



Introduction

Prologue

The organization of the church was very simple in the first centuries after CHRISTOS' First Coming. It largely followed the biblical example with precisely two offices.

Then we read sometime after 140 AD the letters bearing the name of Ignatius, which for the first time proposed the unbiblical 'bishop' office in the place of CHRISTOS, explicitly in addition to the **Presbyters and the Deacons**. But it would take another ~200 years before the Gothic Bible translated the one word 'APXIEPEYC' (High / Chief priest) in 7 different variants, thus facilitating the creation of a whole plethora of new offices. Not coincidentally its translator Wulfila, was a Roman Catholic 'Confessor of the Faith' and 'Pontifex and Primas', and also not coincidentally we saw in the exact time around 366 AD the first Pope of the See of Rome conveniently appropriating the new title of a 'Bishop', while further creating a whole new plethora of church offices and blurring the distinctions between the biblical offices.

Since then, little has changed. What were originally 2 offices with only CHRISTOS above them, has since then changed to at least **nine offices in the Roman Catholic church**, to more than **14 offices in the Mormon church**, and has culminated in more than **22 offices in the early Pentecostal church with their 'Apostles'**, namely the Catholic Apostolic church.

And even those churches that continue to adhere to only the two biblical offices are affected by enormous confusion. In many, if not most countries, the concept of a single-pastorate has taken over the churches, especially after churches adapted to the world and began **sending their future pastors to fee-based universities instead of discipling them according to the biblical pattern**. This, in turn, required salaries to offset the unbiblical debt. While the Bible showed us the example of the weight of the pastorate being laid on several shoulders, this has led to a situation in many churches today where the very same pastor preaches week after week and year after year, where there are elders who never preach at all, and where the senior pastor quickly suffers from stress and exhaustion. If we would only follow the biblical example as briefly laid out in the following study, we could avoid many problems.

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Church Offices

There are 3 functional levels in a church:

1. Presbyters
2. Deacons (Assistants to 1.)
3. Congregation (Saints)

There are tasks related to Spiritual Gifts (separate study; some gifts may have changed):

1. Apostleship (not anymore the office of eye-witnesses)
2. Evangelists
3. Prophets
4. Teachers
- et al.

Paul and Timothy, servants of CHRISTOS IESOUS,

To all the saints in CHRISTOS IESOUS who are at Philippi, with the overseers [G1985, ΕΠΙΚΟΠΙΟC, episkopos, a superintendent, overseer] and deacons:

Grace to you and peace from THEOS our FATHER and KYRIOS IESOUS CHRISTOS.

And He Himself gave some as apostles [G652 ΑΠΟΣΤΟΛΟC, apostolos] and some as prophets [ΠΡΟΦΗΤΗC, prophetes] and some as evangelists [G2099, ΕΥΑΓΓΕΛΙCTAC, euaggelistas] and some as pastors [G4165 ΠΟΙΜΑΝΩC, poimaino, to tend as a shepherd, rule, pastor] and teachers [G1320, ΔΙΔΑΣΚΑΛΟC, didaskalos, instructor, teacher] for the equipping of the saints, for the work of the ministry, for building up the body of CHRISTOS, until 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, so 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. But speaking the truth in love, we are to grow into him with reference to all things, who is the head, CHRISTOS, from whom the whole body,

Php 1:1-2

Eph 4:11-16



Comment

Scripture

1.
Elders /
Overseers /
Shepherds
(Pastors)

Each church has to consist of a **plurality** of elders / overseers who shepherd the flock. Nowhere in Scripture do we find a **single pastor** for one local assembly. The words 'PRESBUTEROS' (Elder), 'EPISKOPOS' (Overseer), 'POIMAINO' (Shepherd / Pastor) all refer to the same office (see the passages **marked in green**, which show the overlapping and interchangeable use of those terms).

Now in the **church at Antioch** there were [5, five] prophets and teachers: [1] Barnabas, [2] Simeon called Niger, [3] Lucius of Cyrene, [4] Manaen (who had been brought up with Herod the tetrarch), and [5] 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.

Act 13:1-3

[General & vague reference, but a good reminder how a pastor can avoid burn-out:] And I have turned, and I see a vain thing under the sun: There is one, and there is not a second; even son or brother he hath not, and there is no end to all his labour! His eye also is not satisfied with riches, and [he saith not], For whom am I labouring and bereaving my soul of good? This also is vanity, it is a sad travail. The two [are] better than the one, in that they have a good reward by their labour. For if they fall, the one raiseth up his companion, but woe to the one who falleth and there is not a second to raise him up! Also, if two lie down, then they have heat, but how hath one heat? And if the one strengthen himself, the two stand against him; and the three-fold cord is not hastily broken.

Ecc 4:12

[General & vague reference:] And after these things, KYRIOS did appoint also other seventy, and sent them by **twos** before his face, to every city and place whither he himself was about to come, then said he unto them, 'The harvest indeed [is] abundant, but the workmen few; beseech ye then KYRIOS of the harvest, that He may put forth workmen to His harvest.'

Luk 10:2

EPISKOPOS: a superintendent, an **overseer**

Be on guard for yourselves and for all the flock among which the HOLY SPIRIT has appointed you as **overseers**, to shepherd [G4165 ΠΟΙΜΑΝΩ, poimaino, to tend as a **shepherd**, to feed (cattle), rule, pastoring] the church of THEOS which he obtained through the blood of his own Son.

Act 20:28

G1980(a) ΕΠΙΚΕΠΤΟΜΑΙ, episkeptomai: to look upon, inspect, visit, look out, select.

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, 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? 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.

1Tim 3:1-7

G1984, ΕΠΙΚΟΠΗ, episkepse, From episkeptomai: inspection, **superintendence**; specially, the Christian 'episcopate', visitation.

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 trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

Tit 1:7-9

G1985, ΕΠΙΚΟΠΗ, 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**.

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.

Act 14:23

ΕΠΙ + ΚΟΗΟΣ

epi + skopos

over + seer / guard / scout / patrol / vigil

G4245 ΠΡΕΒΥΤΕΠΟC, presbuteros: an **elder**, aged person

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. [...] 4On 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."

Act 15:2-23

G4850 CYΜΙΠΕCΤEPOC, sumpresbuteros: a **fellow elder** (sum / sun = fellow; compare also sundoulos = fellow slave)

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, 23and sent them with this letter: The apostles and the **elders**, your brothers, To the brothers among the Gentiles in Antioch, Syria, and Cilicia: Greetings.

1Pet 5:1-5

PRESBUTEROS: an elder

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.

Act 16:4

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From Miletus, Paul sent to Ephesus for the **elders** of the church.

Act 20:17

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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.

Act 21:18

17IESOUS asked a second time, "Simon son of John, do you love Me?" "Yes, KYRIOS," he answered, "You know I love You."

1Tim 5:17-19

17IESOUS told him, "Shepherd My sheep."

17IESOUS asked a third time, "Simon son of John, do you love Me?"

Tit 1:5-7

Peter was deeply hurt that IESOUS had asked him a third time, "Do you love Me?"

Jam 5:14

"KYRIOS, You know all things," he replied. "You know I love You."

1Pet 5:1-5

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.

Act 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.

Eph 4:11

So I exhort the **elders** [G4245 ΠΡΕΒΥΤΕΠΟC, presbuteros: an elder] among you, as a **fellow elder** [G4850 CYΜΙΠΕCΤEPOC, sumpresbuteros: a fellow elder] and a witness 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, 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.

1Pet 5:1-5

4 And when the chief Shepherd appears, you will receive the unfading crown of glory.

1Pet 5:1-5

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 the humble."

Joh 1:16-17

POIMAINO: a shepherd

IESOUS asked a second time, "Simon son of John, do you love Me?"

Num 1:18

G4165 ΠΟΙΜΑΝΩ, poimaino: to **shepherd**, rule, pastor

"Yes, KYRIOS," he answered, "You know I love You."

G4166, ΠΟΙΜΗΝ, poimen, a **shepherd**, feeder, protector, and ruler of a flock of men.

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Exo 18:11

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1Pet 5:1-5

6 Husband of a wife.

1Pet 5:1-5

7 Having faithful and obedient children.

1Pet 5:1-5

8 Having raised those children (probably age 20), and whose character and faith are proven, if this requirement would not be

1Pet



Scripture

Comment

2.
Deacons /
Ministers /
Servants

DIAKONEO: a minister	<i>And He touched her hand and the fever left her. And she was animated and was serving Him.</i>	Mat 8:15
G1247, ΔΙΑΚΟΝΕΩ, diakoneo: to serve, minister (unto), attendant, patron.	<i>Thus it will not be among you, but whoever might desire among you to be great, will be your servant. And whoever might desire among you to be first, will be your slave, even as the SON of man did not come to be served, but to serve and to give His soul as ransom for many."</i>	Mat 20:26-28
G1248, ΔΙΑΚΟΝΙΑ, diakonia: attendance, office, service, ministry, ministering.	<i>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?'</i>	Mat 25:44
G1249, ΔΙΑΚΟΝΟC, diakonos: a servant, minister, administrator.	<i>... and He was there for forty days, being tempted by Satan. He was with the wild animals, and the angels ministered to Him.</i>	Mar 1:13
	<i>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.</i>	Act 6:1
	<i>So the disciples, each according to his ability, decided to send relief to the brothers living in Judea.</i>	Act 11:29
	<i>He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed for a time in the province of Asia.</i>	Act 19:22
	<i>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. For 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.</i>	Rom 13:3-4
	<i>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 his labor. For we are THEOS' fellow workers. You are THEOS' field, THEOS' building.</i>	1Cor 3:5-9
	<i>We put no obstacle in anyone's way, so that no fault may be found with our ministry, 4but as servants of THEOS we command 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 rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.</i>	2Cor 6:3-10
	<i>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.</i>	2Cor 8:19-20
	<i>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.</i>	1Pet 4:10-11

Women As
Deacons &
Prophets

But Not As
Elders!

Women are not allowed to serve as elders / pastors / overseers, but are absolutely essential to serve as deacons / patrons / assistants, who naturally don't teach or exercise authority, but are highly regarded in their specific roles as patrons.		
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A woman ought not to teach.	<i>"Let a woman learn quietly with all submissiveness. 12I do not permit a woman to teach [G1321, ΔΙΑΔΙΚΤΩ, 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."</i>	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.	<i>"The saying is trustworthy: If anyone aspires to the office of overseer [G1984 ΕΠΙ- ΚΤΟΙΗ, epi-scope, 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? [...]</i>	1Tim 3:1-15

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.	<i>8 Deacons [G1249 ΔΙΑΚΟΝΟC, 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. 10And let them also be tested first; then let them serve as deacons if they prove themselves blameless.</i>	1Tim 3:1-15
The following verses clearly affirm female deacons:	<i>11Women [not 'wives' in this case, G1135 ΓΥΝΗ, 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!]</i>	1Tim 3:1-15

	<i>12Let deacons each be the husband of one woman [or wife, G1135 ΓΥΝΗ, 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 ..."</i>	1Tim 3:1-15
The following verses further affirm female prophetesses:	<i>14And many women were there, watching from a distance. They had followed IESOUS from Galilee to minister [G1247, ΔΙΑΚΟΝΕΩ, diakoneo] to Him.</i>	Mat 27:55

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	<i>15Joanna the wife of Herod's household manager Chuza, Susanna, and many others. These women were ministering [G1247, ΔΙΑΚΟΝΕΩ, diakoneo] to them out of their own means.</i>	Luk 8:3

There are servants of satan, and there are servants of CHRISTOS.	<i>"I commend to you our sister Phoebe, a servant [G1249 ΔΙΑΚΟΝΟC, an attendant, a waiter, deacon, minister, servant] 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 patron [G4368, ΙΠΟΚΡΑΤΙC, prostatis, patroness, assistant, succor, supporter] of many and of myself as well.</i>	Rom 16:1-16
The following verses further affirm female prophetesses:	<i>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.</i>	Rom 16:1-16

	<i>5Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to CHRISTOS in Asia.</i>	1Cor 16:1-16
	<i>6Greet Mary, who has worked hard for you.</i>	1Cor 16:1-16

	<i>7Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in CHRISTOS before me.</i>	1Cor 16:1-16
	<i>8Greet Ampliatus, my beloved in KYRIOS.</i>	1Cor 16:1-16

	<i>9Greet Urbanus, our fellow worker in CHRISTOS, and my beloved Stachys.</i>	1Cor 16:1-16
	<i>10Greet Apelles, who is approved in CHRISTOS.</i>	1Cor 16:1-16

	<i>Greet those who belong to the family of Aristobulus.</i>	1Cor 16:1-16
	<i>11Greet my kinsman Herodion.</i>	1Cor 16:1-16

	<i>Greet those in KYRIOS who belong to the family of Narcissus.</i>	1Cor 16:1-16
	<i>12Greet those workers in KYRIOS, Tryphaena and Tryphosa.</i>	1Cor 16:1-16

	<i>Greet the beloved Persis, who has worked hard in KYRIOS.</i>	1Cor 16:1-16
	<i>13Greet Rufus, chosen in KYRIOS; also his mother, who has been a mother to me as well.</i>	1Cor 16:1-16

	<i>14Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.</i>	1Cor 16:1-16
	<i>15Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.</i>	1Cor 16:1-16

	<i>16Greet one another with a holy kiss. All the churches of CHRISTOS greet you.</i>	1Cor 16:1-16
	<i>So it is no surprise if his servants [G1249 ΔΙΑΚΟΝΟC an attendant, a waiter, deacon, minister, servant], also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.</i>	1Cor 16:1-16

	<i>17Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her with tambourines and dancing.</i>	Exo 15:20
	<i>18Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.</i>	Exo 15:20

	<i>19So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went and spoke to Hulda the prophetess, the wife of Shallum son of Tokhath, the son of Hasrah, the keeper of the wardrobe. She lived in Jerusalem, in the Second District.</i>	2Khr 34:22
	<i>20... 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."</i>	Isa 8:1-4



Comment	Scripture	
3. Disciples / Saints 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 speaks and brings them to a consensus.	<p>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. While 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." And after they had fasted and prayed, they laid their hands on them and sent them off.</p> <p>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.</p>	Act 13:1-3
EKKLESIA: the church G1577, ΕΚΚΛΗΣΙΑ, ekklesia: an assembly, a (religious) congregation, the church , the whole body of Christian believers. ▶ see also the study 'Church History'	<p>... 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.</p> <p>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.</p> <p>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.</p>	Act 11:26
PISTOS: believers G3101, ΠΙΣΤΟC, mathetes: trustworthy, faithful, believing. ADELPHOS: brethren G80, ΑΔΕΛΦΟC, adelphos: a brother , member of the same religious community, especially a fellow-Christian.	<p>Let no one despise your youth, but set an example for the believers in speech, in conduct, in love, in faith, in purity.</p> <p>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 4and 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.</p>	1Cor 12:28
	<p>The next day he came upon two Israelites who were fighting, and he tried to reconcile them, saying, 'Men, you are brothers. Why are you mistreating each other?'</p> <p>The apostles and brothers throughout Judea soon heard that the Gentiles also had received the word of THEOS.</p> <p>Sent on their way by the church, they passed through Phoenicia and Samaria, recounting the conversion of the Gentiles and bringing great joy to all the brothers.</p> <p>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.</p>	Act 14:27
	<p>I charge you before KYRIOS to have this letter read to all the brothers.</p> <p>Yet do not regard him as an enemy, but warn him as a brother.</p> <p>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.</p> <p>Therefore, holy brothers, who share in the heavenly calling, set your focus on IESOUS, the APOSTLE and HIGH PRIEST whom we confess.</p> <p>Consider it pure joy, my brothers, when you encounter trials of many kinds ...</p>	1Tim 4:12
NEOPHUTOS: recent converts G3504, ΝΕΟΦΥΤΟC, neophutos: (lit: newly-planted), newly converted to Christianity, recent convert .	<p>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.</p>	1Tim 3:6
PROSELYTON: converts G4339, ΠΡΟΣΧΑΥΤΟC, proselutos: (lit: that has come to), a proselyte, that is a non-Jew, who has been circumcised and has adopted the Jews' religion.	<p>rather refers to converts to Judaism only (Mat 23:15, Act 2:10, Act 6:5, Act 13:43)</p>	
MATHETES: disciples G3101, ΜΑΘΗΤΗC, mathetes: a learner, disciple , pupil.	<p>A disciple is not above the teacher, nor a slave above his master.</p>	Mat 10:24
	<p>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. [...] 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.</p>	Act 6:1-7
SUNERGOS: fellow workers G4904, ΣΥΝΕΡΓΟC, sunergos: a fellow worker , associate, helper.	<p>... The disciples were first called Christians at Antioch.</p> <p>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 ...</p> <p>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.</p>	Act 11:26
HAGIOS: saints G40, ΑΓΙΟC, hagios: set apart by (or for) THEOS, holy, sacred.	<p>Greet Prisca and Aquila, my fellow workers in CHRISTOS IESOUS ...</p> <p>Timothy, my fellow worker, sends you greetings, as do Lucius, Jason, and Sosipater, my fellow countrymen.</p> <p>But I thought it necessary to send back to you Epaphroditus, my brother, fellow worker, and fellow soldier, who is also your messenger and minister to my needs.</p> <p>... tombs broke open, and the bodies of many saints who had fallen asleep were raised.</p> <p>... 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 ...</p> <p>But Ananias answered, "KYRIOS, many people have told me about this man and all the harm he has done to Your saints in Jerusalem.</p> <p>... She opened her eyes, and seeing Peter, she sat up. 41Peter took her by the hand and helped her up. Then he called the saints and widows and presented her to them alive.</p> <p>... With authority from the chief priests I put many of the saints in prison ...</p> <p>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.</p> <p>Share with the saints who are in need. Practice hospitality.</p> <p>Now, however, I am on my way to Jerusalem to serve the saints there.</p> <p>Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.</p> <p>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 ...</p> <p>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?</p> <p>Here is a call for the perseverance of the saints who keep the commandments of THEOS and the faith of IESOUS.</p>	Rom 16:3
G652, ΑΠΟΚΤΟΛΟC, apostolos: a messenger, one sent on a mission, an apostle .	<p>▶ see study 'Spiritual Gifts'</p>	
G2099, ΕΥΑΓΓΕΛΙСΤΑC, euaggelistas: an evangelist , a bringer of good news.	<p>▶ see study 'Spiritual Gifts'</p>	Spiritual Gifts
G1320, ΔΙΔΑΚΤΑΛΟC, didaskalos: instructor, teacher .	<p>▶ see study 'Spiritual Gifts'</p>	

Functions Related to Spiritual Gifts

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