

By Jan Lilleby

Irene M. Walther contributes with a substantial systematic overview of words, verses and chapters as part of this article. And comments for each of the ministries mentioned.

Very useful for students.

Therefore is it that Paul started naming Him as The HEAD of His Body, which is the church. Also called in Eph 2:15 for 'One New Man', also called for 'New Creation'.



My intention with this article is to show by the Bible how it is with Biblical Leadership in church. This topic may be considered as extremely challenging, both to our pride and to our often erroneous doctrine in the matter.

Acts is a book which report of what the apostles of Christ did and taught in the thirty years after Pentecost. Following that historical report of Luke, we also have the Acts-Epistles from the same time period, showing us that they taught and they offered Israel the New Covenant in the blood of Jesus Christ. Israel was charged to repent and be baptized, and if the whole nation did so then Jesus would have come down from heaven in their time and established the promised Kingdom of God in Israel.

Only Ephesians, Colossians and Philemon are epistles written

in which we cannot find any trace of or direct teaching of the New Covenant (or any covenant!) – so when it comes to leadership in church, this is formulated only in the epistles written in the errand of offering Israel (and their proselytes) that New Covenant; simple as that really.

It is from that period of time, the Acts period with its New Covenant labor trying to have Israel repent so they could get the promised kingdom, we find the teaching of the five ministry offices and the nine Sign-Gifts and miracle workings; namely 1 Cor 12-14 chapters mainly.

These ministries and the Holy Ghost empowering the servants of Christ (we often call it the Baptism with the Holy Ghost and Power) cannot be held separated. Without that Holy Ghost special power for signs, wonders and miracles, the leaderships in the assemblies in apostolic times could not operate properly.

In order to guide and pastoring the churches of those Messianic believers, they had not only the power to heal the sick or cast out demons, but they had gifts to make proper discernment among their believers. Check out Peter and the incident with Ananias and Sapphira in Acts 5, Paul and the incident with the sorcerer at Cyprus Acts 13, not to mention Paul and the Corinthians among whom he delivered certain immoral elements over to Satan (to be plagued by disease). (Discernment: Paul, Timothy, Titus and others who positioned elders/shepherds/overseers into the leadership in the assemblies, did so by the special power of the Holy Spirit. Even if Paul told them to only use blameless brethren for such positions. We cannot do this same job, since we are in lack of such special power and mandate from Christ).

These ministries in the churches – such as elders/ pastors, teachers, evangelists as well as their definite masters in leadership, the prophets and the apostles were absolutely depending upon the Holy Spirit's power and gifts to be able

to properly lead and guide Christ's believers in the Empire during the Acts period.

Trying to transfer these ministries into the church dispensation – whether all of them or just a few – is not Biblical.

Which brings us to Eph 4 where we find a much misinterpreted piece of Scripture, regarding apostles and prophets, as well as evangelists, pastors/elders and teachers. At first look it could seem as if the church cannot be without them, to gain continuous growth and leadership. But most serious Bible Scholars agree that these ministries mentioned in Eph 4:11-16 is past tense. It speaks of that which was, but no longer is operative. They are mentioned rather as ministries who preached Christ when it still was the New Covenant to Israel as goal. There is only one Body of Christ, the One New Man, the church, verse 4.

Since Paul in Ephesians/Colossians did not mention Elders/pastors or any other ministries as something we must uphold, it is my impression that he let Jewry be Jewry, – the Jewish tradition of Elders/pastors/shepherds in the Synagogues were not to be adopted into the church-dispensation. Israel had fallen away from God, and thus Paul let all special things from the time Israel still was under God be left alone. In church-dispensation Jews and gentiles are equals in the faith (Eph. 2:15, Col. 3:11).

Simply because of the fall of Israel in Acts 28:27 (they would not repent so the Lord could heal/restore the land to them, sending Jesus back) – spoken to Israel as a definite last word of judgment by Paul. At their fall, God suspended entirely the offer to Israel to have the Kingdom and thus also suspended the doctrine of the New Covenant. In 70 AD the Romans wiped out the nation and scattered them in the world.

The miracle-gifts and the five ministry offices were included in God's suspension of it all. Miraculous power was given only inside the New Covenant offer by the apostles.

But if we then keep on trying to follow Paul's teaching in 1 and 2 Tim and Titus of elders and other ministry gifts to lead the church, it gets all wrong. The pastoral epistles were written in the errand of, and in the time period when they taught the New Covenant to Israel! Elders and pastors (shepherds) simply belong to the Jewish New Covenant ordinances, and it stays there.

But from the time that Paul wrote Ephesians, followed by Colossians as well as Philemon, – we cannot find anything that takes the teaching of Elders (bishops or pastors) to lead any assembly.

The reasons have come clearer to me in the last few months as I have reflected much upon this phenomenon: For the first, Jesus is pointed out by Paul as the HEAD of His Body, the church. No other person is ever mentioned as having that same position.

For the second, Paul uses only singular tense when writing of the church, while in the Acts period under the New Covenant teaching he wrote of the churches in plural! And perhaps the strongest argument in this, is the fact that we cannot find anything from Paul in Ephesians/Colossians regarding exhortations like we see in 1 and 2 Tim and Titus: No mention of elders/pastors, no mention of how it is with an elder and his 'blameless life'...and we are after all, talking of an entirely new dispensation, unlike the previous one. This may be Paul's way of letting us know that we are free to arrange leadership as it seems fit in each and every individual case. No certain rules or patterns to be followed. Of course we cannot accept 'leaders' who displays a sinful way of living, a consumer of women, disrespectful of marital commitment and other moral issues. Eph. 5 and

Col. 3 tell us how to conduct ourselves. Money-lovers and drunks and adulterers and those living/practicing as gay, and dope addicts have no place whether in the church or in heaven, say Paul.

I find it Biblical to say that the Body of Christ, the church, the One New Man, has only one real pastor/leader/elder/head/chief – and that is Jesus Christ. We already have a Pastor who is totally blameless, as a matter of fact He is sinless entirely, and He is the Lord.

But this does not forbid that any man or woman stand up and teach from the Bible in meetings. No, but we must only keep in mind that we cannot consider ourselves as any sovereign leader or pastor elected by God to this position. God has elected only one man for this leadership, and that is Christ our Lord and Savior.

Now don't get all worked up if you happen to be an elder or a pastor. I will not try and rob you of your ministry. On the contrary, I will just try to show you from Scripture that none of us, no matter how sharp Bible expositors we may be, can regard ourselves as personally elected by Christ for a position as mentioned. To be able to fill such a unique office, any one of us would have to have the same empowering by the Holy Ghost as seen in Acts. All of them had supernatural guidance from the Spirit of God to do and say exactly what God wanted at all times of their ministries.

In Hebrews we find clearly that the Messianic church leaders/elders and all the others involved, stood accountable to God for how they led the church. They would have to answer to the Lord if they did anything seriously wrong regarding leadership-situations.

Hebrews 13:17 *“Obey your spiritual leaders and submit to them, for they are constantly keeping watch over your souls and guarding your spiritual welfare, as men who will have to*

render an account. Let them do this with gladness and not with sighing and groaning, for that would not be profitable to you."

That verse has been misused and abused over the centuries, by power-hungry church leaders both inside as well as outside the classic denominations. Perhaps the lowest trends are the ones we find inside the heretical Word-Faith movement and the Apostolic Restoration movement, where they claim absolute authority to their pastor-office and demanding total obedience. They never took into consideration the fact that all the offices mentioned in 1 Cor 12-14 were totally dependent upon the Holy Ghost power seen with the apostolic assemblies and the apostles themselves.



That is why we must take to the proper separation between what concerned the New Covenant to Israel and proselytes (Hebr. 8-9 chapters, Jer. 31:31) in the times of the apostles, and what came after that period at the fall of Israel in Acts 28:27.

Paul was given the revelation of a well-kept Mystery, hid in God since before creation, but revealed to him as Israel fell from God: The One New Man in Christ, the separation between Jewry and the outside nations (gentiles) torn down, the Law of Moses with all the commandments and ordinances abolished.

See Eph. 2:15; 3:1-9, and Col 1:25, 26. Our salvation is now with the free grace of God, no works demanded, by faith only – and the hope was upgraded to Heaven above the Heavens (Greek: Epiuranos). During Acts period it was the Kingdom on earth as hope, but after Acts and under the new revelation given to Paul for us, it is heaven (Col 3:1-4).

Trying to transfer the conditions and ministry-types from

the Acts period when the New Covenant was offered to Israel, into the church where it is free grace salvation, will never work. There are no supernatural discernment gifts or power to heal the sick or cast out demons today, for sure. Thus no pastor or elder or evangelist can expect same miraculous ministry as those in Acts period.

With these considerations in mind, I think it is better for us to be careful with having superior leaders 'lording it over' other believers. In lack of those power-gifts and ability to make sure discernments such as with the apostles, we better stand down. Such a role and position is only given for the Lord to hold.

I am really happy by knowing that it is Jesus Christ Who is my actual pastor, and not any self-proclaimed human (thus erring) fellow believer thinking he has a superior position above the ordinary believer.

PART II

Chapters and Verses for this topic:

**Church Officers – Shepherds, Overseers, Ministers, Elders,
Evangelists, Teachers**

By Irene M. Walther, Orlando, Florida, USA.

Shepard (Pastor), Word 4166

1. Mt 9:36 But, seeing the multitudes, he was moved with compassion concerning them, because they were torn and thrown down, like sheep having no shepherd.

2. Mt 25:32 And there will be gathered before him, all the nations, and he will separate them one from another, just as, the shepherd! separateth the sheep from the goats,–

3. Mt 26:31 Then, Jesus saith unto them–All ye, will find cause of stumbling in me, during this night; for it is written, I will smite the shepherd, and, the sheep of the

flock, will be scattered abroad;

4. Mr 6:34 And, coming forth, he saw, a great multitude, and was moved with compassion towards them, because they were like sheep having no shepherd, and he began to be teaching them many things.

5. Mr 14:27 And Jesus saith unto them—Ye, all, will find cause of stumbling, because it is written,—I will smite the shepherd, and, the sheep, will be scattered abroad;

6. Lu 2:8 And there were, shepherds, in the same country, dwelling in the fields, and keeping the watches of the night over their flock.

7. Lu 2:15 And it came to pass, when the messengers had departed from them into heaven, that, the shepherds, began to say one to another—Let us go through forthwith as far as to Bethlehem, and see this thing which hath come to pass, which the Lord hath made known to us.

8. Lu 2:18 And, all who heard, marveled concerning the things which had been told by the shepherds unto them;

9. Lu 2:20 And the shepherds returned, giving glory and singing praise unto God, over all things which they had heard and seen, according as it had been told unto them.

10. Joh 10:2 But, he that entereth through the door, is, shepherd, of the sheep:

11. Joh 10:11a I, am the good shepherd:

12. Joh 10:11b The good shepherd, his life, layeth down, for the sheep.

13. Joh 10:12 The hireling, even because he is no shepherd, whose own the sheep are not, vieweth the wolf coming, and leaveth the sheep, and fleeth,—and, the wolf, seizeth them and scattereth,—

14. Joh 10:14 I, am the good shepherd, and know my own, and, my own, know me,—

15. Joh 10:16 And, other sheep, have I, which are not of this fold: those also, I must needs bring, and, unto my voice, will they hearken, and there shall come to be, One flock, One shepherd.

16. Eph 4:11 And, he, gave—some, indeed, to be apostles, and

some, prophets, and some, evangelists, and some, shepherds and teachers,–

17. Heb 13:20 But, the God of peace, He that led up from among the dead the great Shepherd of the sheep, with the blood of an age-abiding covenant,–our Lord Jesus,

18. 1Pe 2:25 For ye were as sheep going astray, but have now turned back unto the shepherd and overseer of your souls.

Of the 18 occurrences of the word “shepherd” 12 also include the word “sheep” or “flock”. The six that do not include “sheep” or “flock” are numbers 7, 8, 9, 11, 14, and 16. Numbers 7, 8, and 9 are the Jewish shepherds who were abiding in the fields when the angels announced the birth of Jesus. They obviously still had flocks of sheep. The sheep are implied in numbers 11 and 14 because Christ is the good shepherd. His sheep are mentioned in the rest of John 10:11 in number 12, and in John 10:15, the verse immediately following number 14, Christ said that He lays down His life for His sheep. That only leaves number 16 that doesn't mention the sheep. We will look at this verse later in this section.

In numbers 11 and 14, Christ refers to Himself as the “good shepherd”; the “sheep” are Israel. The sheep are Israel also in numbers 1, 3, 4, 5, 10, 11, 12, 13, 14, 17, and 18. (The sheep are implied in numbers 11 and 14). The nations are the sheep in number 2.

Twelve of the references to the “shepherd” are to Christ Himself: 2, 3, 5, 10, 11, 12, 14, 15, 17, 18.

To summarize:

- 12 of 18 verses contain sheep; 3 of 18 are the shepherds with flocks; 2 imply sheep – 17 total
- Israel are the sheep in 11 verses; literal physical sheep in 4, nations in 1 and other flock in 1 – 17 total
- Christ is the shepherd in 12 verses

That leaves number 16, Ephesians 4:11. How are we to understand “shepherd” in this verse? Let’s examine the passage to answer that question.

Ephesian 4:7 To each one of you, however, hath favor been given, according to the measure of the free-gift of the Christ;

8 Wherefore he saith—Ascending on high, he took captivity captive, and gave gifts unto men.

9 Now this, He ascended; what is it,—save—that he also descended into the under parts of the earth?

10 He that descended, he, it is who also ascended over-above all the heavens, that he might fill all things;

11 And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,—

12 With a view to the fitting of the saints for the work of ministering, for an up building of the body of the Christ;

13 Until we all advance—into the oneness of the faith, and the personal knowledge of the Son of God, into a man of full-growth, into the measure of the stature of the fullness of the Christ;

These gifts were given by the ascended Christ – apostles, prophets, evangelists, pastors, and teachers. Were these gifts to continue? The verb “gave” is in the aorist tense. The aorist tense is the PAST tense with NO continuing effects. Therefore the gift of shepherd and the others were given prior to the writing of Ephesians and not in the present or future. These gifts did not continue.

The shepherds in the other 17 references also are all in the past and do not continue today.

Overseer (Bishop), Word 1985

1. Ac 20:28 Be taking heed unto yourselves, and unto all the little flock in which the Holy Spirit hath set, you, as overseers,—to be shepherding the assembly of God which he hath acquired through means of the blood of his own.

2. Php 1:1 Paul and Timothy, servants of Jesus Christ,—unto all the saints in Christ Jesus who are in Philippi, with overseers and ministers:—

3. 1Ti 3:2 It is needful, then, for, the overseer, to be irreproachable, a husband, of one wife, sober, of sound mind, orderly, hospitable, apt in teaching,

4. Tit 1:7 For it is needful that the overseer be—unaccusable, as God's steward, not self-willed, not soon angry, not given to wine, not ready to wound, not seeking gain by base means,

5. 1Pe 2:25 For ye were as sheep going astray, but have now turned back unto the shepherd and overseer of your souls.

Numbers 1 and 5 are written to Jewish assemblies during the Acts period. Notice the references to shepherd and sheep in these two verses.

How about the other three occurrences? These Pauline epistles were written during the Acts period and refer to the same church office that the first and last do., in the Jewish assemblies.

The office of Overseer is not listed in Ephesians nor in Colossians. The office of Overseer is a past one and not in operation today.

Ministers (Deacons, Servants), Word 1249

1. Mt 20:26 Not so, is it, among you,—but, whosoever shall desire, among you, to become, great, shall be, your minister;

2. Mt 22:13 Then, the king said unto the ministers, Binding him feet and hands, cast him forth into the darkness,

outside: There, shall be wafting and gnashing of teeth.

3. Mt 23:11 And, the greatest of you, shall be to you, a minister;

4. Mr 9:35 And, taking a seat, he addressed the twelve, and saith unto them—If anyone willeth to be, first, he shall be, least of all, and, minister of all.

5. Mr 10:43 But, not so, it is, among you. But, whosoever desireth to become, great, among you, shall be, your minister,

6. Joh 2:5 His mother saith unto them who are ministering—Whatsoever he may say to you, do!

7. Joh 2:9 And, when the master of the feast had tasted the water, now made, wine, and knew not whence it was,—though, they who were ministering, knew, even they who had drawn out the water, the master accosteth the bridegroom,

8. Joh 12:26 If, with me, anyone be ministering, with me, let him be following; and, where, I, am, there, my minister also, shall be. If anyone, with me, be ministering, the Father, will honour him.

9. Ro 13:4 For, God's minister, is he unto thee for that which is good. But, if, that which is evil, thou be doing, be afraid! For, not in vain, the sword he beareth; for, God's minister, he is,—an avenger, unto anger, to him who practiseth what is evil.

10. Ro 15:8 For I affirm Christ to have become a minister of circumcision in behalf of the truth of God,—to confirm the promises of the fathers,

11. Ro 16:1 And I commend to you Phoebe our sister,—being a minister also of the assembly which is in Cenchreae;

12. 1Co 3:5 What then is Apollos? and, what is Paul? ministers through whom ye believed, and, each, as the Lord, gave to him.

13. 2Co 3:6 Who also hath made us sufficient to be ministers of a new covenant—not of letter, but of spirit, for, the letter, killeth, whereas, the Spirit, maketh alive.

14. 2Co 6:4 But, in everything, commending ourselves as God's ministers,—in much endurance, in tribulations, in

necessities, in straits,

15. 2Co 11:15a No great thing, therefore, if, his ministers also, are transfiguring themselves

16. 2Co 11:15b as ministers of righteousness!—whose end, shall be according to their works.

17. 2Co 11:23 Ministers of Christ, are they? As one deranged I am talking, I, above measure!—in toils, superabundantly, in prisons, superabundantly, in stripes, to excess, in deaths, oft,—

18. Ga 2:17 Now, if in seeking to be declared righteous in Christ we, ourselves also, were found sinners,—is Christ, therefore, a minister, of sin? Far be it!

19. Eph 3:7 Of which I was made a minister, according to the free-gift of the favour of God which was given unto me, according to the energy of his power:

20. Eph 6:21 In order, however, that, ye also, may know the things which relate to me—what I am accomplishing,—all things, shall Tychicus make known unto you, he the beloved brother and faithful minister in the Lord,

21. Php 1:1 Paul and Timothy, servants of Jesus Christ,—unto all the saints in Christ Jesus who are in Philippi, with overseers and ministers:—

22. Col 1:7 Even as ye learned it from Epaphras, our beloved fellow-servant, who is faithful in our behalf, as a minister of the Christ,

23. Col 1:23 If, at least, ye are abiding still in the faith, founded and firm, and not to be moved away from the hope of the glad-message which ye have heard, which hath been proclaimed in all creation which is under heaven,—of which, I Paul, have become minister.

24. Col 1:25 Of which, I, have become minister—according to the administration of God which hath been given unto me to you-ward, to fill up the word of God,

25. Col 4:7 All the things which relate unto myself, shall Tychicus make known unto you—the beloved brother and faithful minister and fellow-servant in the Lord,

26. 1Th 3:2 And sent Timothy—our brother, and God's minister

in the glad-message of the Christ—that he might confirm and console you over your faith,

27. 1Ti 3:8 Ministers, in the same way,—dignified, not double-tongued, not, to much wine, given, not greedy of base gain,

28. 1Ti 3:12 Let, ministers, be husbands of, one wife, over children, presiding, well, and over their own houses;

29. 1Ti 4:6 These things, submitting to the brethren, thou shall be, a noble, minister of Christ Jesus, nourishing thyself with the words of the faith, and of the noble teaching which thou hast closely studied.

Word 1249 is defined by *Strong's Exhaustive Concordance* as “diakonos, dee-ak'-on-os, Probably from diako- (obsolete, to run on errands; compare G1377); an attendant, that is, (generally) a waiter (at table or in other menial duties); specifically a Christian teacher and pastor (technically a deacon or deaconess): — deacon, minister, servant.

A minister then is a servant. Christ, Paul, those who served in teaching the Word, those who did menial tasks in the church, and even Satan's servants were all ministers. The word applies as much to what a person does to minister/serve others as to a specific office in the church.

While the office of Minister is no longer a special gift, believers do still serve one another.

Elder, Word 4245

1. Mt 15:2 Wherefore do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread!

2. Mt 16:21 From that time, began Jesus Christ to be pointing out to his disciples that he must needs, into Jerusalem, go away, and, many things, suffer, from the elders and chief priests and scribes, and be slain,—and on, the third day, arise.

3. Mt 21:23 And, when he, entered, the temple, the Chief-priests and the Elders of the people, came unto him as he was teaching, saying, By what authority, these things, art thou doing? and, who, to thee, gave, this authority?

4. Mt 26:3 Then, were gathered together, the High-priests and the Elders of the people, into the court of the High-priest who was called Caiaphas;

5. Mt 26:47 And, while, yet, he was speaking, lo! Judas, one of the twelve, came, and, with him, a large multitude, with swords and clubs, from the High-priests and Elders of the people.

6. Mt 26:57 And, they who secured Jesus, led him away unto Caiaphas the High-priest, where the Scribes and the Elders gathered themselves together.

7. Mt 26:59 Now, the High-priests and all the High-council, were seeking false-witness against Jesus, that they might, put him to death; (word 4245 is not in all manuscripts; Rotherham doesn't include it)

8. Mt 27:1 Now, when morning came, all the High-priests and Elders of the people took, counsel, against Jesus, so as to put him to death:

9. Mt 27:3 Then, Judas who had delivered him up, seeing that he was condemned, being smitten with remorse, returned the thirty pieces of silver unto the High-priests and Elders,

10. Mt 27:12 And, while he was being accused by the High-priests and Elders, he answered nothing.

11. Mt 27:20 But, the High-priests and the elders, persuaded the multitudes, that they should claim Barabbas, but, Jesus, should, destroy.

12. Mt 27:41 Likewise, the High-priests, also, mocking, with the Scribes and Elders, were saying: Others, he saved,—Himself, he cannot save:

13. Mt 28:12 and, being gathered together with the Elders and taking counsel, sufficient pieces of silver, gave they unto the soldiers,—

14. Mr 7:3 For, the Pharisees, and all the Jews, unless with care they wash their hands, eat not, holding fast the

tradition of the elders;

15. Mr 7:5 and so the Pharisees and the Scribes, question, him—For what cause do thy disciples not walk according to the tradition of the elders, but, with defiled hands, eat bread?

16. Mr 8:31 And he began to be teaching them—The Son of Man, must needs suffer many things, and be rejected by the Elders and the High-priests and the Scribes,—and be slain; and, after three days, arise.

17. Mr 11:27 And they come again into Jerusalem. And, as he is walking in the temple, the High-priests and the Scribes and the Elders come unto him,

18. Mr 14:43 And, straightway, while yet he is speaking, Judas Iscariot, one of the twelve, cometh near, and, with him, a multitude, with swords and clubs, from the High-priests and the Scribes and the Elders.

19. Mr 14:53 And they led away Jesus unto the High-priest; and all the High-priests and the Elders and the Scribes gather together.

20. Mr 15:1 And, straightway, early, when they had made, a council, the High-priest, with the Elders, and Scribes, and all the High-council, binding Jesus, led him away, and delivered him up unto Pilate.

21. Lu 7:3 But, hearing about Jesus, he sent forth unto him elders of the Jews, requesting him that he would come and bring his servant safely through.

22. Lu 9:22 saying—The Son of Man must needs suffer, many things, and be rejected by the Elders and High priests and Scribes, and be slain,—and, on the third day, arise.

23. Lu 15:25 But his elder son was in a field; and, as, in coming, he drew near unto the house, he heard music and dancing,—

24. Lu 20:1 And it came to pass, on one of the days, as he was teaching the people in the temple, and telling the good tidings, that the High-priests and the Scribes, with the Elders, came upon him,—

25. Lu 22:52 And Jesus said unto the High-priests, and

Captains of the temple, and Elders, who had come against him—As against a robber, have ye come out, with swords and clubs?

26. Joh 8:9 And, they who heard, began to go out, one by one, beginning from the elders,—and he was left, alone; the woman also, being, in the midst.

27. Ac 2:17 And it shall be, in the last days saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and, your young men, visions shall see and, your elders, in dreams shall dream,—

28. Ac 4:5 And it came to pass, upon the morrow, that there were gathered together of them, the rulers and the elders and the scribes, in Jerusalem;

29. Ac 4:8 Then Peter, filled with Holy Spirit, said unto them—Ye rulers of the people, and elders!

30. Ac 4:23 But, when they had been let go, they came unto their own friends, and told as many things as, unto them, the High-priests and Elders, had said.

31. Ac 6:12 And they stirred up the people and the elders and the scribes; and, coming upon him, they caught him away, and led him into the high-council.

32. Ac 11:30 Which thing they also did, sending it unto the Elders, through the hand of Barnabas and Saul.

33. Ac 14:23 Moreover, appointing unto them by vote, in each assembly, elders, praying with fastings, they commended them unto the Lord on whom they had believed.

34. Ac 15:2 And, when Paul and Barnabas had had no little dissension and discussion with them, it was arranged that Paul and Barnabas and certain others from among them should go up unto the Apostles and Elders in Jerusalem concerning this question,

35. Ac 15:4 And, having arrived in Jerusalem, they were welcomed by the Assembly and the Apostles and the Elders; and they recounted all things God had done with them.

36. Ac 15:6 And the Apostles and Elders were gathered together to see about this matter.

37. Ac 15:22 Then, seemed it good unto the Apostles and the

Elders with the whole Assembly to send chosen men from among them unto Antioch, with Paul and Barnabas,—even Judas who is called Barsabbas, and Silas, men taking a lead among the brethren:

38. Ac 15:23 writing through their hand—The Apostles and the Elder Brethren, unto the brethren throughout Antioch and Syria and Cilicia, who are from among the nations, wish joy!

39. Ac 16:4 And, as they passed through the cities, they were delivering unto them, for observance, the decrees which had been decided upon by the Apostles and Elders who were in Jerusalem.

40. Ac 20:17 But, from Miletus, he sent unto Ephesus, and called for the elders of the assembly.

41. Ac 21:18 And, on the next day, Paul went in with us unto James, and, all the elders, were present.

42. Ac 23:14 And they went unto the High-priests and Elders, and said—With a curse have we bound ourselves, to taste, nothing, until we have slain Paul.

43. Ac 24:1 And, after five days, came down the High-priest Ananias, with certain Elders and a certain orator Tertullus, and they informed the governor against Paul.

44. Ac 25:15 concerning whom, when I happened to be in Jerusalem, the High-priests and the Elders of the Jews laid information, claiming against him a condemnation:

45. 1Ti 5:1 An elderly man, do not thou reprimand, but beseech him, as though he were thy father,—younger men, as brothers,

46. 1Ti 5:2 Elderly women, as mothers, younger women, as sisters, in all chastity.

47. 1Ti 5:17 Let, the well presiding elders, of double honour, be accounted worthy, especially they who toil in discourse and teaching;

48. 1Ti 5:19 Against an elder, entertain not, an accusation, except at, the mouth of two, or three, witnesses;

49. Tit 1:5 For this cause left I thee in Crete, that, the things remaining undone, thou mightest completely set in order, and mightest establish, in every city, elders, as, I,

with thee arranged:—

50. Heb 11:2 For, thereby, well-attested were the ancients.

51. Jas 5:14 Sick, is any among you? Let him call unto him the elders of the assembly, and let them pray for him, anointing him with oil in the name of the Lord; —

52. 1Pe 5:1 Elders, therefore, among you, I exhort—I who am their co-elder (word 4850, only use) and a witness of the sufferings of the Christ, who also, in the glory about to be revealed, have, a share; —

53. 1Pe 5:5 In like manner, ye younger men—submit yourselves unto elders; -All, however, one towards another, gird on humility; because, God, against the haughty, arrayeth himself, whereas, unto the lowly, he giveth favour.

54. 2Jo 1:1 The Elder, unto an elect lady and her children, whom I love in truth; and not, I, alone, but all those also who understand the truth,—

55. 3Jo 1:1 The elder, unto Gaius the beloved, whom, I, love in truth.

56. Re 4:4 And, round about the throne, were four and twenty thrones; and, upon the thrones, four and twenty elders sitting, clothed in white garments, and, upon their heads, were crowns of gold.

57. Re 4:10 the four and twenty elders will fall down before him that sitteth upon the throne, and do homage unto him that liveth unto the ages of ages,—and will cast their crowns before the throne, saying—

58. Re 5:5 And, one of the elders, saith unto me—Do not weep! Lo! the lion that is of the tribe of Judah, the root of David, hath overcome, to open the scroll and the seven seals thereof.

59. Re 5:6 And I saw, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb, standing, showing that it had been slain,—having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

60. Re 5:8 And, when he took the scroll, the four living creatures, and the four-and-twenty elders, fell down before

the Lamb, having, each one, a harp, and bowls of gold full of incense,—which are the prayers of the saints;

61. Re 5:11 And I saw, and heard a voice of many messengers, round about the throne and the living creatures and the elders,—and the number of them was myriads of myriads and thousands of thousands—

62. Re 5:14 And the four living creatures continued saying—Amen! And, the elders, fell down and did homage.

63. Re 7:11 And, all the messengers, were standing round about the throne and the elders and the four living creatures; and they fell down before the throne upon their faces, and rendered homage unto God,

64. Re 7:13 And one of the elders began, saying unto me—These who are arrayed in white robes, who are they? and whence came they?

65. Re 11:16 And, the twenty-four elders who, before God, do sit upon their thrones, fell down upon their faces, and rendered homage unto God,

66. Re 14:3 And they sing as it were a new song before the throne, and before the four living creatures and the elders. And, no one, was able to learn the song, save the hundred and forty-four thousand, who had been redeemed from the earth.

67. Re 19:4 And the twenty-four elders and the four living creatures, fell down, and did homage unto God, who sitteth upon the throne, saying—Amen! Hallelujah!

Strikingly, elder is a very Jewish word. The uses break down as follows:

Jewish leaders in Israel 33

Church leaders Acts period (earthly kingdom) 15

24 elders in Revelation (Israel's tribulation) 12

Older people 6

Older Son 1

Of the 67 occurrences, Paul only used the word five (5) times. Two of those uses were for elderly people, a man and

a woman. The other three (3) uses are those serving the leadership function of elder in the Acts period church. Let's look closer at the 15 references to the "elders" who were church leaders during the Acts period.

1. Ac 11:30 Which thing they also did, sending it unto the Elders, through the hand of Barnabas and Saul.

2. Ac 14:23 Moreover, appointing unto them by vote, in each assembly, elders, praying with fastings, they commended them unto the Lord on whom they had believed.

3. Ac 15:2 And, when Paul and Barnabas had had no little dissension and discussion with them, it was arranged that Paul and Barnabas and certain others from among them should go up unto the Apostles and Elders in Jerusalem concerning this question,

4. Ac 15:4 And, having arrived in Jerusalem, they were welcomed by the Assembly and the Apostles and the Elders; and they recounted all things God had done with them.

5. Ac 15:6 And the Apostles and Elders were gathered together to see about this matter.

6. Ac 15:22 Then, seemed it good unto the Apostles and the Elders with the whole Assembly to send chosen men from among them unto Antioch, with Paul and Barnabas,—even Judas who is called Barsabbas, and Silas, men taking a lead among the brethren:

7. Ac 15:23 writing through their hand—The Apostles and the Elder Brethren, unto the brethren throughout Antioch and Syria and Cilicia, who are from among the nations, wish joy!

8. Ac 16:4 And, as they passed through the cities, they were delivering unto them, for observance, the decrees which had been decided upon by the Apostles and Elders who were in Jerusalem.

9. Ac 20:17 But, from Miletus, he sent unto Ephesus, and called for the elders of the assembly.

10. Ac 21:18 And, on the next day, Paul went in with us unto James, and, all the elders, were present.

11. 1Ti 5:17 Let, the well presiding elders, of double

honor, be accounted worthy, especially they who toil in discourse and teaching;

12. 1Ti 5:19 Against an elder, entertain not, an accusation, except at, the mouth of two, or three, witnesses;

13. Tit 1:5 For this cause left I thee in Crete, that, the things remaining undone, thou mightest completely set in order, and mightest establish, in every city, elders, as, I, with thee arranged:—

14. Jas 5:14 Sick, is any among you? Let him call unto him the elders of the assembly, and let them pray for him, anointing him with oil in the name of the Lord; —

15. 1Pe 5:1 Elders, therefore, among you, I exhort—I who am their co-elder (word 4850, only use) and a witness of the sufferings of the Christ, who also, in the glory about to be revealed, have, a share; —

Numbers 2, 9, 11, 12, 13, 14, and 15 are elders in local churches (assemblies); seven in all. The other eight verses refer to the elders of the Jerusalem church who were the main leaders and unto whom the other churches and even Paul himself submitted.

Now let's take a closer look at the seven verses of elders in local assemblies.

1. Ac 14:23 Moreover, appointing unto them by vote, in each assembly, elders, praying with fastings, they commended them unto the Lord on whom they had believed.

2. Ac 20:17 But, from Miletus, he sent unto Ephesus, and called for the elders of the assembly.

3. 1Ti 5:17 Let, the well presiding elders, of double honour, be accounted worthy, especially they who toil in discourse and teaching;

4. 1Ti 5:19 Against an elder, entertain not, an accusation, except at, the mouth of two, or three, witnesses;

5. Tit 1:5 For this cause left I thee in Crete, that, the things remaining undone, thou mightest completely set in order, and mightest establish, in every city, elders, as, I,

with thee arranged:—

6. Jas 5:14 Sick, is any among you? Let him call unto him the elders of the assembly, and let them pray for him, anointing him with oil in the name of the Lord; —

7. 1Pe 5:1 Elders, therefore, among you, I exhort—I who am their co-elder (word 4850, only use) and a witness of the sufferings of the Christ, who also, in the glory about to be revealed, have, a share; —

The following structure shows the relation of these seven verses to each other:

A1 a) Ac 14:23 appointing unto them by vote, in each assembly, elders, praying

b) Ac 20:17 he sent unto Ephesus, and called for the elders of the assembly.

c) 1Ti 5:17 well presiding elders, double honour, who toil in discourse & teaching

B1 | 1Ti 5:19 Against an elder, entertain not, an accusation, except at, the mouth of 2 or 3 witnesses;

A2 a) Tit 1:5 left I thee in Crete, that, mightest establish, in every city, elders

b) Jas 5:14 Sick, is any among you? Let him call unto him the elders of the assembly

c) 1Pe 5:1 Elders, among you, I exhort and a witness of the sufferings of the Christ

Let's examine the corresponding members to determine if the elders in 1 Timothy and Titus are of the same type as the elders in the Acts, James, and 1 Peter verses.

The B member states that two or three witnesses are needed to entertain an accusation against an elder. "Two or three witnesses" is a requirement from the Mosaic Law that is also stated in other New Testament verses.

1. Mt 18:16 But, if he do not hearken, take with thee, yet

one or two, that, at the mouth of two witnesses or three, every declaration, maybe established;

2. 2Co 13:1 This third time, am I coming unto you:—at the mouth of two witnesses, or three, shall every matter be established.

3. 1Ti 5:19 Against an elder, entertain not, an accusation, except at, the mouth of two, or three, witnesses;

4. Heb 10:28 Any one having set aside a law of Moses, apart from compassions, upon the testimony of two or three witnesses, dieth:

5. These are quotes from Deuteronomy 17:6, the fourth one, and 19:15, the other three.

Deuteronomy 17: 6 At the mouth of two witnesses, or three witnesses, shall he that is to die, be put to death,—he shall not be put to death at the mouth of one witness. Quoted in number 4.

19: 15 One witness, shall not rise up, against a man for any iniquity, or for any sin, with regard to any sin that he may commit,—at the mouth of two witnesses, or at the mouth of three witnesses, must a matter be establish. Quoted in Numbers 1, 2, and 3.

This clearly ties the role of elder in 1 Timothy to the Jewish law and to the church of the Acts period.

Also Timothy was definitely part of Paul's Acts period ministry.

Ac 16:1 1 And he came even unto Derbe, and unto Lystra; and lo! a certain disciple, was there, by name Timothy, son of a believing Jewish woman, but whose father was a Greek,—

Ac 17:14 Howbeit, then, immediately, the brethren sent away, Paul, to be journeying as far as unto the sea; and both Silas and Timothy stayed behind, there.

Ac 17:15 But, they who were conducting Paul, brought him as

far as Athens, and, receiving a commandment unto Silas and Timothy, that with, all possible speed, they would come unto him, they departed.

Ac 18:5 When, however, both Silas and Timothy had come down from Macedonia, Paul began to be urged on in the word, bearing full witness unto the Jews that, Jesus, was, the Christ.

Ac 19:22 And, sending off into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself, held on awhile in Asia.

Ac 20:4 Now there were accompanying him, Sopater, son of Pyrrhus a Bereean; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe and Timothy; and, of Asia, Tychicus and Trophimus.

In the A a) members, elders are to be appointed/established in the local assemblies. The first, Acts 14:23, is Paul appointing elders in the churches that he established during his missionary journey. The second A a) is Titus appointing elders in Crete.

When did Titus appoint these elders, during the period of the book of Acts or later after the end of the Acts? Titus is never mentioned in the book of Acts, neither is any trip of Paul to Crete. However, Titus is mentioned in Paul's Acts period epistles 13 times and once each in 2 Timothy and Titus.

1. 2Co 2:13 I had no relief in my spirit, because I found not Titus my brother; but, taking my leave of them, I came away into Macedonia.

2. 2Co 7:6 But, he who encourageth them that are brought low, encouraged us,—even God,—by the presence of Titus.

3. 2Co 7:13 For this cause, have we received encouragement. In addition to our encouragement, however, much more abundantly, have we rejoiced over the joy of Titus,—that his

spirit hath received refreshment from you all,

4. 2Co 7:14 That, if in anything—unto him—in your behalf—I have boasted, I have not been put to shame; but, as, all things, in truth, we told you, so, even our boasting before Titus, turned out to be, truth.

5. 2Co 8:6 To the end we should exhort Titus, in order that, according as he before made a beginning, so, he should also complete unto you this favour also.

6. 2Co 8:16 Thanks, however, unto God!—who is putting the same earnestness in your behalf in the heart of Titus,

7. 2Co 8:23 Whether as regardeth Titus, he is a partner of mine, and, towards you, a fellow-worker. or our brethren, apostles of assemblies, and Christ's glory.

8. 2Co 12:18a I exhorted Titus, and sent with him the brother,—

9. 2Co 12:18b Did, Titus, overreach you? Was it not, in the same spirit, we walked? Was it not, in the same steps?

10. Ga 2:1 After that, fourteen years later, I, again, went up unto Jerusalem, with Barnabas, taking with me Titus also;

11. Ga 2:3 But, not even Titus, who was with me, though he was a Greek, was compelled to be circumcised; —

12. 2Ti 4:10 For, Demas, hath forsaken me, having loved the present age, and hath journeyed unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia:

13. Tit 1:4 Unto Titus, my true child according to a common faith,—favour and peace, from God our Father and Christ Jesus our Saviour.

Titus is already mentioned in the book of Galatians, which many think was the first epistle that Paul wrote. Therefore he was very early involved in Paul's ministry and his missionary journeys.

In the A b) members, Paul called for the Acts period Ephesian elders, and James also advised Acts period believers who were sick to call for the elders of the church for healing.

In the A c) members, we have the elders of 1 Timothy corresponding to the elders of 1 Peter. Please notice that these elders in 1 Timothy are the same ones as the ones two verses later, against whom an accusation was not to be received except by the mouth of two or three witnesses according to the Mosaic Law.

It is clearly seen that the elders of 1 Timothy and Titus are of the same type as in Acts, James, and 1 Peter. These elders ministered during the Acts period and the earthly kingdom program. Furthermore, there is no mention of elders in Ephesians and Colossians.

Elder is another office that is no longer valid today in the body of Christ

Evangelists Word 2099

1. Ac 21:8 and, on the morrow departing, we came to Caesarea, and, entering into the house of Philip the evangelist, who was of the seven, we abode with him.
2. Eph 4:11 And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,—
3. 2Ti 4:5 But, thou,—be sober in all things, suffer hardship, do, the work, of an evangelist, thy ministry, completely fulfill;

Two men are given the title of evangelist: Philip and Timothy. Other evangelists were appointed by the ascended Lord in the past. That gift is no longer given by the Lord.

Teachers Word 1320

1. Mt 8:19 And a certain scribe, coming near, said unto him,—Teacher; I will follow thee, whithersoever Thou goest.
2. Mt 9:11 And, the Pharisees, observing it, began to say unto his disciples,—Wherefore, with tax-collectors and

sinner, doth your Teacher eat?

3. Mt 10:24 A, disciple, is not above, the teacher, nor, a servant, above, his lord:

4. Mt 10:25 Sufficient for the disciple, that he become, as his teacher, and, the servant, as, his lord. If, the master of the house, Beelzebul, they called, how much more, the men of his house!

5. Mt 12:38 Then, answered him, certain of the Scribes and Pharisees, saying, Teacher! we desire of thee, a sign, to behold.

6. Mt 17:24 And, when they came into Capernaum, they who, the half shekel, were receiving, came near unto Peter, and said, Your teacher, doth he not pay the half shekel?

7. Mt 19:16 And lo! one coming near unto him, said, Teacher! what good thing shall I do, that I may have life age-abiding?

8. Mt 22:16 And they sent forth to him their disciples, with the Herodians, saying, Teacher! we know that, true, thou art, and, the way of God, in truth, dost teach, and it concerneth thee not about anyone,—for thou lookest not unto the face of men:

9. Mt 22:24 saying—Teacher! Moses, said, If any man die not having children, his brother shall marry his wife, and raise up seed unto his brother.

10. Mt 22:36 Teacher! which commandment, is greatest in the law?

11. Mt 26:18 And, he, said—Go your way into the city, unto such-a-one, and say to him, The teacher, saith, My season, is, near, with thee, will I keep the passover, with my disciples.

12. Mr 4:38 And he was in the stern, on the cushion, sleeping. And they arouse him, and say unto him, Teacher! carest thou not that we perish?

13. Mr 5:35 While yet he is speaking, they come from the synagogue-ruler's, saying—Thy daughter, is dead! Why, further, annoy the teacher?

14. Mr 9:17 And one out of the multitude answered

him—Teacher! I brought my son unto thee, having a dumb spirit;

15. Mr 9:38 John said unto him—Teacher! we saw someone, in thy name, casting out demons,—and we forbade him, because he was not following with us.

16. Mr 10:17 And, as he was going forth into a road, one, running, and kneeling before him, was questioning him—Good Teacher! what shall I do that, life age—abiding, I may inherit?

17. Mr 10:20 And, he, said unto him—Teacher! all these things, have I kept, from my youth.

18. Mr 10:35 And there come near unto him, James and John, the two sons of Zebedee,—saying unto him—Teacher! we desire, that, whatsoever we shall ask thee, thou wilt do for us.

19. Mr 12:14 And, coming, they say unto him—Teacher! we know that, true, thou art, and it concerneth thee not about anyone,—for thou lookest not unto the face of men; but, in truth, the way of God, dost teach:—Is it allowable to give tax unto Caesar, or not? Should we give, or should we not give?

20. Mr 12:19 Teacher! Moses, wrote for us, that—If one's brother die, and leave behind a wife, and leave no child, that his brother should take his wife, and raise up seed unto his brother.

21. Mr 12:32 The Scribe said unto him—Well, Teacher! in truth, hast thou said—He is, One, and there is none other, than he;

22. Mr 13:1 And, as he was going forth out of the temple, one of his disciples saith unto him—Teacher! see what manner of stones, and what manner of buildings!

23. Mr 14:14 and, wheresoever he shall enter, say ye unto the householder—The teacher, saith, Where is my lodging, where, the passover, with my disciples, I may eat?

24. Lu 2:46 And it came to pass, that, after three days, they found him in the temple, sitting amidst the teachers,—both hearkening unto them, and questioning them.

25. Lu 3:12 And there came, even tax-collectors, to be

immersed; and they said unto him—Teacher! what, shall we, do?

26. Lu 6:40a A disciple is not above the teacher;

27. Lu 6:40b but, when trained, every one shall be as his teacher.

28. Lu 7:40 And, making answer, Jesus said unto him—Simon! I have, unto thee, something to say. He, then—Teacher, speak!—saith he.

29. Lu 8:49 While yet he is speaking, there cometh one from the synagogue ruler's, saying—Thy daughter, is dead: No further, be troubling the teacher.

30. Lu 9:38 And lo! a man from the multitude, uttered a cry, saying—Teacher! I beg of thee, to look upon my son, because, my only begotten, he is.

31. Lu 10:25 And lo! a certain lawyer, arose, putting him to the test, saying—Teacher! by doing what, shall I inherit, life age-abiding?

32. Lu 11:45 And, making answer, one of the Lawyers saith unto him, Teacher! these things, saying, us also, dost thou insult!

33. Lu 12:13 And one from amongst the multitude said unto him—Teacher! bid my brother divide with me the inheritance.

34. Lu 18:18 And a certain, ruler, questioned him, saying—Good Teacher! by doing what, shall I inherit life age-abiding?

35. Lu 19:39 And, certain of the Pharisees from the multitude, said unto him—Teacher! rebuke thy disciples.

36. Lu 20:21 And they questioned him, saying—Teacher! we know that, rightly, thou speakest and teachest, and respectest no person, but, in truth, the way of God, dost teach:

37. Lu 20:28 saying—Teacher! Moses, wrote for us, If one's brother die, having a wife, and, he, be, childless, that his brother shall take the wife, and raise up seed unto his brother.

38. Lu 20:39 And certain of the Scribes, answering, said—Teacher! Well, hast thou spoken.

39. Lu 21:7 And they questioned him, saying—Teacher! when, therefore, will these things be? And, what the sign, when these things shall be about to come to pass?

40. Lu 22:11 And ye shall say unto the master of the house—The teacher saith unto thee, where is the lodging, where, the passover, with my disciples, I may eat?

41. Joh 1:38 But Jesus, turning, and looking at them following, saith unto them—What seek ye? And, they, said unto him—Rabbi! which meaneth, when translated, Teacher, Where abidest thou?

42. Joh 3:2 The same, came unto him, by night, and said unto him—Rabbi! we know that, from God, thou hast come, a teacher; for, no one, can be doing, these signs, which, thou, art doing, except, God, be with him.

43. Joh 3:10 Jesus answered, and said unto him—Art, thou, the teacher of Israel, and, these things, knowest not?

44. Joh 8:4 they say unto him—Teacher! this woman, hath been caught in the very act of committing adultery!

45. Joh 11:28 And this saying, she went away, and called Mary her sister, secretly, saying—The teacher, is present, and calleth thee.

46. Joh 13:13 Ye, call me, The Teacher, and, The Lord,—and, well, say, for I am.

47. Joh 13:14 If then, I, have washed your feet,—I The Lord, and, The Teacher, ye also, ought to wash, one another's, feet;

48. Joh 20:16 Jesus saith unto her—Mary! She, turning saith unto him, in Hebrew—Rabboni! which meaneth, Teacher.

49. Ac 13:1 Now there were in Antioch, distributed through the existing assembly,—prophets and teachers: both Barnabas and Symeon who was called Niger, and Lucius the Cyrenian, Manaen also, Herod the tetrarch's foster-brother, and Saul.

50. Ro 2:20 A trainer of the simple, a teacher of babes, having the forming of knowledge and truth in the law,—

51. 1Co 12:28 And God hath, indeed, set, certain, in the assembly,—first apostles, second prophets, third teachers, after that mighty works, then gifts of healings, helps,

guidings, kinds of tongues.

52. 1Co 12:29 Are all apostles? Are all prophets? Are all teachers? Are all mighty works?

53. Eph 4:11 And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,—

54. 1Ti 2:7 Unto which, I, have been appointed proclaimer and apostle—Truth I speak, I utter no falsehood—a teacher of nations, in faith and truth.

55. 2Ti 1:11 Whereunto, I, have been appointed herald and apostle and teacher;

56. 2Ti 4:3 For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear,

57. Heb 5:12 For, even when ye ought to be teachers, by reason of the time, again, have ye, need, that one be teaching, you, what are the first principles of the oracles of God, and have become such as have, need, of milk, not, of strong food;

58. Jas 3:1 Not, many teachers, become ye, my brethren, knowing that, a severer sentence, shall ye receive;

The Word “*teacher*” is used 42 times of Christ, 2 times of Paul, and 14 times of others. Paul used the word 7 times, broken down as:

Paul 2
Gifts to Believers 3
Others 2

- In his Acts period epistles, he used it 2 times for gifts from God to believers, both in 1 Corinthians 12.
- In the pastoral epistles of 1 and 2 Timothy, he called himself a teacher, once in each book.
- He used it of Jewish and false teachers 2 times, once in Romans and once in 2 Timothy.

The final usage is in Ephesians where the teachers were a gift from the past, prior to the writing of the book of Ephesians.

Conclusion

All six of these gifts are no longer special gifts given to men for the church. Shepherds, Overseers, Ministers, Elders, Evangelists, and Teachers are no longer special gifts. However, men do still serve and teach each other; but they do NOT AS A GIFT BESTOWED ON THEM FROM CHRIST.