

The Acts of the Apostles (1-8-14)

[Wed. Jun. 4, 2014] Acts Series, Acts 6:1-7 - Craig A. Thurman Chapter 6

The apostles were facing more and more opposition as they continued to minister in the city of Jerusalem. While some of the people, mostly the religious leaders of the Jews were repulsed from the church at the deaths of Ananias and Sapphires, believers *were the more added to the Lord*. (5.14) This is a very significant statement. The Lord cannot be stopped from bringing His people to life and to Christ. They shall be all added to Him until the time that every elect of God is saved. They shall all be drawn by the Father to Christ, His Son. (Jn.6.44)

In our last chapter, chapter five, not only were Peter and John apprehended (4.3), but most likely, all of them were. (5.18, 29) And they weren't put into a special hold like that first apprehension, but rather they were put into the common prison. (5.18) Sometime in that night the angel of the Lord came and opened the prison doors, miraculously releasing them. The very next morning the apostles were once again in the temple teaching the people about Jesus Christ. (5.21) The Council or Sanhedrin carefully brought the apostles to them and, ultimately after beating them and threatening, released them as freed men. (5.40) The last verse of our previous chapter tells us that the apostles *ceased not to teach and preach Jesus Christ*. And as we pick up our text in chapter 6, verse 1 we read,

1 ¶ *And in those days,*

Evidently, all of these things have been occurring in a relatively short period of time. It might be that this was all transpiring within the first year of our Lord's death, burial, and resurrection. But by the time we reach the 12th chapter we might be covering a lapse of anywhere from 11 to 14 years. (A.D. 44-47) F. F. Bruce believes that the book of Acts covers a period of about 30 years., from the resurrection to the death of the apostle Paul.

The Books and the Parchments, F. F. Bruce, Copyright 1950, 1984 by F. F. Bruce, Fleming H. Revell Company, Old Tappan, NJ, , p.84; Pickering and Inglis, Ltd., 'The book of Acts of the Apostles was the second part of a history of Christian origins written by Luke the physician of Antioch, the friend and travel-companion of Paul. It takes up the story at the point where Part I of Luke's history (the

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third gospel) ends, the ascension of Christ, and tells how the Gospel spread along the road from Jerusalem to Rome in the first thirty years after the death and resurrection of Christ.'

when the number of the disciples was multiplied,

disciples, μαθητῶν, root μαθητής, KJV; only used once in the O.T LXX. at Is. 8.16 seal the law among my disciples. The corresponding Hebrew word is לִמְדוּ [limud: KJV learned 2, taught 1, used 1, disciple 1, accustomed 1]; In the N. T., always translates as disciple 269 times.

TDNT, p. 416, "apprentice" , p. 421, "The initiate."

μανθάνω, learn 24, understand 1; διδάσκω, to teach or be taught.

there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

The English Hexapla, Still Water Revival Books:

Wycliffe, 1380 'the Greeks grudged against the Hebrews for that her widows were despised in every days ministering.'

Tyndale, 1534, 'there arose a grudge among the Greeks against the Hebrews, because their widows were despised in the daily ministrations.

Rheims, 1582, 'there arose a murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministry.

When this Scripture text refers to Grecians and Hebrews, it refers to the Hellenists and the Hebrew Israelis. Or to two classes of Jews: the Hebrews that had been born and raised in Israel, and the Grecians who had been born in or had dwelt in some parts of Greece, and probably spoke the Greek language, and used the Septuagint version of the Bible (LXX), that is the Greek version of the Old Testament. Remember that the saints of the first church which was at Jerusalem was only constituted of Jews.

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The complaint raises the issue of partiality; the care of the church for the widows appeared to be better for the home-born Jew than the foreign born. Whether or not the complaint is legitimate the Scriptures do not tell. However, we do see that in response to it the apostles take proactive measures to address the complaint.

Murmuring, γογυσμός, a verbal noun, verb root γογγύζω; γογυσμός, Used 4 times in the KJV (LXX, always *murmur*),

*Jo.7.12 And there was much **murmuring** among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.*

*Phl.2.14 Do all things without **murmurings** and disputings ...*

*1Pe.4.9 Use hospitality one to another without **grudging**.*

Grudge, Oxford English Dictionary, To murmur, murmuring, grumbling; discontent, dissatisfaction; reluctance, unwillingness. *obs*

TDNT, p.735, 'c. ... Jn.7.32 ... Comparison with [Jn.] 7.12 ... shows us that γογγύζειν does not denote mere discussion of Jesus, or secret approval of His claim, but vacillation. It is in keeping that the religious leaders find this dangerous, since there is the possibility of the ὄχλος [crowd or multitude] turning from them.'

...

... grumbling dissatisfaction at disappointed expectations.

p.735, 'b. ... The reference here is simply to the dissatisfied grumbling of one part of the community at claims which are not met The same is even more true of 1Pt.4:9, where there is the admonition : φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ [Use hospitality one to another without grudging], which will free hospitality from either inward or outward unfriendliness'

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γογγύζω is used 8 times in the KJV. It is always translated from the English root *murmur*. (Mt.20.11; Lk.5.30; Jn.6.41, 43, 61; 7:32) The LXX all but once translated this *murmur*; that once is *complain*.

TDNT, vol.1, p.728, 'The Greek Usage ... (241/39B.C.) The meaning here is "to be dissatisfied" or "to express dissatisfaction," justifiably ... (2nd cent. A.D.) it denotes "expressions of displeasure"

... Here γογγύζειν denotes "grumbling at disappointed hopes."

p.730, 'When the people (of Israel) murmurs, it is always because it thinks that justice has not been done or is not being done to its claim. The texts leave us in no doubt that the claim and this assessment of the situation are both wholly subjective. Yet they leave us in no doubt that in such an attitude God is reduced to human standards and is robbed, or is in the process of being robbed, of His sovereignty in relation to the people. This is why the murmuring of the people is a tempting of God (Ex.17.2 etc.) or a scorning of God (γὰρ, Nu.14.11).'

γογγυστής, only once in the KJV and translated *murmurers* in Jude 16.

διαγογγύζω, Lk.15.2; 19.7; TDNT, p.735, 'here it denotes the dissatisfaction of the φαρισαῖοι [Pharisees] and γραμματεῖς [scribes] at the conduct of Jesus.'

Neglected, παρεθεωροῦντο, 3p, pl, imperf, pass; root παραθεωρέω, παρά aside, apart or above + θεωρέω behold, see, perceive; only time used is here in Acts 6.1; lends to the idea of *were overlooked*.

Murmuring usually comes after some time of rest. It might be that the disciples had some rest from trouble. The apostles had been released from custody and continued to teach and preach Christ. The membership began to use their time to reflect on some misgivings. Rather than finding solutions to troubles they started grumbling to one another. Probably fewer elements can damper the spirit of a church more quickly than the undercurrent of *grumbling*.

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How much better it would be to learn that if we thought to grumble we might also apply ourselves to finding a solution. Whether it is the fan on the ceiling, the air conditioner in the window, the radiant heating along the floors, the song books (the way their stored, put up, or their condition), the nursery (whether it is kept clean and sanitary), the preachers mannerisms, the parking lot, the appearance of the building or the grounds; whatever the complaint might be, and even if it is a legitimate complaint, many times the person complaining has the ability to solve the problem themselves. All that I am saying is that there are better ways to address our grievances than through the chattering of our teeth and the wagging of tongues ever-so-silently to one another.

This instance arises in this first church for all of our edification. It is not being justified by the Lord because there was a good result. Murmuring is always wrong. Those that murmur lose. They *feel* bad, and rightly so. But what do we learn from this? This occasion is the means for showing the need of an office and officers in the church. There can be practical needs of the church that require practical solutions: deacons. It is my opinion that this is the office that will begin to be established in this chapter.

2 Then the twelve called the multitude of the disciples unto them,

Notice how that no man among the twelve is identified as having addressed this concern. They are represented as being unanimous in the perception of this need for some men to serve the church by ministering to the widows.

and said, It is not οὐκ reason (Wycliffe, 1380, rightful; Tyndale 1534, meet)

Reason, ἀρεστόν, root ἀρεστός, KJV things that are pleasing, things that please, be reason. (Verse 5 pleased)

KJV

Jn.8.29 I do always those things that *please* him.

Acts 12.3 because he saw it *pleased* the Jews.

1Jn.3.22 *things that are pleasing* in his sight.

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LXX

Ge.3.6 *pleasant* to the eyes

Ge.16.6 do to her as it *pleaseth* thee (LXX *seem good*)

Ex.15.26 and wilt do that which *is right* in his sight (LXX do things *pleasing* before him)

Lev.10.19 should it have been *accepted* in the sight of the Lord. (LXX would it be *pleasing* unto the Lord)

that we should leave

καταλειψαντας, acc, pl, masc, part, aor 1, act; root καταλείπω, **We have seen the strength of this word recently in our study entitled, Divorce and Remarriage; leave his father and his mother.** KJV translates this mostly from the English *leave; left; once as have reserved* in Ro. 11.4; and *forsook*, He.11.27; *forsaken* 2Pe. 2.15.

The apostles were not to *forsake* or *leave* the Word of God any more than a man was is to *put away* his wife (or leave his father and his mother). We could also say that the apostles are to cleave to the Word of God and leave serving tables for others.

the word of God, and serve tables.

τραπέζαις, dat sing of τράπεζα, table does refer to a platform from which food is eaten and money changers trade. (Mt.15.27; 21.12) It is translated *bank* in Lk.19.23; *meat* in Acts 16.34. The table represents the platform from which service may be rendered.

Consider the ministry of the Word (v.4)

The apostles are not in any way saying that they should not visit the sick, support the weak, minister to widows and orphans. No, they were saying that these things are not what they are called of the Lord to do. Their primary focus was the ministry of the Word of God. This takes much prayer and devotion to continued searching for those things that are most helpful and essential in the Word of God for the saints. Finding the good counsels of God; understanding the principals of the Word of God in such a way that

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we might be able to apply them, whether it be at work, home, or as we recreate; how to raise children; how to work with or live with difficult people or trying circumstances; what to do when we find ourselves in a financial pinch; how to help others; what a church is and everything that involves the church; etc., etc.

Who can and should be involved in this work if not those to whom the Lord has gifted for this ministry? What do the Scriptures say about such persons? Notice, that the work of the ministry is distinct from what is called *servant tables*. Furthermore, that the men to be appointed in this chapter in Acts are not performing the same work as those in the ministry of the Word. In Eph.4.7-15 we have a good description of the work of the ministry:

Eph.4.7 But unto every one of us is given grace according to the measure of the gift of Christ.

*8 Wherefore he saith, When he ascended up on high, he led captivity captive, and **gave gifts unto men.***

...

*11 And he **gave some** [men gifts as, or, men gifts to be], *apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;* [the purpose of these gifted men, or their goal, their work, their ministry is; what is the purpose of these men?]*

12 For the perfecting of the saints,

*Perfecting, καταρτισμός, only this once. But the verb καταρτίζω, is translated in the KJV as *fit 1, frame 1, make perfect 2, mend 2, perfect 1, prepare 1, restore 1; passive be perfect, be perfectly joined together.**

Mt. 4.21 *mending* their nets

Mt. 21.16 thou *hast perfected* praise?

Lk. 6.40 everyone *that is perfect* shall be as his master.

Ro.9.22 vessels of wrath *fitted* to destruction

1Co.1.10 that ye be *perfectly joined together*

2Co.13.11 *Be perfect*, be of good comfort

Gal.6.1 *restore* such an one in the spirit of meekness

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Heb. 10.5 a body *hast thou prepared me*

Heb.11.3 the worlds *were framed* by the word of God

Heb. 13.21 *make you perfect* in every good work

1Pe.5.10 after that ye have suffered a while, *make you perfect*, stablish, strengthen, settle you.

Whether the perfecting of the saints is as individuals or as a corporate entity I cannot tell. The one would seem to lead to the other; when the individual saints become fitted in their lives to living for Christ it must be true that the church becomes fitting in their lives together as well.

for εἰς the work ἔργον of the ministry (service)

διακονίας, this is not confusing the work of *deacons*, but instructing the ministers of the gospel to *serve* in the Word of God, in **the ministry of the Word. (6.4)** (Acts 1.17, 25; 6.4; 12.25; 20.24; 21.19; Ro.11.13 **office**; Col.4.17 And say to Archippus, Take heed to the **ministry** which thou hast received in the Lord, that thou fulfil it; 1Ti.1.12 *for that he put me into the ministry*; 2Ti.4.5 *make full proof of thy ministry*; 2Ti.4.11 *for he is profitable to me for the ministry*.)

for the edifying

οἰκοδομην, acc, sing; root οἰκοδομή,

Mt.24.1 the *buildings* of the temple

Ro.14.19 and thngs wherewith one may *edify* another

Ro.15.2 for his good to **edification** οἰκοδομην

1Co.3.9 ye are God's *building*

1Co.14.3 speaketh unto men to **edification** οἰκοδομην

1Co.14.5 that the church may receive **edifying** οἰκοδομην

1Co.14.12 to the **edifying** of the church οἰκοδομην

1Co.14.26 Let all things be done unto **edifying** οἰκοδομην

2Co.5.1 We have a **building** of God οἰκοδομην (10.8; 13.10)

Eph.2.21 in whom all the *building*

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(Eph. 4.16, 29 οἰκοδομην is the last time in Scripture the the accusative singular οἰκοδομην is used.)

of the body of Christ:

1. fitting the saints to the image of Christ
2. serving in the Word of Christ
3. edifying that church of Christ

How long is this work?

13 *Till we all come* (Phl.3.11 *might attain, come*) in [εἰς, unto] the *unity*

ἐνοτητα, acc, sing, root ἐνοτης, see εἷς, **one**; verse 3 *to keep the **unity** of the Spirit*. There is the *Oneness* of God in the Father, Son, and Holy Spirit; There is the oneness between a husband and his wife; And there should become in the members of the church a oneness in the faith and the knowledge of the Son of God.

of the faith, and of the knowledge

ἐπιγνώσεως, fundamental, grounded knowledge

of the Son of God, unto a perfect man [a fully formed adult],

τελείον, root τέλειος, matured as *men* 1Co.14.20; **full age** He.5.14; means also 'complete' and 'grown.'

unto the measure of the stature [age]

ἡλικίας, acc sing, root ἡλικία, also *age* Jo.9.21 *we know not, he is of **age**; ask him*; Heb.11.1 *when she was past **age***.

of the fulness of Christ:

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The goal of these persons, as apostles, prophets, evangelists, and pastors is to bring the saints to spiritual stability ...

*14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
15 But speaking the truth in love,*

That we should all be able to have hearts that can express love for others, in the face of all manner of contradiction,

may grow up into him in all things, which is the head, even Christ ...

Now to get back to the thought; what is serving tables?

3 Wherefore, brethren,

Considering what we have just seen in our investigation into one Scripture touching on the ministry of the Word, as it called in verse 4, let's consider the appointing of other men to another work. We are not magnifying men, we are not exalting offices of one above another; rather by this 'order' of the Lord in the church we might accomplish our task as witnesses of Jesus Christ **better. Must** a church have officers in her in order to be a church? Do we have to have plurality? No. But, if we keep focused on the purpose of these offices and the men in them remain focused on the goal their particular ministry this can be a help and blessing to the whole church. Can it go sour? Yes. Do we have things to learn? Yes. Should the possibility of things going south prevent us from doing what we ought? Not if we think that we should appoint men to the service and better order our business as a church. Admittedly, if I did not do things for fear they could go sour, I'd do nothing, because all things can spoil even if we do nothing more than we already are. The twelve apostles said ...

look ye out

*look ... out, ἐπικέπτομαι, visited, i.e. Lk.7.16 that God **hath visited** his people; Acts 15.36 Let us go again and **visit** our brethren; Ja.1.27 To **visit***

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the fatherless and widows. With what we conclude from the remarks below, this means to pay visits to the sick, to brethren, to the people of God, to the fatherless and widows; ἐπί over or upon + σκέπτομαι, **LXX** ...

LXX

*Ge.41.33 Now then, **look out** a wise and prudent man, and set him over the land of Egypt.*

*Ex.18.21 And do thou **look out** for thyself out of all the people able men, fearing God, righteous men, hating pride, and thou shalt set over the people captains of thousands and captains of hundreds, and captains of fifties, and captains of tens.*

*Zec.11.13 And the Lord said to me, Drop them into the furnace, and I **will see** if it is good metal, as I was proved for their sakes.*

TDNT, vol. 2, p.600, 'σκοπέω is an iterative and intensive construction from the root σκεπ-, and is thus well adapted as a present. Thus, e.g., ἐσκόπει denotes continuing or careful scrutiny, whereas ἐσκέψατο **refers to the single act**. The same is true of ἐπισκοπέω and ἐπισκέπτομαι.'

among you ἐξ ὑμῶν

These servants must be of your fold. Regardless of what we have seen historically practices among the churches of Jesus Christ, it seems that there is far more biblical support for choosing the servants of the church from within their own congregation. And these offices certainly have jurisdiction in the membership of other churches.

seven men of honest report (Wycliffe, 1380, of good fame),

*honest report, μαρτυρουμένους, acc, pl, masc, part, pres, pass and mid; root μαρτυρέω, KJV middle/passive is translated *be witnessed 1, be well reported of 2, charge 1, have good report 2, have testimony 1, obtain good report 2, obtain witness 1, witness 1.**

Acts 10.42 Cornelius of good report

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Acts 22.12 Ananias *having a good report*
Heb.11.2 Elders *obtained a good report*
Heb.11.4 Abel *obtained witness*
Heb.11.39 These all *having obtained a good report*
3Jn.12 Demetrius *hath a good report*
Acts 16.2 Timothy *was well reported of*
1Ti.5.10 Widows *well reported of*

George Ricker Berry's Interlinear has this interpreted *borne witness to*.

These men have a sound witness or a *good reputation* ... as a Christian of their church.

full

πλήρεις nom and acc, pl, masc; Scriptures speak of *baskets full; full ears of corn; Jesus being full of the Holy Ghost; a man full of leprosy; Jesus full of grace and truth; Stephen full of faith and the Holy Ghost; Stephen full of faith and power; Dorcus full of good deeds; Ananias full of the Holy Ghost; Simon full of mischief; a full reward.*

of the Holy Ghost and wisdom,

In other words the lives of these seven men should have amply demonstrated the presence of the Holy Spirit and wisdom. The Holy Spirit working in them from day to day. They were looking for men that were stable, not wavering, living consistently as a Christian ought. Not novices in Christ or the church relationship. We're talking about holy men of God. (1Ti.3.6 ... for deacons as well based on *Likewise* in verse 8.)

whom we may (fut. will or shall) appoint (set down on this function)

καταστήσομεν, 1st p, pl, fut, ind, act of καθίστημι, *set down; KJV appoint 1, conduct 1 (Acts 17.15), make 8 (Lk.12.14), make ruler 6 (Mt.24.45), ordain 3 (Tit. 1.5) set [is] 1 (Ja.3.6), pass is 2 (Ja.4.4).*

over ἐπὶ this business [necessity, Tyndale, 1534, needful business].

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6.3 χρείας, root χρεία, **only this once translated *business***; KJV *lack 1, necessity 3, lack 1, need 25, use 2, necessary 1, needful 1, want.*

Remember, this business is also called *servicing tables* by the apostles. The Amplified Version says, *superintending the distribution of food. (The addition of the **food** element overly constrains the work of these men.)* So, the NIV; RSV *daily distribution*; *Servicing tables* was a work that supplied the needs of these widows with their daily provisions, whatever that might include.

1Ti.3.8-13 give us fuller qualities of these men who serve in the office of a deacon. The holy conduct of these men are given more consideration:

8 ¶ Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

But especially note verse 9, 10 where we have a distinction between pastors and deacons:

1Ti 3:9 Holding the mystery of the faith in a pure conscience.

These men are not called to minister in the Word, but should comprehend that Word for personal application and for the defense of the truth. Deacons do not have to apt to teach.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

Men must first demonstrate these requisites in their lives, and then receive appointment to service. This precludes novices from such offices.

Even their wives form a part of the consideration when being appointed to service:

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

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And verse 12 gives the final requisites of a properly ordered house.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 the benefit for faithful service.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

4 But we will (future) give ourselves continually

προσκαρτερήσομεν, 1st ρ, pl, fut, ind of προσκαρτερέω; should wait on (Mk.3.9); continued (Acts 1.14); continued steadfastly (Acts 2.42); continuing (Acts 2.46); continuing instant (Ro.12.12); attending continually upon (Ro.13.6); Continue in (Col.4.2)

*to prayer, and to the **ministry** διακονία **of the word.***

So the office of a deacon serves a two-fold purpose: it allows those whose function it is to minister in the word and doctrine to remain so with less distraction, and supplies the need of the church corporately and individually.

What are the needs that we see in Scripture which would lead a church to appoint men over that business? This service is described by two words: *servant tables*. Whatever service needs to be tended to, that will help the church, is an appropriate service. The appointment of a man or men could be contingent on time or function. There could be a service which is only for a time. It could be limited by the job. Whatever the need is, and if it will help to keep the pastor so that he may continue steadfastly in the service of the Word of God, it would certainly be better for the church if this were done.

The Philippian church has plurality of pastors and deacons. (Phl.1.1)

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5 ¶ *And the saying pleased*

ἤρεσεν, 3rd ρ, sing, aor 1, ind; ἀρέσκω; see verse 2 *reason*.

the whole multitude: and they chose

ἐξελέξαντο, 3rd ρ, pl, aor 1, ind, mid; *chose to or for themselves*; ἐκλέγω, from which we have *elect* or *chosen*, ἐκλεκτός. Always translated from either the English root *choose* or *elect*.

Now, concerning need of the church and the power of the will to choose according to what pleases them, let me add, how much more right and power does God have to choose, even from eternity, those from among His the *mass* of clay, representing humanity, to save? (Ro,.9.11-13, 15,16-24)

Stephen, a man full of faith and of the Holy Ghost, and Philip,

Who is later called an evangelist. (Acts 21.8) Obviously, his work as a deacon ceased, at the least, when he left the Jerusalem church. *He **was** one of the seven...*

and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Recall the complaint? That the Grecian widows were not receiving the same quality of care that the Hebrew widows were receiving. Notice here that all of the deacons appointed had Greek names. (Gill) The Hellenists which complained were themselves appointed to serve the whole of the widows of the church. And among these men, the first two names, were great men of faith: Stephen and Phillip.

6 *Whom they set before the apostles: and when they had prayed, they laid their hands on them.*

The church was being called upon by the apostles to perform the single act of 'visitation' among their membership with the view of appointing these men to meet this need of this congregation. The congregation evidently

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had enough order among them (perhaps *pastors*) to view the men, examine them, choose them, and recommend them to the apostles, who gave a final ascent to the church's decision.

Remember how the vacated apostolic office was filled? By lot, **after two were first appointed for their consideration.** (Acts 1.23)

Does it require apostles to ordain deacons? If so, we have problems. And must we have pastoral ordinations of deacons and pastoral ordinations of pastors? Is there Scripture? How do men receive appointments into the pastoral or deacon offices? By the church. The biblical pattern is that the church chooses them. The apostles did no more than what Titus did in Tit.1.5 *ordain elders in every city.* Meaning to *set down* in their place **once they had been acknowledge by the congregation.** What did he do? He saw men qualified for the offices [the church had not the completed Word of God as yet to be able to make valid judgments for themselves in this matter] and **set them**, ordained them before the congregations that he visited. As with the deacons the congregation may have picked these men themselves. Timothy was commanded to commit to faithful men what he had learned from the apostle Paul, based upon the Word of God. (2Ti. 2.2) Admittedly, it seems that the apostles, Timothy and Titus' work was uniquely for the early churches. Otherwise, the notion of pastoral offices continuing with men, wherever they go, apart from a local church relationship is to practice the errors of the apostate church: the Catholic and Protestant religions. To suppose that men of authority, outside of a church might come to her, and appoint men, whether or not they constitute a part of the membership is far removed from the tenor of Scripture. THERE IS NO SUCH THING AS A CLERGY. OFFICES DO NOT CONTINUE WITH THE MEN APPOINTED TO THEM BEYOND THE CHURCH OF WHICH THEY ARE A MEMBER. THESE ARE GIFTS GIVEN TO MEN FOR THEIR CONGREGATION TO ORDAIN ITS PROPER USE.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.