials of many kinds	<u>Heb</u> 3:1 <u>Jam 1:2</u>
NEOPHUTOS: recent converts G3504, NEOΦYTOC, neophutos: (lit: newly-planted), newly converted to Christianity, recent convert.	This is a trustworthy saying: If anyone aspires to be an overseer [] 6He must not be a recent convert, or he may become conceited and fall under the same condemnation as the devil.	1Tim 3:6
PROSELYTON: converts G4339, FIPOCHAYTOC, proselutos: (lit: that has come to), a proselyte, that is a non-Jew, who has been circumcised and has adopted the Jews' religion.	rather refers to converts to Judaism only (Mat 23:15, Act 2:10, Act 6:5, Act 13:43)	
METHETES: disciples G3101, MA@HTHC, mathetes: a learner,	A disciple is not above the teacher, nor a slave above his master. In those days when the disciples were increasing in number, the Grecian Jews among	<u>Mat</u> 10:24 <u>Act</u>
disciple, pupil.	them began to grumble against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. [] So the word of THEOS continued to spread. The number of disciples in Jerusalem grew rapidly, and a great number of priests became obedient to the faith. The disciples were first called Christians at Antioch. While Apollos was at Corinth, Paul passed through the interior and came to Ephesus. There he found some disciples and asked them, "Did you receive the HOLY SPIRIT	6:1-7 Act 11:26 Act 19:1-2
	We sought out the disciples in Tyre and stayed with them seven days. Through the SPIRIT they kept telling Paul not to go up to Jerusalem.	<u>Act</u> 21:4
SUNERGOS: fellow workers	Greet Prisca and Aquila, my fellow workers in CHRISTOS IESOUS Timothy, my fellow worker, sends you greetings, as do Lucius, Jason, and Sosipater,	<u>Rom 16:3</u> <u>Rom</u>
G4904, CYNEPFOC, sunergos: a fellow worker, associate, helper.	my fellow countrymen. But I thought it necessary to send back to you Epaphroditus, my brother, fellow worker,	16:21 Php 2:25
HAGIOS: saints	and fellow soldier, who is also your messenger and minister to my needs. tombs broke open, and the bodies of many saints who had fallen asleep were raised.	Mat 27:52
G40, AFIOC, hagios: set apart by (or for) THEOS, holy, sacred.	Herod feared John and protected him, knowing that he was a righteous and holy man. When he heard John's words, he was greatly perplexed But Ananias answered, "KYRIOS, many people have told me about this man and all	<u>Mar</u> 6:20 <u>Act</u>
	the harm he has done to Your saints in Jerusalem. She opened her eyes, and seeing Peter, she sat up. 41Peter took her by the hand and	9:13 <u>Act</u>
	helped her up. Then he called the saints and widows and presented her to them alive. With authority from the chief priests I put many of the saints in prison And He who coarches our hearts knows the mind of the SDIDIT, heary so the SDIDIT.	9:40-41 Act 26:10 Rom
	And He who searches our hearts knows the mind of the SPIRIT, because the SPIRIT intercedes for the saints according to the will of THEOS. Share with the saints who are in need. Practice hospitality.	8:27 Rom 12:13
	Now, however, I am on my way to Jerusalem to serve the saints there. Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.	Rom 15:25 Rom 16:15
	To the church of THEOS in Corinth, to those sanctified in CHRISTOS IESOUS and called to be holy, together with all those everywhere who call on the name of our KYRIOS IESOUS CHRISTOS, their KYRIOS and ours	<u>1Cor</u> 1:2
	Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?	<u>1Cor</u> <u>6:2</u>
	Here is a call for the perseverance of the saints who keep the commandments of THEOS and the faith of IESOUS. Functions Related to Spiritual Gifts	<u>Rev</u> 14:12
G652, ANOCTOAOC, apostolos: a messenger, one sent on a mission, an apostle.	ranctions Related to Spiritual Gifts' ▶ see study 'Spiritual Gifts'	
G2099, EYAFTEAICTAC, euaggelistas: an evangelist, a bringer of good news.	► see study 'Spiritual Gifts'	<u>Spiritual</u> <u>Gifts</u>
G1320, ΔΙΔΑCΚΑΛΟC, didaskalos: instructor, teacher.	► see study 'Spiritual Gifts'	

