
I Tim. 3⁸⁻¹⁷

SUBJECT: The Order /
the Xth Ministry

(The Diocese)

Du/68

CF

THE ORDERS OF THE CHRISTIAN MINISTRY.

Joseph
H. H. H.
H. H. H.
H. H. H.
H. H. H.
H. H. H.

They are two: { Phil. 1¹
I Tim. 3¹ } \square

To call for the church
(1) Ministry I Cor. 16: 13
(2) Episcopacy

That "Bishop," "Elder," "Pastor" are the same:

- (1) Acts 20¹⁷ "elders" as "bishops to pastor"
- (2) I Tim. 1⁵ "elders" 1 "bishop"

BISHOP = ΕΠΙΣΚΟΠΟΣ, "overseer" = function
ELDER = ΠΡΕΣΒΥΤΕΡΟΣ "old man" = title
PASTOR = ΠΟΛΙΤΗΣ "shepherd" = ministry Eph. 4:11

THE DIACONATE.

First time their name appears: Phil. 1¹

Only other passage concerning them: I Tim. 3⁸⁻¹³
A.V.; Moffatt; Weymouth.

Origin of office: Acts 6¹⁻⁶ (though probably this the origin of all local church organization.)

- 1. Personal qualifications 3¹
- 2. Religious " 3⁹ "mystery" I Cor. 2: 7, 14
15: 50, 51
Eph. 3: 3 (66)
I Tim. 3: 16

- 3. Public " 3¹⁰
(5) Alan Bunting, drunk the day we ordained.
Convey of Kordina (Corna) I advised him to change, & leave the church.
Charles Pratt - full assurance interest. of 5²²

- 4. Home " 3¹¹⁻¹² (two verses here)
of I Peter 3: 2 "that your prayers be not hindered."

- 5. Their reward. 3¹³
(1) "an honorable standing" "a good position" before men that
(2) "holding of spirits" "great freedom in the faith" Practice makes perfect.

A PLEA

- 1. For men.
(1) Their place in the apostolic church I Tim. 2¹⁻¹³ of Moffatt.
- 2. For consecrated men.
- 3. For faithful men.
(1) Cf. Jew, I will know...

Callahan
6/30
Winters
4/87

Commit. of
1/38 (Congressional)

D
11/68

5
Re ministry

Baranowski
70 Family Group - went exhibit, focus
in light of... Xpious - true - all with medals
in a cathedral (now in the) not dried, took, did use
with drink? in the letters
People's...
to the 27, 71, 73

Re ministry

at noon to be held
with Agnew, two more with...
2 - Journal 16:1-13 Special
Cathedral,
Thammas

Concerning Women in the Church

In I Corinthians 11:5 the Apostle Paul describes how a woman is to be dressed when she prays and prophesies in the open services of the church. The word, "prophesy," in the Bible simply means to speak out for God. The idea of foretelling is a much later addition to the meaning of the substantive.

In I Corinthians 14:34,35 there is an admonition from the Apostle Paul that the woman is to keep silence in the church. Has Paul forgotten what he had just written in I Corinthians 11:5? No, never. He is writing not only as one of the brilliant men of all time but also under the inspiration of the Holy Spirit. The passage in I Corinthians 14:34,35 is imbedded in the discussion on speaking in tongues. Paul writes that a woman is not to speak in a so-called unknown tongue. And, let me add my own observation that if you stop women from speaking in gibberish the entire movement will wither overnight. So much for the passages in Corinthians.

In I Timothy 2:12 Paul writes concerning a woman teaching and usurping authority over the men in the church. Between that passage and his discussion of the offices of bishop and deacon there is a chapter heading. This separates the two passages as though they were not one. When Paul wrote the letter there were no verses and no chapter headings. The letter moved from one subject to another in the same way we write letters today. The whole passage begins with I Timothy 2:11 and continues through I Timothy 3:13. It is a discussion concerning the authoritative leadership in the church which a woman is not to usurp. The passage concerns bishops (elders, pastors) and deacons. The passage has nothing to do with a woman teaching a Sunday School class or promoting any other effort in the church. The whole passage concerns the resident authority in the congregation of the Lord which is to be vested in the men who are teaching-preaching elders and God-ordained deacons. For us to take the meaning of the Apostle Paul and to try to make it apply to a thousand situations for which it was never meant to apply is to do discredit to the meaning of the apostle and to create insufferable hurt to the advancement of the kingdom of our Lord.

W. A. Criswell

Are You A Bible Deacon? Or Just A Church Deacon?

By Rev. John Merck Rocky Creek Church

1. A Bible Deacon is not double-tongued, "no gossip" (1 Tim. 3:8)
A Church Deacon often talks more about his neighbor than about God.
2. A Bible Deacon is found blameless in all things, (1 Tim. 3:10)
A Church Deacon often blames everyone else for his faults.
3. A Bible Deacon rules his own household well, (1 Tim. 3:12.)
A Church Deacon's wife and children often rule him.
4. A Bible Deacon visits the orphans, widows, poor, wins the lost, (Acts)
A Church Deacon often visits no one.
5. A Bible Deacon must be patient and understanding, (1. Tim. 3:3.)
A Church Deacon is often impatient and misunderstanding.
6. A Bible Deacon gives freely of his possessions, (1 Tim. 3:3.)
A Church Deacon is often greedy and stingy with his money.
7. A Bible Deacon is respected and honored by saint and sinner, (1. Tim.)
A Church Deacon is often respected by no one.
8. A Bible Deacon's wife is faithful in all things, (1 Tim. 3:11.)
A Church Deacon's wife often misses Training Union, Sunday School, worship service, and prayer meeting.

Are you a Bible Deacon, or merely a Church Deacon? "He that uses the office of a Deacon well, will receive a good reward from the Lord Jesus, (1 Tim. 3:12)