



eBook

Truth from HIS Word

Table of Contents

1. Introduction

2. About The Author

3. Chapter One

4. Pastors

5. The Gospel

6. Oversight

7. The Ten Commandments in Our Day

8. Why Are We Here?

9. Are We To Judge?

10. Names Of God (Divine Titles)

11. The Shepherd

12. The MAIN Thing

13. Marks of a Spiritual Man

14. Call to Action

Introduction

Congratulations, someone downloaded your eBook. This introduction is your chance to make sure that they actually read the book from cover to cover.

Reading an entire book can seem like a big task. This introduction gives you a chance to convince your reader that they will miss out if they do not take the time to read the complete book.

Your introduction should be no more than one page long so that a busy person can scan read and still get a good idea of the overall message.

Key Subjects

What are the main benefits that a reader will receive from this book? How will the knowledge in this book help them to improve? Summarise these in a simple bullet list:

- How to improve on something they are already doing?
- How to learn a new technique that will save them time or money?
- Give them greater insight into a specific subject?

Finish the introduction with a personal message to the reader. Speaking directly to your audience helps to show that the book was tailored for their individual needs.

A stylized, handwritten signature in black ink, appearing to be the initials 'KSM'.

Your Name Here

About The Author

It's important to establish credibility with your reader at an early stage. Prove to people that they can trust your content.

It's hard to trust someone who you have never met. be sure to include a photo of the author so that readers can at least put a face to the name. if you are writing your ebook on behalf of a company you might want to include a team photo or a photo of the CEO.

Your expertise

What makes you an expert in your field? Why should someone read and trust the content in this book?

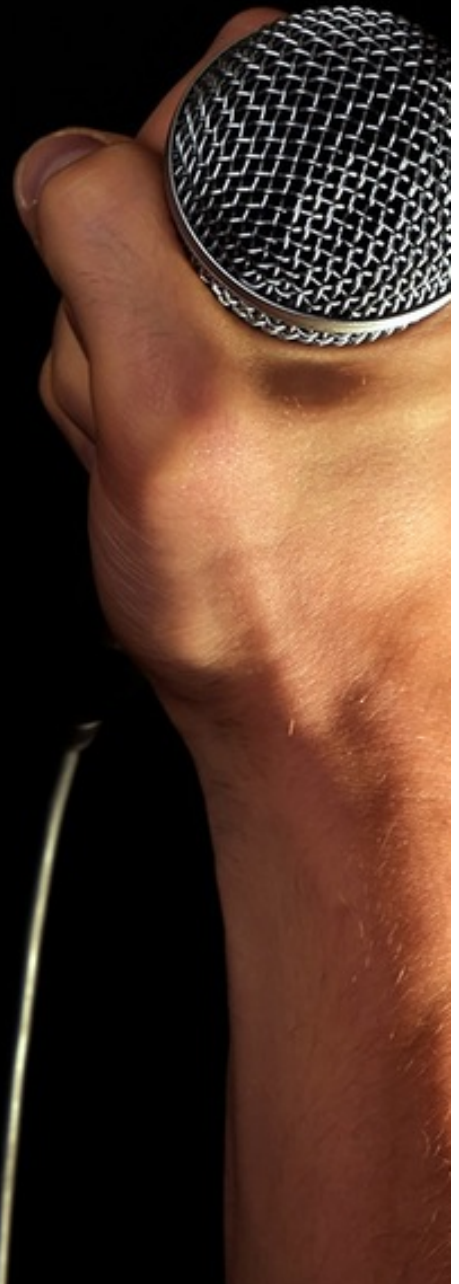
Have you gained this knowledge by working in the industry for a long time? Perhaps you achieved outstanding results based on the knowledge contained in this book.

Something personal

Remember, the purpose of this page is to give readers an insight into who you are. You can share details of a non-work hobby or passion so people get to know you on another level.

Chapter One

Separate your eBook into distinct chapters for easy browsing. Use this text area to briefly summarize what the reader can expect to learn from this particular chapter.



Pastors



Pastors

“Oh look, there is our Pastor.”

I wonder what comes to mind when you read that sentence. How did you know he was a pastor?

What does he do that makes him a pastor? How did he get to be a pastor? What even makes him eligible?

We grow up in our various persuasions/traditions/denominations and our perception of a pastor may vary.

If you are of the opinion that truth is relative... that truth is changing with the times... that there is no absolute truth...

If you are of the opinion that the Bible is not the infallible, unerring Word of God, then your opinion is as good as anyone else's, is it not?

But if the Bible is absolute truth; if it can be trusted to define this crucial work, then we can dig in it to uncover the Mind of the God of the Bible on this

topic. I would like to attempt that.

The commentaries generally group 3 epistles together. They are **1 Timothy, 2 Timothy and Titus** and are generally referred to as the “**pastoral epistles**”. They are rich in instruction as to the character and work of the pastor.

But what else can we learn about the pastor according to the whole Bible?

The English word “pastor” in the OT is found 8 times in Jeremiah 2:8, 3:15, 10:21, 12:10, 17:16, 22:22, 23:1, 23:2

The Hebrew word used in **Jeremiah** translated “**pastor**” 8 times is translated 57 times “**feed**”, 65 times “**shepherd**” and 7 times “**herdmen**”

In the NT it is found once in **Ephesians 4:11**

The Greek word in **Ephesians 4:11** translated “**pastor**” is used 18 times in the NT. All 17 other times translated **shepherd(s)**

Does this not equate “**pastor**” with “**shepherd**?” Does the Bible not use the work of the physical shepherd as an example for the spiritual shepherd? **In the word of God, a pastor is a shepherd, he cares for the sheep, literally or figuratively.**

In his excellent book “**A shepherd looks at the 23 Psalm**” **Phillip Keller** describes the work of a literal shepherd and extrapolates it to examine the figurative or spiritual shepherd. Sheep must be fed. Sheep must be tended, guided, lead, protected... lost sheep must be sought.

Shepherds more concerned about sheep are commended and encouraged.

The Shepherd in **Psalms 23, John 10, and Matthew 18:12-13** is viewed in a positive light.

Shepherds more concerned about shepherds are rebuked.

In **Ezekiel 34** the bad shepherds (if they can be called shepherds at all) are described.

In **1 Samuel 16:11** David's father tells Samuel regarding David "behold, he **keepeth** the sheep" using the same word translated "pastor" 8 times in Jeramiah.

In **2 Samuel 5:2** "and the Lord said to thee, Thou shalt **feed** my people Israel, and thou shalt be a captain over Israel."

Again, same word. David was to shepherd people.

Then in **Psalms 23** David acknowledges being shepherded by the Great Shepherd... the Chief Shepherd... The Lord, using the same word.

The Shepherd is responsible for the sheep, whether Jacob of Gen 31, or the bad shepherds of Ezekiel 34.

Back to our original questions:

What does he do that makes him a pastor? How did he get to be a pastor? What even makes him eligible?

Many kings saw their responsibility to care for their people as a shepherd might his sheep.

Genesis 41:38 And Pharaoh said unto his servants, **Can we find such a one as this is, a man in whom the Spirit of God is?**

Pharaoh saw the value of Joseph's connection with God. He perceived the presence of the Spirit that allowed Joseph to prophesy the future and formulate a plan to save his care... his nation. Would this not be necessary in a shepherd of people in the New Testament as well?

Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that **the Spirit of God dwell in you**. Now **if any man have not the Spirit of Christ,**

he is none of his.

2 Corinthians 5:17 (KJV 1900) — 17 Therefore if any man be in Christ, **he is a new creature**: old things are passed away; behold, all things are become new. **(a new creation!)**

John 3:3 (KJV 1900) — 3 Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**

John 3:7 (KJV 1900) — 7 Marvel not that I said unto thee, **Ye must be born again.**

Now Nicodemus could have expostulated “Oh no, you do not understand... I am way past that... I study God’s Word, follow God’s Word and teach God’s Word already. I have been a leader among the Jews for years!”

But he was humble enough to accept the Saviour’s requirement and after the crucifixion we see him caring for the body of his Lord.

John 19:39–40 (KJV 1900) — 39 And there came also **Nicodemus**, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. **40** Then **took they the body of Jesus**, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Can you shepherd God’s people without “**having the Spirit of God dwell in you**” or “**being a new creation**” or “**being born again**”? Can you be an **under-shepherd to the people of God without a Spiritual connection to the Great and Chief Shepherd who’s the sheep are? No! But if you pretend to be, you will be held responsible!**

Let all who purport to be “pastors” examine themselves! Do you have the Spirit of God indwelling you?

Has that Spirit given you the tremendous gift of a shepherd’s heart?

One thing is clear today, as throughout history. The world is in desperate need of true shepherd and Godly shepherding.

The Gospel

The Gospel (Good News)

Not all good news initially seems good news! To perceive how wonderful the news is, some perception of how terrible the problem is will be required

The Problem:

"~ for there is **no man that sinneth not**, (1 Kings 8:46)

"For **all have sinned**, and come short of the glory of God;" (Romans 3:23)

The Penalty:

"~ the soul that **sinneth, it shall die.**" (Ezekiel 18:4, 20) "The soul that sinneth, it shall die.~"

"~**sin**, when it is finished, **bringeth forth death.**" (James 1:15) ,

"For **the wages of sin is death**; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

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The Proof:

1. *Thou shalt have no other gods before me*
2. *Thou shalt not make unto thee any graven image, Thou shalt not bow down thyself to them, nor serve them*
3. *Thou shalt not take the name of the Lord thy God in vain*
4. *Remember the sabbath day, to keep it holy*
5. *Honour thy father and thy mother*
6. *Thou shalt not kill*
7. *Thou shalt not commit adultery*
8. *Thou shalt not steal*
9. *Thou shalt not bear false witness*
10. *Thou shalt not covet* (Exodus 20:3-17)

Have you ever...

1. Put something before God? *"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."* (Luke 10:27)
2. Worshipped something other than God?
3. Taken the name of a member of the Godhead in a false oath or cursing?
4. Treated Sunday like any other day? *"Not forsaking the assembling of ourselves together"* (Hebrews 10:25)
5. Been Disrespectful to parents
6. Killed?
7. Committed Adultery?
8. Taken something that did not belong to you?
9. Lied?
10. Coveted the possessions or position of another? *"I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."* (Romans 7:7)

*"For whosoever shall keep the whole law, and yet **offend in one point, he is guilty of all.**"* (James 2:10)

Considering all this would you find yourself guilty of

sin... could you say what some in the Bible stated clearly
"I have sinned?"

Now, before you say "This is Old Testament
commandments given to Israel" consider these New
Testament scriptures that reinforce the same thing.

The Possibilities:

"~for if ye believe not that I am he, **ye shall die in your sins**" (John 8:24)

"For the Lord himself shall descend from heaven with a shout, with the voice
of the archangel, and with the trump of God: **and the dead in Christ shall
rise first**" 1 Thessalonians 4:16 (KJV 1900)

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The Person:

"For unto us **a child is born**, " Isaiah 9:6 (From man's perspective, a baby as
the angel told the shepherds "you shall find the babe")

"unto us **a son is given**" Isaiah 9:6 Continued (From God's perspective – His
Son! as the angel told them "a Saviour, which is Christ the Lord")

At His baptism (Luke 3:23), and on the mount of transfiguration (Luke 9:35), a
voice acknowledges Jesus as God's Son

"For God so loved the world, that he gave **his only begotten Son**" (John 3:16)
– His ONLY Son!

"Behold, a **virgin** shall be with child, and **shall bring forth a son** (Isaiah 7:14,
Mat 1:23), - His Son, not requiring a human father to come into being!

and they shall call his name **Emmanuel**, which being interpreted **is, God with
us.**" (Matthew 1:23)

Simeon; "... should not see death, before he had seen the Lord's Christ ...

Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart In peace, according to thy word: For mine eyes have seen thy salvation, - (Luke 2:25-32) He was not looking at a parchment, a scroll, a book... he was not looking at a list of "do's and don'ts"... he was not looking at a life lived by the "do's and don'ts". He was looking at a baby called Jesus, the Lord and the Christ!

Anna; *" 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem". (Luke 2:36-38) - For anyone looking for redemption, she spoke of HIM as the way!*

The Proclamation:

*" Moreover, brethren, I declare unto you **the gospel** which I preached unto you, which also ye have received, and wherein ye stand; **By which also ye are saved...** that **Christ died** for our sins according to the scriptures; **4** And that he **was buried**, and that **he rose again** the third day according to the scriptures:... (1 Corinthians 15:1-4)*

Paul "declared, preached, delivered" what he had "received", that is, the Gospel, the good news!

The Provision:

*" For unto you is born this day in the city of David **a Saviour, which is Christ the Lord.**" (Luke 2:11)*

*" But is now made manifest by the appearing of **our Saviour Jesus Christ**, who hath abolished death, and hath brought life and immortality to light*

through the gospel:" (2 Timothy 1:10)

"Be it known unto you therefore, men and brethren, that through this man is preached unto you **the forgiveness of sins:**" (Acts 13:38)

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that **repentance and remission of sins should be preached in his name among all nations**, beginning at Jerusalem." (Luke 24:46-47)

"**remission** – to remove the guilt resulting from wrongdoing—'to pardon, to forgive"

"**Being justified freely** by his grace through the redemption that is in Christ Jesus:" (Romans 3:24)

"**Justified** – make right between, to put right with, to cause to be in a right relationship with"

"**redemption** – to release or set free, with the implied analogy to the process of freeing a slave—'to set free, to liberate, to deliver"

"And all things are of God, who hath **reconciled us to himself by Jesus Christ**, and hath given to us the ministry of reconciliation;" (2 Corinthians 5:18)

"But thanks be to God, which **giveth us the victory through our Lord Jesus Christ.**" (1 Corinthians 15:57)

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The Process:

(1 Corinthians 15:1-4 Continued) ... how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:"

From man's perspective –

"Christ died, was buried, was risen"

From God's perspective –

In Hebrews 7 the writer says *"once ... he offered up himself"*

And in Hebrews 9 *"put away sin by the sacrifice of himself"* and *"He was once offered to bear the sins of many"*

And Paul makes it much more personal when he writes to the Galatians of

"the Son of God, who loved me, and gave himself for me." (Galatians 2:20)

1 Peter tells us *"For Christ also hath once suffered for sins~"* (1 Peter 3:18)

And *"Forasmuch then as Christ hath suffered for us in the flesh,~"* (1 Peter 4:1)

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The Procedure:

"Marvel not that I said unto thee, Ye must be born again." (John 3:7)

The Position:

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" (Ephesians 2:5)

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17)

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The Precept:

(John Baptizer) *"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand."* (Matthew 3:1-2)

(Jesus) *"Now after that John was put in prison, Jesus came into Galilee,*

*preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: **repent ye**, and believe the gospel."*

(Mark 1:14-15)

*(Jesus) "From that time Jesus began to preach, and to say, **Repent**: for the kingdom of heaven is at hand." (Matthew 4:17)*

*(Peter) "Then Peter said unto them, **Repent**, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)*

*(Paul before the Athenian court) "And the times of this ignorance God winked at; but now commandeth all men every where to **repent**:" (Acts 17:30)*

*(Paul before king Agrippa) "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should **repent** and turn to God, and do works meet for repentance." (Acts 26:20)*

The Point: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31)

Oversight



Leaders or Overseers in the Church

God in His word paints a picture of the men who are to lead, guide and direct the Local assembly of believers in The Lord Jesus Christ. Knowing the role of those chosen of The Holy Spirit as shepherds in the assembly is a guard against following the wrong people, or refusing to follow the right ones!

1 Timothy 3 — 1 This is a true saying, If a man **desire the office of a bishop** , he **desireth** a good **work** . **2 A bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; **3** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **4**One that **ruleth** well his own house, having his children in subjection with all gravity; **5** (For if a man know not how

to **rule** his own house, how shall he **take care** of the **church** of God?) **6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. **7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. **8** Likewise must the **deacons** be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; **9** Holding the mystery of the faith in a pure conscience. **10** And let these also first be proved; then let them use the **office of a deacon**, being found blameless. **11** Even so must their wives be grave, not slanderers, sober, faithful in all things. **12** Let the **deacons** be the husbands of one wife, **ruling** their children and their own houses well. **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. **14** These things write I unto thee, hoping to come unto thee shortly: **15** But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. **16** And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

In translating ἐπισκοπή^b (1984) - **53.69**, ἐπισκοπέω^c (1983) - **53.70**, or ἐπίσκοπος^b (1985) - **53.71**, it is important to try to combine the concepts of both **service and leadership**, in other words, the responsibility of caring for the needs of a congregation as well as directing the activities of the membership. In some translations an equivalent may be 'helper and leader.'

You cannot be a good leader if you do not have a shepherd's heart... The heart of a servant! Luke 22:26

- orego (ὀρέγομαι, 3713), "to reach or stretch out **for a thing, of longing after it, with stress upon the object desired**"
- episkope (ἐπισκοπή, 1984), "**visitation,**" or "**bishoprick**", in **1 Tim. 3:1 kjv** - "**the office of a bishop**" lit., "(if any one **seeketh**) overseership," **there is no word representing office.**

Note: The corresponding verb is episkopeo, which, in reference to the work of an overseer, is found in 1 Pet. 5:2, rv, "exercising the oversight," for kjv "taking the oversight."

- episkopeo (ἐπισκοπέω, 1983), **“looking carefully upon”** in **Heb 12:15**, rv (kjv, **“looking diligently”**), *epi* being probably intensive here; in **1 Pet. 5:2**, “to exercise the oversight, to visit, care for.”
- episkeptomai (ἐπισκέπτομαι, 1980), “seeking out,” is rendered “look ye out” in Acts 6:3.
- epithumeo (ἐπιθυμέω, 1937), **“to desire earnestly”** “stresses the inward impulse rather than the object desired”
- ergon (ἔργον, 2041), **“work, employment, task,”** “a deed, act,”
- episkopos (ἐπίσκοπος, 1985), **“an overseer”** (*epi*, “over,” *skopeo*, “to look or watch”), whence Eng. “bishop,” which has precisely the same meaning, is found in **Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25.**
- proistemi (προΐστημι, 4291), **“to stand before”** hence, **“to lead, attend to” (indicating care and diligence)**, is translated “to rule” (middle voice), with reference to a local church, in **Rom. 12:8**; perfect active in **1 Tim. 5:17**; with reference to a family, **1 Tim. 3:4,12** (middle voice); **1 Tim. 3:5** (2nd aorist, active)
- epimeleomai (ἐπιμελέομαι, 1959), **signifies “to take care of,” involving forethought and provision** (*epi* indicating “the direction of the mind toward the object cared for”), **Luke 10:34-35**, of the Good Samaritan’s care for the wounded man, and in 1 Tim. 3:5, of a bishop’s (or overseer’s) care of a church—a significant association of ideas. ¶
- ekklesia (ἐκκλησία, 1577), from *ek*, “out of,” and *klesis*, “a calling” (*kaleo*, “to call”) – **ASSEMBLY, The church, not the building but the people!**
- diakonos (διάκονος, 1249), (Eng., “**deacon**”), **primarily denotes a “servant,”** whether as doing servile work, or as an attendant rendering free service, without particular reference to its character. The word is probably connected with the verb *dioko*, “to hasten after, pursue” (perhaps originally said of a runner). “It occurs in the NT of domestic servants, John 2:5, 9; the civil ruler, Rom. 13:4; Christ, Rom. 15:8; Gal. 2:17; the followers of Christ in relation to their Lord, John 12:26; Eph. 6:21; Col. 1:7; 4:7; the followers of Christ in relation to one another, Matt. 20:26; 23:11, Mark 9:35; 10:43; the servants of Christ in the work of preaching and teaching, 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:23; Eph. 3:7; Col. 1:23, 25; 1 Thess. 3:2; 1 Tim. 4:6; those who serve in the churches, Rom. 16:1 (used of a woman here only in NT); Phil. 1:1; 1 Tim. 3:8, 12; false apostles, servants of Satan, 2 Cor. 11:15. Once *diakonos* is used where,

- apparently, angels are intended, Matt. 22:13; in v. 3, where men are intended, *doulos is used.*“*"
- diakoneo (διακονέω, 1247), **“to be a servant, attendant, to serve, wait upon, minister.”**
- **53.66 διακονέω^d**: “serve God in some special way, to minister to” 1 Tim 3:10. (no office is envisioned here, just work, service)

1 Timothy 5:17 — 17 Let the elders that **rule** well be counted worthy of double honour, especially they who **labour** in the word and doctrine.

- presbuteros (πρεσβύτερος, 4245), an adjective, the comparative degree of *presbus*, **“an old man, an elder”** is used (a) of **age** (b) of rank or positions of responsibility
- proistemi (προΐστημι, 4291), **lit., “to stand before,” hence, “to lead, attend to” (indicating care and diligence)**, is translated “to rule” (middle voice), with reference to a local church, in Rom. 12:8; perfect active in 1 Tim. 5:17; with reference to a family, 1 Tim. 3:4,12 (middle voice); v. 1 Tim. 3:5 (2nd aorist, active)

Guide, Lead, Influence through - Discipline (“looking carefully” Heb. 12:15)

- Model / Mentor
 - Instruct /Teach
 - Correct/ Punish/Chastise
-
- **36.1 ἡγέομαι^b; προΐσταμαι^a; κατευθύνω; φέρω^d; ἄγω^d**: **“to so influence others as to cause them to follow a recommended course of action”, “to guide, to direct, to lead”.** ἡγέομαι^b : γινέσθω ... ὁ ἡγούμενος ὡς ὁ διακονῶν ‘he who takes the lead must be like the one who serves’ or ‘he who is the master must be like one who serves’ Lk 22:26; μνημονεύετε τῶν ἡγουμένων ὑμῶν ‘remember your leaders’ or ‘... masters’ He 13:7.
 - προΐσταμαι^a: προΐσταμένους ὑμῶν ἐν κυρίῳ καὶ νοουθετοῦντας ὑμᾶς ‘ those who

- guide you in the Lord and instruct you' 1 Th 5:12. The phrase 'in the Lord' probably refers to matters concerning the Christian life.
- κατευθύνω:
ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ
'may the Lord lead your hearts to the love for God' 2 Th
3:5. φέρω^d: φερόμενοι ἐν τῷ ἁγίῳ πνεύματι 'being guided by the Holy Spirit' Ac 15:29 (apparatus); ἀλλὰ
ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν 'but being led by the Holy Spirit, they spoke' 2 Pe 1:21
- κοριαο (κοπιάω, 2872), **akin to A, No. 1, has the two different meanings (a) "growing weary," (b) "toiling"; it is sometimes translated "to bestow labor"** It is translated by the verb "to labor" in Matt. 11:28; John 4:38 (2nd part); Acts 20:35; Rom. 16:12 (twice); 1 Cor. 15:10; 16:16; Eph. 4:28; Phil. 2:16; Col. 1:29; 1 Thess. 5:12; 1 Tim. 4:10; 5:17; 2 Tim. 2:6; Rev. 2:3; 1 Cor. 4:12, rv, "toil" (kjv, "labor")

1 Timothy 4:14 — **14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery .

- presbuterion (πρεσβυτέριον, 4244), a noun, "an assembly of aged men," denotes (a) the Council or Senate among the Jews, Luke 22:66; Acts 22:5; (b) **the elders or bishops in a local church, 1 Tim. 4:14, "the presbytery"**

Titus 1:5–9 — **5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **elders** in every city, as I had **appointed** thee: **6** If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. **7** For a **bishop** must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; **8** But a lover of hospitality, a lover of

good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

- presbuteros (πρεσβύτερος, 4245), an adjective, the comparative degree of *presbus*, “an old man, an elder,” is used (a) of age (b) of rank or positions of responsibility
- diatasso (διατάσσω, 1299), a strengthened form of No. 5 (*dia*, “through,” intensive), frequently denotes “to arrange, appoint, prescribe,” e.g., of what was “appointed” for tax collectors to collect
- episkopos (ἐπίσκοπος, 1985), **an overseer**” (*epi*, “over,” *skopeo*, “to look or watch”), whence Eng. “bishop,” which has precisely the same meaning, is found in Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25.

1 Peter 4:15 — **15** But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a **busybody in other men’s matters**. “busybody” in the kjv of 1 Pet. 4:15)

- allotrioepiskopos (ἀλλοτριεπίσκοπος, 244), from allotrios, “belonging to another person,” and episkopos, “an overseer,” translated “busybody” in the kjv of 1 Pet. 4:15, “meddler,” rv, was a legal term for a charge brought against Christians as being hostile to civilized society, their purpose being to make Gentiles conform to Christian standards. Some explain it as a pryer into others’ affairs

Philippians 1:1 — 1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and **deacons** :

- episkopos (ἐπίσκοπος, 1985), **lit., an overseer**” (*epi*, “over,” *skopeo*, “to look or watch”), whence Eng. “bishop,” which has precisely the same meaning, is found in Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25.
- diakonos (διάκονος, 1249), (**Eng., “deacon”**), **primarily denotes a “servant,”** whether as doing servile work, or as an attendant rendering free service, without particular reference to its character. The word is probably connected with the verb *dioko*, “to hasten after, pursue” (perhaps originally said of a runner). “It occurs in the NT of domestic

- *servants*, John 2:5,9; *the civil ruler*, Rom. 13:4; *Christ*, Rom. 15:8; Gal. 2:17; *the followers of Christ in relation to their Lord*, John 12:26; Eph. 6:21; Col. 1:7; 4:7; *the followers of Christ in relation to one another*, Matt. 20:26; 23:11, Mark 9:35; 10:43; *the servants of Christ in the work of preaching and teaching*, 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:23; Eph. 3:7; Col. 1:23, 25; 1 Thess. 3:2; 1 Tim. 4:6; *those who serve in the churches*, Rom. 16:1 (*used of a woman here only in NT*); Phil. 1:1; 1 Tim. 3:8, 12; *false apostles, servants of Satan*, 2 Cor. 11:15. *Once diakonos is used where, apparently, angels are intended, Matt. 22:13; in v. 3, where men are intended, doulos is used.*"*

1 Peter 5:1–5 — **1** The **elders** , which are among you I exhort, who am also an **elder** , and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **2 Feed** the flock of God which is among you, **taking the oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; **3** Neither as being **lords** over God's heritage, but being **ensamples** τυπος (τύπος, 5179) to the flock. **4** And when the **chief Shepherd** shall appear, ye shall receive a crown of glory that fadeth not away.**5** Likewise, ye younger, submit yourselves unto the elder . Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

- presbuteros (πρεσβύτερος, 4245), "**an old man, an elder,**" *is used* (a) of **age** (b) of rank or positions of **responsibility**
- sumpresbuteros (συμπρεσβύτερος, 4850), "**a fellow-elder**" (*sun, "with"*), *is used in* 1 Pet. 5:1.
- poimaino (ποιμαίνω, 4165), "**to act as a shepherd**"
- episkopeo (ἐπισκοπέω, 1983), "**to look upon**" (*epi, "upon," skopeo, "to look at, contemplate"*), *is found in* 1 Pet. 5:2 (some ancient authorities omit it), "exercising the oversight," rv (kjv, "taking ..."); "exercising" is the right rendering; the word does not imply the entrance upon such responsibility, but the fulfillment of it. It is not a matter of assuming a position, but of the discharge of the duties. The word is found elsewhere in Heb. 12:15, "looking carefully," rv. See look.¶ Cf. *episkope in* 1 Tim.

- 3:1 (see bishop, No. 2).
- **LOOK 13.** *episkopeo* (ἐπισκοπέω, 1983), lit., “to look upon” (*epi*, and No. 12), is rendered “looking carefully” in Heb. 12:15, rv (kjb, “looking diligently”), *epi* being probably intensive here; in 1 Pet. 5:2, “to exercise the oversight, to visit, care for.” - **OVERSIGHT (exercise, take)**
- *katakurieuo* (κατακυριεύω, 2634), “**lording it (over)**” in 1 Pet. 5:3, rv: see dominion
- *typos* (τύπος, 5179) “**an impression, the mark of a blow**” John 20:25; (b) the “impress” of a seal, the stamp made by a die, a figure, image, Acts 7:43; (c) a “form” or mold, Rom. 6:17 (see rv); (d) the sense or substance of a letter, Acts 23:25; (e) “an ensample,” pattern, Acts 7:44; Heb. 8:5, “pattern”; in an ethical sense, 1 Cor. 10:6; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Tim. 4:12, rv, “ensample”; Titus 2:7, rv, “ensample,” for kjv, “pattern”; 1 Pet. 5:3; **in a doctrinal sense, a type**, Rom. 5:14. **See** example, fashion, figure, form, manner, pattern, print.¶
- *archipoimen* (ἀρχιποίμην, 750), “a chief shepherd” (*arche*, “chief,” *poimen*, “a shepherd”), is said of Christ only, 1 Pet. 5:4. Modern Greeks use it of tribal chiefs.

Hebrews 13:7 — **7 Remember them which have the rule** over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Hebrews 13:17 — **17 Obey them that have the rule** over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Hebrews 13:24 — **24 Salute all them that have the rule** over you, and all the saints. They of Italy salute you.

hegeomai (ἡγέομαι, 2233), “**to lead**” is translated “**to rule**” in Heb. 13:7, 17, 24 (kjb marg., in the first two, “**are the guides**” and “**guide.**” “**To**

so influence others as to cause them to follow a recommended course of action” “to guide, to direct, to lead” “To point out the way”

1 Thessalonians 5:12 — **12** And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

- **proistemi** (προΐστημι, 4291), **lit., “to stand before,” hence, “to lead, attend to” (indicating care and diligence)**, is translated “to rule” (middle voice), with reference to a local church, in Rom. 12:8; perfect active in 1 Tim. 5:17; with reference to a family, 1 Tim. 3:4,12 (middle voice); v. 1 Tim. 3:5 (2nd aorist, active)
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A Guide, Lead (36.1–36.9)

- **36.1** ἡγέομαι^b; προΐσταμαι^a; κατευθύνω; φέρω^d; ἄγω^d: to so influence others as to cause them to follow a recommended course of action—**‘to guide, to direct, to lead.** ἡγέομαι^b : γινέσθω ... ὁ ἡγούμενος ὡς ὁ διακονῶν ‘he who takes the lead must be like the one who serves’ or ‘he who is the master must be like one who serves’ Lk 22:26; μνημονεύετε τῶν ἡγουμένων ὑμῶν ‘remember your leaders’ or ‘... masters’ He 13:7.
- προΐσταμαι^a: προΐσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας ὑμᾶς ‘those who guide you in the Lord and instruct you’ 1 Th 5:12. The phrase ‘in the Lord’ probably refers to matters concerning the Christian life.
- κατευθύνω:
ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ ‘may the Lord lead your hearts to the love for God’ 2 Th 3:5. φέρω^d: φερόμενοι ἐν τῷ ἁγίῳ πνεύματι ‘being guided by the Holy Spirit’ Ac 15:29(apparatus); ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ‘but being led by the Holy Spirit, they spoke’ 2 Pe 1:21

Acts 20:28 — **28** Take heed therefore unto yourselves, and to all the flock, **over the which** the Holy Ghost hath made you **overseers** , to **feed** the church of God, which he hath purchased with his own blood.

- en (ἐν, 1722) **“in, among”**, marker of a position defined as being in a location,
- **(Only once** in the New Testament did I find this Greek word translated as “over”. Of the 2768 occurrences it is translated as “in” or “among” 1984 times. This put serious doubt as to whether the thought suggests authority or office over the people of God. It seems rather to suggest the work of guiding them from among them by example first, and word second. All authority is in the Word of God. Therefore these “men of God” who “oversee” can apply only the Word of God, and not their own opinions in guiding God’s people)
- poimaino (ποιμαίνω, 4165), “to act as a shepherd”
- Note: In John 21:15, 16, 17, the Lord, addressing Peter, first uses No. 1, bosko (v. 15) then No. 2, poimaino (v. 16), and then returns to bosko (v. 17). These are not simply interchangeable (nor are other variations in His remarks); a study of the above notes will show this. Nor, again, is there a progression of ideas. The lesson to be learnt, as Trench points out (Syn. Sec.xxv), is that, in the spiritual care of God’s children, the “feeding” of the flock from the Word of God is the constant and regular necessity; it is to have the foremost place. The tending (which includes this) consists of other acts, of discipline, authority, restoration, material assistance of individuals, but they are incidental in comparison with the “feeding.”

Acts 20:17 — 17 And from Miletus he sent to Ephesus, and called the elders of the **church** .

- presbuteros (πρεσβύτερος, 4245), an adjective, the comparative degree of *presbus*, “an old man, an elder,” is used **(a) of age** (b) of rank or positions of responsibility
- **(3) in the Christian churches those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term “bishops,” episkopoi, or “overseers,” is applied (see Acts 20:17,28,**

- *and Titus 1:5 and 7), the latter term indicating the nature of their work presbuteroi* their maturity of spiritual experience. The divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church, Acts 14:23; 20:17; Phil. 1:1; 1 Tim. 5:17; Titus 1:5. The duty of “elders” is described by the verb *episkopeo*. *They were appointed according as they had given evidence of fulfilling the divine qualifications, Titus 1:6-9; cf. 1 Tim. 3:1-7 and 1 Pet. 5:2;*
- *Note: Presbuteros, “an elder,” is another term for the same person as bishop or overseer. See Acts 20:17,28. The term “elder” indicates the mature spiritual experience and understanding of those so described; the term “bishop,” or “overseer,” indicates the character of the work undertaken. According to the divine will and appointment, as in the NT, there were to be “bishops” in every local church, Acts 14:23; 20:17; Phil. 1:1; Titus 1:5; Jas. 5:14. Where the singular is used, the passage is describing what a “bishop” should be, 1 Tim. 3:2; Titus 1:7. Christ Himself is spoken of as “the ... Bishop of our souls,” 1 Pet. 2:25. See elder.*
- *ekklesia (ἐκκλησία, 1577), from ek, “out of,” and klesis, “a calling” (kaleo, “to call”) – ASSEMBLY*

John 21:15–17 — **15** So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, **lovest** thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed** my **lambs** . **16** He saith to him again the second time, Simon, son of Jonas, **lovest** thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed** my **sheep** . **17** He saith unto him the third time, Simon, son of Jonas, **lovest** thou me? Peter was grieved because he said unto him the third time, **Lovest** thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I **love** thee. Jesus saith unto him, **Feed** my **sheep** .

- Hidden in these 3 verses are three variances.
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- ◦ /

25 - A willful love in the mind.

- agapao (ἀγαπάω, 25) and the corresponding noun agape
- In respect of **agapao** as used of God, it expresses the deep and constant “love” and interest of a perfect Being towards entirely unworthy objects, producing and fostering a reverential “love” in them towards the Giver, and a practical “love” towards those who are partakers of the same, and a desire to help others to seek the Giver.
- “Christian love has God for its primary object, and expresses itself first of all in implicit obedience to His commandments, John 14:15, 21, 23; 15:10; 1 John 2:5; 5:3; 2 John 6. Selfwill, that is, self-pleasing, is the negation of love to God.
- “Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, Rom. 15:2, and works no ill to any, Rom. 13:8-10; love seeks opportunity to do good to ‘all men, and especially toward them that are of the household of the faith,’ Gal. 6:10. See further 1 Cor. 13 and Col. 3:12-14.”*

5368 - A passionate love in the heart.

- phileo (φιλέω, 5368) is to be distinguished from agapao in this, that phileo more nearly represents “tender affection.”
- Phileo is never used in a command to men to “love” God; it is, however, used as a warning in 1 Cor. 16:22; agapao is used instead, e.g., Matt. 22:37; Luke 10:27; Rom. 8:28; 1 Cor. 8:3; 1 Pet. 1:8; 1 John 4:21. The distinction between the two verbs finds a conspicuous instance in the narrative of John 21:15-17. The context itself indicates that agapao in the first two questions suggests the “love” that values and esteems (cf. Rev. 12:11). It is an unselfish “love,” ready to serve. The use of phileo in Peter’s answers and the Lord’s third question, conveys the thought of cherishing the Object above all else, of manifesting an affection characterized by constancy, from the motive of the highest veneration. See also

- Trench, *Syn., Sec.xii*. Again, to “love” (phileo) life, from an undue desire to preserve it, forgetful of the real object of living, meets with the Lord’s reproof, John 12:25. On the contrary, to “love” life (agapao) *as used in 1 Pet. 3:10, is to consult the true interests of living. Here the word phileo would be quite inappropriate.*
- bosko (βόσκω, 1006), “to feed” is primarily used of a herdsman (from *boo*, “to nourish” the special function being to provide food;
- poimaino (ποιμαίνω, 4165), “to act as a shepherd”

Note: In John 21:15-17, the Lord, addressing Peter, first uses No. 1, bosko (v. 15) then No. 2, poimaino (v. 16), and then returns to bosko (v. 17). These are not simply interchangeable (nor are other variations in His remarks); a study of the above notes will show this. Nor, again, is there a progression of ideas. The lesson to be learnt, as Trench points out (Syn. Sec.xxv), is that, in the spiritual care of God’s children, the “feeding” of the flock from the Word of God is the constant and regular necessity; it is to have the foremost place. The “tending” (which includes this) consists of other acts, of discipline, authority, restoration, material assistance of individuals, but they are incidental in comparison with the “feeding”.

- arnion (ἄρνιον, 721) is a diminutive in form, but the diminutive force is not to be pressed. The general tendency in the vernacular was to use nouns in -ion freely, apart from their diminutive significance. It is used only by the apostle John, (a) in the plural, in the Lord’s command to Peter, John 21:15, with symbolic reference to young converts
- probaton (πρόβατον, 4263), from probaino, “to go forward,” i.e., of the movement of quadrupeds, was used among the Greeks of small cattle, sheep and goats; in the NT, of “sheep” only (a) naturally, e.g., Matt. 12:11, 12; (b) metaphorically, of those who belong to the Lord, the lost ones of the house of Israel, Matt. 10:6; of those who are under the care of the Good Shepherd, e.g., Matt. 26:31; John 10:1, lit., “the fold of the sheep

Hebrews 12:15 — 15 Looking diligently lest any man fail of the grace of God;

lest any root of bitterness springing up trouble you, and thereby many be defiled;

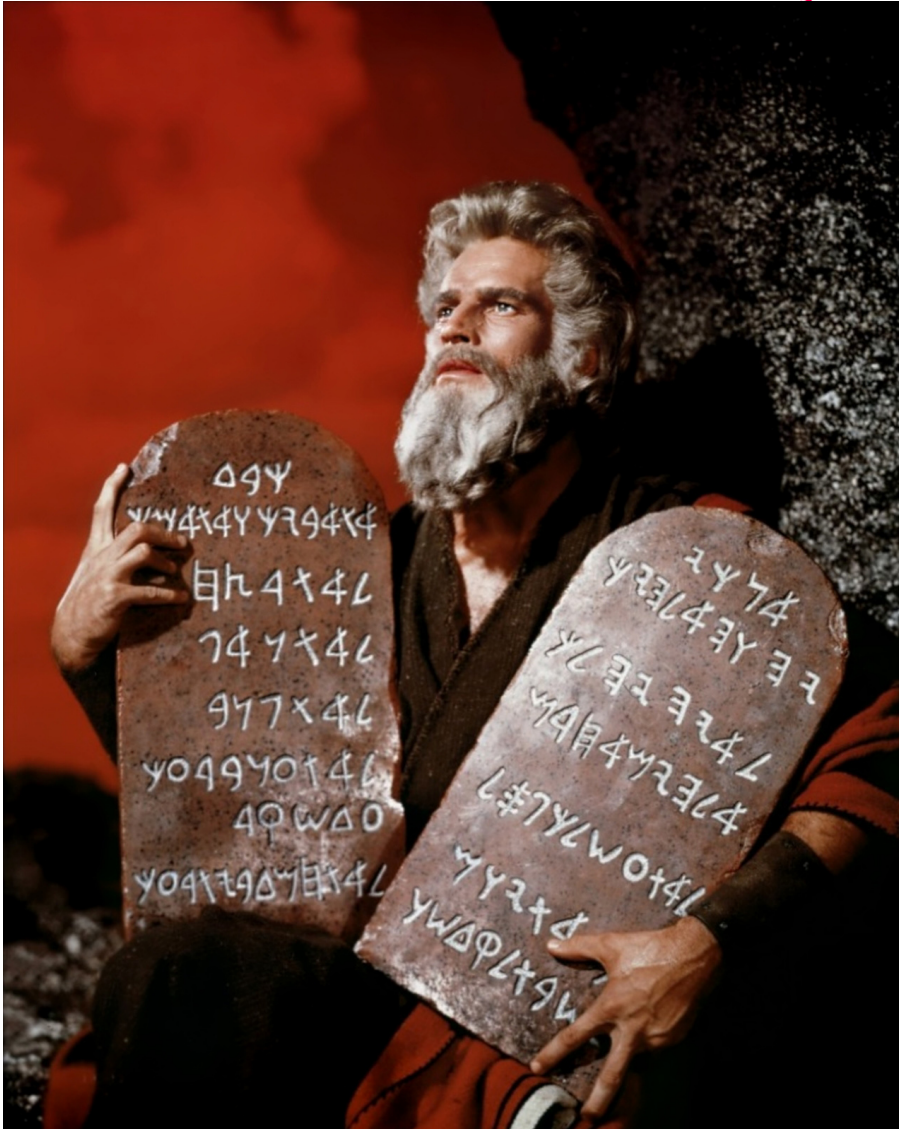
- episkopeo (ἐπισκοπέω, 1983), lit., “to look upon” (*epi*, “upon,” *skopeo*, “to look at, contemplate”), is found in 1 Pet. 5:2 (some ancient authorities omit it), “exercising the oversight,” rv (kjv, “taking ...”); “exercising” is the right rendering; the word does not imply the entrance upon such responsibility, but the fulfillment of it. It is not a matter of assuming a position, but of the discharge of the duties. The word is found elsewhere in Heb. 12:15, “looking carefully,” rv. See look.¶
Cf. *episkope* in 1 Tim. 3:1 (see bishop, No. 2).
- **LOOK 13. episkopeo (ἐπισκοπέω, 1983)**, lit., “to look upon” (*epi*, and No. 12), is rendered “looking carefully” in Heb. 12:15, rv (kjv, “looking diligently”), *epi* being probably intensive here; in 1 Pet. 5:2, “to exercise the oversight, to visit, care for.” - **OVERSIGHT (exercise, take)**

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The Ten Commandments in Our Day

The Ten Commandments in our day



Are we required to follow the Old Testament "Ten Commandments" given from God to Moses? Were they just for the Israelites, or for our time too?

(Absolutely uncanny how much Moses looks like Charlton Heston : -)

I am Yahweh (Jehovah, Yehovah, Jahweh, Yahweh) your God	Prologue
You shall have no other gods before me	1 Matthew 22:37;Mark 12:30;Luke 10:27;1 Corinthians 16:22;Ephesians 6:24;2 Thessalonians 3:5;Philemon 5;James 1:12;Jude 21;1 Corinthians 8:4
You shall not make for yourself an idol	2 1 Corinthians 6:9;1 Corinthians 8:4;1 Corinthians 10:19–20;Acts 15:20;2 Corinthians 6:16;1 Thessalonians 1:9;1 John 5:21;Romans 1:23
You shall not misuse the name of Yahweh	3 Matthew 5:33–37;Matthew 23:16–22;James 5:12
Remember the Sabbath day	4 Colossians 2:16–17;Hebrews 8:5;Hebrews 10:1;Romans 14:5;Galatians 4:9–11
Honor your father and mother	5 Luke 2:51;Matthew 15:4–6;Matthew 19:16–19;Mark 7:10– 12;Mark 10:19;Luke 18:20;Ephesians 6:2–3

You shall not kill	6 Matthew 5:21–22;Matthew 19:16–19;Mark 10:19;Luke 18:20;Romans 13:9
You shall not commit adultery	7 Matthew 5:27–28;Matthew 5:32;Matthew 19:9;Matthew 19:18;Mark 10:11–12;Mark 10:19;Luke 16:18;Romans 13:9;James 2:11;2 Peter 2:14;1 Corinthians 6:9
You shall not steal	8 Matthew 19:18;Mark 10:19;Luke 18:20;Romans 13:9;Titus 2:10
You shall not bear false witness	9 Colossians 3:9;James 3:14;Matthew 19:18;Mark 10:19;Luke 18:20;Romans 13:9
You shall not covet your neighbor's house You shall not covet your neighbor's wife	10 1 Corinthians 5:11;Ephesians 5:3;Colossians 3:5;Hebrews 13:5;2 Peter 2:3;2 Peter 2:14

We see God's real desire in his dealings with Abraham, Isaac, and Jacob. It was before the Ten Commandments and the law.

It was about a relationship of promise, said relationship to produce loyalty from the heart rather than outward obedience only.

Solomon articulated this in (Pro 23:26) "My son, give me thine heart, and let thine eyes observe my ways."

This is carried over into the NT as Christians are called "Children of Abraham" (Gal 3:7) and "Abraham's seed" (Gal 3:29).

—

"All Your Heart" (relating to the Lord) is found 21 times in the Bible (all your/thy/thine heart) 17 X in the OT, and 3 in the NT.

7 X Love

6 X Serve

5 X Obey

4 X Turn/Return

2 X Seek/Fear

1 X Hear/Know/Trust/Believe/Turn Not Aside/Put Away/Prepare Your

Hearts

The NT occurrences command Love 3 X, and Believe 1 X, putting the emphasis clearly on the internal, and not outward conformity.

Matthew adds “**all thy soul**” and “**all thy mind**”, also internal. Mark, and Luke repeat, but also add “**all thy strength**” which could be a working out of the faith within.

The first two commandments present our required attitude toward the Godhead.

Commandment #1: You shall have no other gods before me

The first commandment asserts the Godhead **IS** to be before all else in the thoughts, words, and deeds of our lives.

The following scriptures indicate this commandment is still in force in the NT. In the NT it is applied to ALL!

*“Jesus said unto him, Thou shalt **love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**” (Matthew 22:37)*

*“And thou shalt **love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**” (Mark 12:30)*

*“And he answering said, Thou shalt **love the Lord thy God with all thy***

heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27)

"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." (1 Corinthians 16:22)

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." (Ephesians 6:24)

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thessalonians 3:5)

"hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;" (Philemon 5)

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12)

"keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21)

"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one." (1 Corinthians 8:4)

Commandment #2: You shall not make for yourself an idol

The second commandment asserts everything else IS NOT to have that place. This has not changed from OT to the NT. In the NT it is applied to ALL!

*"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor **idolaters**, nor adulterers, nor effeminate, nor abusers of themselves with mankind,"* (1 Corinthians 6:9)

*"As concerning therefore the eating of those things that are **offered in sacrifice unto idols**, we know that **an idol is nothing** in the world, and that there is none other God but one." (1 Corinthians 8:4)*

*"What say I then? that **the idol is any thing**, or that which is **offered in sacrifice to idols is any thing**? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and **I would not that ye should have fellowship with devils.**" (1 Corinthians 10:19-20)*

*"But that we write unto them, that they **abstain from pollutions of idols**, and from fornication, and from things strangled, and from blood." (Acts 15:20)*

*"And **what agreement hath the temple of God with idols**? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Corinthians 6:16)*

*"For they themselves shew of us what manner of entering in we had unto you, and how **ye turned to God from idols** to serve the living and true God;" (1 Thessalonians 1:9)*

*"Little children, **keep yourselves from idols.** Amen." (1 John 5:21)*

*"And **changed the glory of the uncorruptible God into an image** made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." (Romans 1:23)*

Commandment #3: You shall not misuse the name of Yahweh

Speaking any of the names of the Godhead

lightly is still offensive to the members of the Godhead. Using it in an oath is spoken against.

In his careful study of the Ten Commandments, the Dutch scholar Jochem Douma mentions **three ways that God's name was commonly profaned in Old Testament times**: in **sorcery**, in false **prophecy**, and in the taking of false **oaths**.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matthew 5:33-37)

"Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon." (Matthew 23:16-22)

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." (James 5:12)

Commandment #4: Remember the Sabbath day

While the Sabbath is no longer commanded, the first day of the week is mentioned three times as being significant to the NT believer.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

(Hebrews 10:25) suggests we will benefit from coming together to worship our Lord, observe the remembrance feast the Lord instituted as it was in the early days of the NT. *"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."*

(Acts 20:7) and edify one another.

This day was also seen as a convenient time to gather a collection to be used to help man, and bring honour to God. *"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."* (1 Corinthians 16:2)

Mat 12:1-8, Mk 2:23-28, Luke 6:1-5 Eating from field

Mat 12:9-13, Mk 3:1-6, Luke 6:6-11;13:10-17;14:1-6, Jn 5:1-15;7:14-24;9:13-16

Healing

*"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or **of the sabbath days**: Which are a shadow of things to come; but the body is of Christ." (Colossians 2:16-17)*

*"Who serve **unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Hebrews 8:5)*

*"For the law having a shadow of good things to come, and not the very **image** of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Hebrews 10:1)*

*"One man esteemeth **one day above another**: another esteemeth **every day alike**. Let every man be fully persuaded in his own mind." (Romans 14:5)*

*"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? **Ye observe days, and months, and times, and years**. I am afraid of you, lest I have bestowed upon you labour in vain." (Galatians 4:9-11)*

In the words of John MacArthur:

"The Sabbath would also stand, therefore, as a counter to evolutionary ideas prevalent in false religion. Moses, in the review of the Decalogue, also linked the observance of the Sabbath with Israel's exodus from Egypt and specified that this was why Israel was to keep it (Deut. 5:12-15). Significantly, the command for the Sabbath is not repeated in the NT, whereas the other 9 are. In fact, it is nullified (cf. Col. 2:16-17). Belonging especially to Israel under the Mosaic economy, the Sabbath could not apply to the believer of the church age, for he is living in a new economy." (MacArthur, J., Jr. (Ed.). (1997). The

Commandment #5: Honor your father and mother

Our Lord, both by example (Luke 2:51), and re-statement in these other scriptures, re-affirms this command.

"And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." (Luke 2:51)

*"For God commanded, saying, **Honour thy father and mother:** and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." (Matthew 15:4-6)*

*"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, **Honour thy father and thy mother:** and, Thou shalt love thy neighbour as thyself." (Matthew 19:16-19)*

*"For Moses said, **Honour thy father and thy mother;** and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother;" (Mark 7:10-12)*

*"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, **Honour thy father and***

mother." (Mark 10:19)

*"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, **Honour thy father and thy mother.**"*
(Luke 18:20)

*"**Honour thy father and mother;** (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth."* (Ephesians 6:2-3)

Commandment #6: You shall not kill

Does not the NT take this even further, condemning anger and hatred that could lead to murder?

*"Ye have heard that it was said by them of old time, **Thou shalt not kill;** and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."* (Matthew 5:21-22)

*"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, **Thou shalt do no murder,** Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself."* (Matthew 19:16-19)

*"Thou knowest the commandments, Do not commit adultery, **Do not kill,** Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother."* (Mark 10:19)

*"Thou knowest the commandments, Do not commit adultery, **Do not kill**, Do not steal, Do not bear false witness, Honour thy father and thy mother."*
(Luke 18:20)

Commandment #7: You shall not commit adultery

Does not the NT take this even further, condemning the look of lust that could lead to adultery, and restating emphatically the marriage bond is not to be broken lightly?

*"Ye have heard that it was said by them of old time, **Thou shalt not commit adultery**: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."* (Matthew 5:27-28)

*"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, **causeth her to commit adultery**: and whosoever shall marry her that is divorced committeth adultery."* (Matthew 5:32)

*"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, **committeth adultery**: and whoso marrieth her which is put away doth commit adultery."* (Matthew 19:9)

*"He saith unto him, Which? Jesus said, Thou shalt do no murder, **Thou shalt not commit adultery**, Thou shalt not steal, Thou shalt not bear false witness,"* (Matthew 19:18)

*"And he saith unto them, Whosoever shall put away his wife, and marry another, **committeth adultery against her**. And if a woman shall put away her husband, and be married to another, she **committeth adultery**."* (Mark 10:11-12)

*"Thou knowest the commandments, **Do not commit adultery**, Do not kill, Do*

not steal, Do not bear false witness, Defraud not, Honour thy father and mother." (Mark 10:19)

*"Whosoever putteth away his wife, and marrieth another, **committeth adultery**: and whosoever marrieth her that is put away from her husband **committeth adultery**." (Luke 16:18)*

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." (Romans 13:9)

*"For he that said, **Do not commit adultery**, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2:11)*

*"**Having eyes full of adultery**, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:" (2 Peter 2:14)*

*"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, **nor adulterers**, nor effeminate, nor abusers of themselves with mankind," (1 Corinthians 6:9)*

Commandment #8: You shall not steal

Does not the NT take this even further, condemning covetousness that could lead to theft?

*"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, **Thou shalt not steal**, Thou shalt not bear false witness," (Matthew 19:18)*

*"Thou knowest the commandments, Do not commit adultery, Do not kill, **Do not steal**, Do not bear false witness, Defraud not, Honour thy father and*

mother." (Mark 10:19)

*"Thou knowest the commandments, Do not commit adultery, Do not kill, **Do not steal**, Do not bear false witness, Honour thy father and thy mother."*
(Luke 18:20)

*"For this, Thou shalt not commit adultery, Thou shalt not kill, **Thou shalt not steal**, Thou shalt not bear false witness, **Thou shalt not covet**; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."* (Romans 13:9)

*"**Not purloining**, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."* (Titus 2:10)

Commandment #9: You shall not bear false witness

Clearly restated in the NT

*"**Lie not one to another**, seeing that ye have put off the old man with his deeds;"* (Colossians 3:9)

*"But if ye have bitter envying and strife in your hearts, glory not, and **lie not against the truth**."* (James 3:14)

*"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, **Thou shalt not bear false witness**,"* (Matthew 19:18)

*"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, **Do not bear false witness**, Defraud not, Honour thy father and mother."* (Mark 10:19)

*"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, **Do not bear false witness**, Honour thy father and thy mother."*

(Luke 18:20)

*"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, **Thou shalt not bear false witness**, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."* (Romans 13:9)

Commandment #10: You shall not covet your neighbor's house You shall not covet your neighbor's wife

"Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things

do ye." (Mark 7:1–13)

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, **or covetous**, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Corinthians 5:11)

"But fornication, and all uncleanness, **or covetousness**, let it not be once named among you, as becometh saints;" (Ephesians 5:3)

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, **and covetousness**, which is idolatry:" (Colossians 3:5)

"Let your conversation be **without covetousness**; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Hebrews 13:5)

"And **through covetousness shall they with feigned words make merchandise of you**: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (2 Peter 2:3)

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised **with covetous practices**; cursed children:" (2 Peter 2:14)

Note: All references are from the KJV 1900

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Why Are We Here?



Why are we here? What is our goal?

With the busyness of life, we can find it difficult to establish, and maintain priorities. However, to avoid being "tossed to and fro, and carried about with every wind of doctrine" it is best to include in our "grounding" in Christianity a clear picture of the goal(s). We found our salvation in the word of God. Should we not find our goals as a follower there as well? I have been meditating on this for a while.

"No wind favors he who has no destined port."

We cannot choose our path carefully if we do not know where we are going! In Genesis 12: " 1 Now the LORD had said unto Abram, Get thee out... 4 So Abram departed, as the LORD had spoken unto him... we see at the start there is a "leaving"... a "departing" But as well as an "out of" in verse 1, there is a "unto" (a land that I will shew thee) And so with us. We start out bidden to leave the world-system behind, and "flee from the wrath to come" but, having obeyed that command, we search for guidance in getting to the "land" promised us. Again, the word that gave us salvation, being searched, will yield direction. While I highly value the input of others in Christ (please comment), I have gleaned some insight on my journey thus far.

To God:

We need a knowledge of God; the kind Paul sought after: Php 3:10, and at least in a measure, found: 2 Tim 1:12 As we learn more of Him, we can channel our thoughts, words, and deeds to bring glory to him: 1 Cor 10:31

To Self:

We need to be "conformed to His image" by following the Godly, and God's word: Rom 8:29, 1 Cor 11:1, 2 Tim 2:15, Jas 1:22

To The Saved:

We are told 13 times to love one another. There are two Greek words for "another". One signifying another of the same kind, the other, one of a different kind. In this place it is another of the same kind, suggesting another saved, or born again individual: Jn 13:34; 15:12, 17; Ro 13:8; 1 Th 4:9; 1 Pe 1:22; 1 Jn 3:11, 23; 4:7, 11, 12; 2 Jn 5 Also to seek to edify; to build up one another: Rom 14:19

To The Church:

We are told to cause "The Church which is His Body" to be edified: Eph 4:12, and the "Local Church": 1 Cor 14:12

To The Unsaved:

The unsaved need, above all, a knowledge that they are not right with God, and they need the gospel that can solve that problem. We need to carry out the "great commission" : Mk 16:15, Acts 1:8

Are We To Judge?

"Judge not, that ye be not judged." (Matthew 7:1)

Is ALL judgment forbidden? Do we never judge others when they do wrong?

It is foolish; even dangerous to build a doctrine on one verse without considering the whole of scripture.

Having considered other scriptures, we find, as with all else:

"To every thing there is a season, and a time to every purpose under the heaven:" (Ecclesiastes 3:1)

So scripture mentions various times when judgment is not only allowed, but required and even commanded!

But there are rules, qualifications, limitations.

We are to judge only if:

We have considered 1 Co 13 a bunch and can judge in love

We can judge in mercy

"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." (James 2:13)

Have you, or do you do the same thing?

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." (John 8:7)

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Romans 2:1-4)

Can you judge "righteously"?

"Judge not according to the appearance, but judge righteous judgment."
(John 7:24)

Are you spiritually discerning enough to be handling it?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Galatians 6:1)

Is it your place?

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Romans 14:4)

Are they within the sphere we should be judging?

"For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (1 Corinthians 5:12-13)

Are we not to scrutinize our leaders?

1 Timothy 3: The whole chapter suggests we hold leaders to a standard

"And let these also first be proved; then let them use the office of a deacon, being found blameless." (1 Timothy 3:10)

Will you follow the Biblical pattern?

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect

to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matthew 18:15-18)

If the "Fruit"; the result is bad, should we not question the source?

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matthew 7:15-20)

Does not oversight have a responsibility to watch for, and deal with wolves, and the perverse

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:29-31)

We need to keep from thinking too highly of ourselves, or others

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Romans 12:3)

"And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? ... ~ ...I write not these things to shame you, but as my beloved sons I warn you." (1 Corinthians 4:6-14)

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:" (Colossians 1:28)

Are we to judge divisive people?

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17)

Do we need to watch for, and react to those who get into sin; into disobedience to God?

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thessalonians 3:6)

"A man that is an heretick after the first and second admonition reject;" (Titus 3:10)

We need to judge a person's actions as sin so we can rebuke.

"Them that sin rebuke before all, that others also may fear." (1 Timothy 5:20)

We need to know who to "reprove, rebuke, exhort"

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Timothy 4:2)

We need to deal with those that are "unruly"

"Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." (1 Thessalonians 5:14)

1 Cor 5 - if you see it, deal with it, if it is in the assembly

We need to deal with blasphemers

"Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." (1 Timothy 1:20)

Are you judging an action or a motive?

The sap returns to the roots of the trees in the fall, and we cannot see it; and it surges up the tree in the spring, and we cannot see that either.

This is a cause, a motive that brings about what we do see... the fruit. It is dangerous to say, or even think such things as "They just did that because..."

Can we truly know a person's motive beyond a shadow of a doubt? If we can't, can we judge them?

Are people guilty until proven innocent, or visa versa?

In conclusion then, Judgment is allowed, even commanded when God deems it warranted,

but conditions apply!

Discipline			
Leader / Discipliner	Instruct /Teach	Model / Mentor	Correct/ Punish/Chastise
God to Person	2Tim 3:16, Rom 15:4	1Pet 1:16, John 13:15	Heb 12:5-11
Person to Self	1Cor 14:32, 2Tim 2:15 2Tim 3:16		1 Cor 9:27
Person to Another	2Tim 2:24-25, 2Tim 3:16 Mat 18:15-18, Jas 5:19-20	Php 3:17, Gal 6:1	Rom 16:17, 2 Thes 3:6
Father to Family, Mentor to Disciple	Eph 6:4, Titus 2:1-10	Gen 18:19	1Sam 3 :13(Neg) Prov 3:24,22:15, 23:13-14
Assembly to Member	1Tim 1:3-7, 18- 19 Titus 1:13 2Tim 3:16 2Tim 2:2	Heb 13:7,17	1Tim 5:20, Titus 3:10 2Tim 4:2, 1Thes 5:14 1Cor 5, Mat 18:17- 18 1Tim 1:20

Employer to Employee	1Pet 2:17-18 Rom 13:1-7, Eph 6:5-8	2Sam 23:3	
Government to Citizen			Gen 9:6, Rom 13:1-7
Disciple / Disciplinee Learner/Follower	Listen/Study	Observe/Copy	Submit/Reform

Names Of God (Divine Titles)

DIVINE TITLES.

Permission was kindly granted from **John Ritchie Ltd** – www.ritchiechristianmedia.co.uk to use this section from the **Thomas Newberry Bible** (Penfold Book & Bible House September 1987) Introduction "VII Divine Titles"

There are treasures of precious truth in the Titles of God and of Christ, which are more or less hidden or obscured in the Authorized Version. One object of the Englishman's Bible is to present to the eye of the Reader these various titles as they really exist in the Inspired Originals.

A name or title is expressive of nature and character. Each separate title of God may be regarded as one letter, complete in itself, while all arranged, and combined together, spell out in full the one grand and wondrous Name of the God of the Bible.

EL אֱל

The title EL (God, singular) occurs about 250 times.

The first occurrence is in Gen. 14:18,19,20,22. "Most High -God (EL), possessor of "heaven" and earth."

EL signifies "strong," "first," It is the title which shows God to be the Mighty One, the First Great Cause of all.

This title is generally connected with some one or more of the Divine attributes or perfections; as—

"Almighty -God." Gen. 17:1.

"Everlasting -God." Gen. 21:33.

"A jealous -God." Exod. 20:5.

"A -God of truth and without iniquity, just and right is he." Deut. 32:4.

"A great -God, a mighty and a terrible." Deut. 10:17.

" *The living* -God." Josh. 3:10.

"A merciful -God." Deut. 4:31.

"A faithful -God." Deut. 7:9.

"A mighty and terrible -God." Deut. 7:21, etc., etc.

The persons of the Godhead are three—Father, Son, and Spirit; but in nature and essence God is one.

Each attribute of God is infinite. One infinite eternal love, one infinite almighty power, and so on; hence the attributes are connected generally with the

singular name for God, EL.

ELOAH. אֱלֹהִים

ELOAH (-God, singular), from **AHLAH**; to worship, to adore, presents God as the one supreme object of worship, the Adorable One.

It occurs about 56 times.

First, in Deut. xxxii. 15. " Then he forsook Eloah, which made him; " again, 5:17, "They sacrificed to devils, not to Eloah." It is very frequently used in the Book of Job.

ELAH, or ELAHAH אֱלֹהֵי

The corresponding title to Eloah is in the Chaldee language ELAN (-God, singular), or **ELAHAH**; emphatic., It is found in the Books of Ezra and Daniel 77 times, and always in the singular when applied to God.

The Chaldee portions of the Scriptures (marked in the margin) occur in Ezra and Daniel, with one verse at Jeremiah 10:11. Thus the record of Israel's captivity is inwrought in the Sacred Word.

ELOHIM. אֱלֹהִים

ELOHIM (GOD .plural of Eloah) occurs about 2500 times ; first, in Gen. 1:1. "

In the beginning God created the heavens and the earth."

Here it is joined to a verb in. the singular, "God (Elohim, plural) -created," (singular). Showing Trinity acting in unity.

It also frequently occurs with adjectives, pronouns, and verbs in the plural. Gen. 1:26—"And God said, Let us make (plural) man in our -image" (singular). Gen. 3:22—" as one of us." Gen. 20:13—" When (plural)God (plural)caused me to wander." Josh. 24:19—" He is a holy God (plural) ; He is a jealous -God" (singular). See also Isa. 6:8.

The Chaldee form **ELAHHAYAH** occurs in Jer. 10:11, applied to false gods.

JEHOVAH. יהוה!

JEHOVAH (*The LORD*) The title Jehovah occurs about 7600 times, but it is generally rendered " the **LORD**," and only occasionally " Jehovah," as Exod. 6:3 ;Ps. 83:18 ; Isa. 12:2; 26:4 ; and in combination, as Gen. 22:14 ; Exod. 17:15 ; Judg. 6:24 ; in all 7 times. 6800 times rendered " **LORD**" 800 times " GOD."

It first occurs, in connection. with Elohim, in Gen. 2:4. "*The Lord (plural)God (Jehovah Elohim) made.*" And alone, Gen. 4:1,3, etc.

The signification is,—He that always was, that always is, and that ever is to come. We have it thus translated and interpreted in Rev. 1:4. " From him "which is" (present participle, the Ever-existing One), " and which was " (imperfect tense, expressing continuance in the past), " and the which is to come" (present participle, the Coming One, ever to come).

It is a combination in marvelous perfection of the three periods of existence in one word, the future, the present, and the past.

First, **YEHI**, "he will be," long tense. Second, HOVE, "being," participle. Third, HAHYAH, " he was," short tense used in the past.

Taking the first three letters of YEHi, **YEH**, the middle two letters of hOVe, and the last two letters of hahyAH, AH, we have YEHOVAH, or JEHOVAH, in full; XXXX, **YEH-OV-AH**.

Also see from Vine's Complete Expository Dictionary of Old and New Testament Words:

yehwah (3068 יהוה), "Lord." The Tetragrammaton YHWH appears without its own vowels, and its exact pronunciation is debated (Jehovah, Yehovah, Jahweh, Yahweh). The Hebrew text does insert the vowels for 'adonay, and Jewish students and scholars read 'adonay whenever they see the Tetragrammaton. This use of the word occurs 6,828 times. The word appears in every period of biblical Hebrew.

Vine, W. E., Unger, M. F., & White, W., Jr. (1996). *Vine's Complete Expository Dictionary of Old and New Testament Words* (Vol. 1, p. 140). Nashville, TN: T. Nelson.

I 'AM THAT I 'AM. אֶהְיֶה אֲשֶׁר אֶהְיֶה

EWEN ABHER EHYEH. Literally, "I will be that I will be." Exod. 3:14. But as the so-called future or long tense expresses not simply the *future*, but also and especially *continuance*, the force is, "I continue to be, and will be, what I continue to be, and will be."

EHYEH, "I 'AM," literally, "I will be." Exod 3:14. But in force and meaning, "I that ever will be.", "the Ever-existing One," or, "He that is to come," or, "the Coming One."

JAH or YAH. יה

JAN (*the Loan*). This title occurs 49 times, and only in the Books of Exodus, Psalms, and Isaiah.

Its first occurrence is in Exod. 15:2 " *The LORD* (Jah) is my strength and song."

It is often associated with the words " Praise ye " in the word **HALLELUJAH**, " Praise ye Jah."

This title is expressive of *eternal existence*. It is the title of God, as inhabiting eternity, to whom past, present, and future are one eternal **NOW**.

It is composed of the first and last letters of the name **JEHOVAH**, with the central vowel AH - Jah, or Yah.

It is a sublime title, see Ps. 68:4. " Extol him that rideth upon the heavens " (or the void spaces of infinitude) "by his name JAH" (the Eternal One), "and rejoice before Him." The Infinite and the Eternal God.

The title **JAW** or **YAH** is at once one of the sublimest yet simplest of the Divine names. " The simplest form of speech which infant lips can try," yet expressive of God's infinitude. The highest form of heavenly adoration ; " Alleluiah" praise ye Yah. Rev. 19:1,3,6.

EL SHADDAY.

שׁוּׁי לַ

EL SHADDAY (God Almighty, or ˆGod. All-Sufficient). ˆEL, ˆGod, singular; "**SHADDAY**, plural, either from **SHADDTD**, almighty, strong, or from **SHADDAY**, the breasts.

This title combines the singular title EL with the plural title SHADDAY.

It occurs in combination, " God Almighty," or, " *the Almighty God*," 7 times, and alone, " *the Almighty*," 41 times. Chiefly in the Book of Job..

Its first occurrence is in Gen. 17:1. " I am *the Almighty* ˆGod.

ADON. אֲדֹנָי

ADON ("Lord," singular), Sovereign Lord, Master, Possessor, or Proprietor. Root either from afar, to rule, govern, to judge, or from **ADEN**, a base.

Occurs about 30 times. First occurrence, Exod. 23:17. " Three times in the year all thy males shall appear before the Adon Jehovah."

ADONAHY. אֲדֹנָיִם

ADONAHY (" Lord," plural), Sovereign Lord, or Master. In this form used

only as a Divine title ; different from ADONAY, plural of ADON. The one is ADONAHY, the other ADONAY.

Occurs about 290 times. First occurrence, Gen. 15:2,8. "And Abraham said, Adonahy Jehovah."

JEHOVAH TITLES.

JEHOVAH-JIREH,
Gen. 22:14.

יְהוָה יִרְאֶה

"Jehovah will see," or "provide."

JEHOVAH-ROPHECA,
15:26.

יְהוָה רֹפֵא

"Jehovah that healeth thee." Exod.

JEHOVAH-NISSI,

יְהוָה נִסִּי

"Jehovah my banner." Exod. 17:15.

JEHOVAH-MEKADDISHKEM, הַמְקַדְּשֵׁךָ יְהוָה "Jehovah that doth sanctify you."
Exod. 31:13. Lev. 20:8; 21:8; 22:9,16,32, Ezek. 20:12.

JEHOVAH-ELOHENU, אֱלֹהֵינוּ יְהוָה "Jehovah our God."

JEHOVAH-ELOHEKA, אֱלֹהֶיךָ יְהוָה "Jehovah thy God."

JEHOVAH-ELOHAY, אֱלֹהֵי יְהוָה "Jehovah my God."

JEHOVAH-SHALOM, שְׁלֹמֹם יְהוָה "Jehovah *send peace.*" Judg. 6:24.

JEHOVAH-TSRBAHOTH, צְבָאוֹת יְהוָה "Jehovah of hosts." 1 Sam. 1:3, etc.

JEHOVAH-ROHI, רֹחִי יְהוָה "Jehovah my shepherd." Ps. 23:1.

JEHOVAH-HELEYN, עֲלִיּוֹן יְהוָה "Jehovah most high." Ps. 7:17;
47:2 97:9.

JEHOVAH-TSIDKEENU, צְדִקְנוּ יְהוָה "Jehovah our
righteousness." Jer. 23:6; 33:16.

JEHOVAH-SHAHMAH, שָׁמָּה יְהוָה "Jehovah *is there.*" Ezek.
48:35.

WORDS FOR "MAN."

ADAM, Heb. AHDAHM, from AHDAM, to be red, ruddy. *Often used collectively.* (^a man.)

ISH, an individual, man of high degree. *Often used collectively.* (' man.)

ENOSH, frail, mortal man, from **AHNASH**, incurable, mortal. (man.)

ANASHIM, plural of **ENOSH**, also frequently of Ish (man.)

GEBER, strong man, from GABHAR, to be strong. (man.)

METHIM, *p*, few in number, or mortal. *Only used in, the plural.*(men.)

IMPORTANT DISTINCTIONS BETWEEN WORDS.

CONGREGATION, Heb. HEDAH, from **YAHAD**, to appoint, describes a general congregation, inclusive of all.

ASSEMBLY, Heb. **KAHAHL**, from **WAHAL**, to call together; an assembly, local and partial.

TENT, Heb. OHEL

TABERNACLE, Heb. MISHCAN, a dwelling-place, from SHARCAN, to dwell.

" **TENT OF THE CONGREGATION**," is the term used by the Holy Ghost, *never* "Tabernacle of the Congregation)" as frequently but erroneously rendered.

The term " **TENT OF THE CONGREGATION**," or, Tent of meeting by appointment, or at appointed seasons, Heb. OHEL **MOHHED**, is connected with the assembling of the people : " **TABERNACLE**," Heb. MISHCAN, is suggestive of the presence of God according to Exod. xxv. 8. " Let them make me a sanctuary ; that I may dwell among them."

There are other points of interest and importance, as—

Division into paragraphs retaining the ordinary verses.

Hebrew poetry arranged in parallelisms.

Leading words printed in more prominent type.

Interpretation of important proper names.

Words omitted supplied.

A careful selection of references and parallels and parallel paragraphs.

And other features which will be found of essential service.

Isaiah 12:1–6 (KJV 1900)

¹And in that day thou shalt say, O **Lord(YHWH)**, I will praise thee: though thou wast angry with me, Thine anger is turned away, and thou comfortedst me.

²Behold, **God(EL)** is my salvation; I will trust, and not be afraid: For the **Lord(YAH or JAH) JEHOVAH(YHWH)** is my strength and my song; He also is become my salvation. (See Psa 68:4 – JAH)

³Therefore with joy shall ye draw water out of the wells of salvation.

⁴And in that day shall ye say, Praise the **Lord(YHWH)**, call upon his name, Declare his doings among the people, Make mention that his name is exalted.

⁵Sing unto the **Lord(YHWH)**; for he hath done excellent things: This is known in all the earth.

⁶Cry out and shout, thou inhabitant of Zion: For great is the **Holy One of Israel**(Once in 2Kings, twice in Jer, 3 times in Psa, 25 times in Isaiah) in the midst of thee.

The Shepherd

I



he Shepherd is in touch with the Father:

Genesis 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, **a man in whom the Spirit of God is?**

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, **a man after mine own heart**, which shall fulfil all my will.

The Shepherd is in touch with the times:

1 Chronicles 12:32 And of **the children of Issachar**, which were men that **had understanding of the times, to know what Israel ought to do**; the heads of them were two hundred; and all their brethren were at their commandment.

The Shepherd knows, and watches the flock:

Proverbs 27:23 Be thou diligent to **know the state** of thy flocks, And **look well** to thy herds.

Genesis 33:13 And he said unto him, My lord knoweth that **the children are tender, and the flocks and herds with young are with me:** and if men should overdrive them one day, all the flock will die.

The Shepherd must both feed, and tend the flock:

Psalms 78:70–72 He chose David also his servant, And took him from the sheepfolds: **71** From following the ewes great with young he brought him To feed Jacob his people, And Israel his inheritance. **72** So **he fed them according to the integrity of his heart; And guided them by the skilfulness of his hands.**

The Shepherd must courageously protect the flock:

1 Samuel 17:34–35 And David said unto Saul, Thy servant **kept his father's sheep**, and there came **a lion, and a bear**, and **took a lamb** out of the flock: **35** And **I went out after him, and smote him, and delivered it** out of his mouth: and when he arose against me, I caught him by his beard, **and smote him, and slew him.**

The Shepherd's shortcomings or absence brings disaster:

John 10:13 The hireling fleeth, because he is an hireling, and **careth not for the sheep.**

Ezekiel 34:6 My sheep **wandered** through all the mountains, and upon every high hill: yea, **my flock was scattered** upon all the face of the earth, and **none did search or seek after them.**

Isaiah 56:11 Yea, they are **greedy dogs** which **can never have enough**, And they are **shepherds that cannot understand:** They all **look to their own way**, Every one **for his gain**, from his quarter.

Jeremiah 50:6 My people hath been **lost sheep:** Their **shepherds have caused them to go astray, they have turned them away** on the mountains: They have gone from mountain to hill, They have **forgotten their restingplace.**

Ezekiel 34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; **Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?**

Ezekiel 34:7–10 Therefore, ye shepherds, hear the word of the Lord; **8** As I live, saith the Lord God, surely because **my flock became a prey**, and my

flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; **9** Therefore, O ye shepherds, hear the word of the Lord; **10** Thus saith the Lord God; Behold, **I am against the shepherds; and I will require my flock at their hand**, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for **I will deliver my flock** from their mouth, that they may not be meat for them.

The Divine Shepherd promises:

Jeremiah 23:4 And I will set up **shepherds over them** which shall **feed** them: and they shall **fear no more**, nor be dismayed, **neither shall they be lacking**, saith the Lord.

Hebrews 12:15 **Looking diligently** lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

The Chief Shepherd Commands Under-Shepherds

John 21:15-20 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, **lovest** thou me more than these? He saith unto him, Yea, Lord; thou knowest that I **love** thee. He saith unto him, **Feed my lambs** . **16** He saith to him again the second time, Simon, son of Jonas, **lovest** thou me? He saith unto him, Yea, Lord; thou knowest that I **love** thee. He saith unto him, **Feed my sheep** . **17** He saith unto him the third time, Simon, son of Jonas, **lovest** thou me? Peter was grieved because he said unto him the third time, **Lovest** thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I **love** thee. Jesus saith unto him, **Feed my sheep** .

- Hidden in these 5 verses are three variances.
 - “Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings, it is an unselfish “love,” ready to serve. It does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered. Love seeks the welfare of all, **Rom. 15:2**, and works no ill to any, **Rom. 13:8-10**; love seeks opportunity to do good to ‘all men, and especially toward them that are of the household of the faith,’ **Gal. 6:10**. See further **1 Cor. 13** and **Col. 3:12-14**.”
 - The use of *phileo* in Peter’s answers and the Lord’s third question, conveys the thought of cherishing the Object above all else, of manifesting an affection characterized by constancy, from the motive of the highest veneration.

- **“to feed,”** is primarily used of a herdsman (from *boo*, “to nourish,” the special function being to provide food);
- **“to act as a shepherd”**. The “feeding” of the flock from the Word of God is the constant and regular necessity; it is to have the foremost place. The tending (which includes this) consists of other acts, of discipline, authority, restoration, material assistance of individuals, but they are incidental in comparison with the “feeding.”
- **is a diminutive in form** , but the diminutive force is not to be pressed. It is used only by the apostle John, (a) in the plural, in the Lord’s command to Peter, **John 21:15**, with symbolic reference to young converts.
- **“to go forward,”** i.e., of the movement of quadrupeds, was used among the Greeks of small cattle, sheep and goats; in the NT, of “sheep” only (a) naturally, e.g., **Matt. 12:11, 12**; (b) metaphorically, of those who belong to the Lord, the lost ones of the house of Israel, **Matt. 10:6**; of those who are under the care of the Good Shepherd, e.g., **Matt. 26:31; John 10:1**, lit., “the fold of the sheep.

Acts 20:17 And from Miletus he sent to Ephesus, and called the **elders** of the church .

Acts 20:28 Take heed therefore unto yourselves, **and to all the flock**, **over the which* **the Holy Ghost** hath made you **overseers** , to **feed** the church of God, which he hath **purchased with his own blood**.

- **en (ἐν, 1722)** marker of a position defined as being in a location, in, **among**
- (Only once in the New Testament did I find this Greek word translated as “over”. Of the 2768 occurrences it is translated as “in” or “among” 1984 times. This put serious doubt as to whether the thought suggests authority or office over the people of God. It seems rather to suggest **the work of guiding them from among them by example first, and word second. All authority is in the Word of God.** Therefore these “men of God” who “oversee” can apply only the Word of God, and **not their own opinions** in guiding God’s people) **among whom, NOT over*

1 Thessalonians 5:12 And we beseech you, brethren, to know them which labour among you, and are ***over** you in the Lord, and admonish you; ***“to stand before,”** hence **“to lead, to direct, attend to”**

Hebrews 13:7 Remember **them which have the rule over you**, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Hebrews 13:17 Obey **them that have the rule over you**, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Hebrews 13:24 Salute all **them that have the rule over you**, and all the saints. They of Italy salute you.

"to so **influence** others as to cause them to follow a recommended course of action—"to guide, to direct, to lead." **to lead, guide...**

Louw, J. P., & Nida, E. A. (1996). Greek-English lexicon of the New Testament: based on semantic domains (electronic ed. of the 2nd edition., Vol. 1, p. 464). New York: United Bible Societies.

1 Peter 5:1-5 The **elders** , which are among you I exhort, who am also an **elder** , and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **2 Feed** the **flock of God which is among you**, taking the **oversight** thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; **3** Neither as being **lords over God's heritage**, but being **ensamples *tupos* (τύπος, 5179)** to the flock. **4** And when the **chief Shepherd** shall appear, ye shall receive a crown of glory that fadeth not away. **5** Likewise, ye younger, submit yourselves unto the **elder** . Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

- ***presbuteros*** (πρεσβύτερος, **4245**), an adjective, the comparative degree of *presbus*, "an old man, an elder," is used **(a) of age** (b) of rank or positions of responsibility
- **(3) in the Christian churches those who, being raised up and qualified by the work of the Holy Spirit, were appointed to have the spiritual care of, and to exercise oversight over, the churches. To these the term "bishops," *episkopoi*, or "overseers," is applied (see *Acts 20:17,28*, and *Titus 1:5* and *7*), the latter term indicating the nature of their work *presbuteroi* their maturity of spiritual experience. The divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church, *Acts 14:23; 20:17; Phil. 1:1; 1 Tim. 5:17; Titus 1:5*. The duty of "elders" is described by the verb *episkopeo*. They were appointed according as they had given evidence of fulfilling the divine qualifications, *Titus 1:6-9; cf. 1 Tim. 3:1-7* and *1 Pet. 5:2*;**
- **Note: *Presbuteros*, "an elder," is another term for the same person as bishop or overseer. See *Acts 20:17,28*. The term "elder" indicates the mature spiritual experience and understanding of those so described; the term "bishop," or "overseer," indicates the character of the work undertaken. According to the divine will and appointment, as in the NT,**

there were to be "bishops" in every local church, *Acts 14:23; 20:17; Phil. 1:1; Titus 1:5; Jas. 5:14*. Where the singular is used, the passage is describing what a "bishop" should be, *1 Tim. 3:2; Titus 1:7*. Christ Himself is spoken of as "the ... Bishop of our souls," *1 Pet. 2:25*. See elder.

- **ekklesia** (ἐκκλησία, 1577), from *ek*, "out of," and *klesis*, "a calling" (*kaleo*, "to call") – **ASSEMBLY**

Philippians 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with **the bishops and deacons** :

1 Peter 4:15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a **busybody in other men's matters**. [(*allotrioepiskopos* (ἀλλοτριεπίσκοπος,)], from *allotrios*, "belonging to another person," and *episkopos*, "an overseer," translated "busybody" in the kjv of 1 Pet. 4:15)

Titus 1:5–9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders** in every city, as I had **appointed** thee: **6** If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. **7** For a **bishop** must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; **8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate; **9** **Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.**

- **diatasso** (διατάσσω, 1299), a strengthened form of No. 5 (*dia*, "through," intensive), frequently denotes "to arrange, appoint, prescribe," e.g., of what was "appointed" for tax collectors to collect
- **episkopos** (ἐπίσκοπος, 1985), lit., **an overseer**" (*epi*, "over," *skopeo*, "to look or watch"), whence Eng. "bishop," which has precisely the same meaning, is found in *Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25*. See overseer. - BISHOP (Overseer)

1 Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the **presbytery** .

- **presbuterion** (πρεσβυτέριον, 4244), a noun, "an assembly of aged men," denotes (a) the Council or Senate among the Jews, *Luke 22:66; Acts 22:5*; (b) **the "elders" or bishops in a local church, 1 Tim. 4:14, "the presbytery."** For their functions see A, No. 1,

1 Timothy 5:17 (KJV 1900) — 17 Let the **elders** that **rule** well be counted worthy of double honour, especially they who **labour** in the word and doctrine.

- **kopiaō** (κοπιᾶω, 2872), akin to **A, No. 1**, has the two different meanings (a) “growing weary,” (b) “toiling”; it is sometimes translated “to bestow labor” (see under bestow, No. 3). It is translated by the verb “to labor” in **Matt. 11:28; John 4:38** (2nd part); **Acts 20:35; Rom. 16:12** (twice); **1 Cor. 15:10; 16:16; Eph. 4:28; Phil. 2:16; Col. 1:29; 1 Thess. 5:12; 1 Tim. 4:10; 5:17; 2 Tim. 2:6; Rev. 2:3; 1 Cor. 4:12**, rv, “toil” (kjb, “labor”)

1 Timothy 3 This is a true saying, If a man **desire the office of a bishop**, he **desireth** a good **work**. **2** A **bishop** then must be **blameless**, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; **3** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **4** One that **ruleth** well his own house, having his children in **subjection** with all **gravity**; **5** (For if a man know not how to **rule** his own house, how shall he **take care** of the **church** of God?) **6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. **7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. **8** Likewise must the **deacons** be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; **9** Holding the mystery of the faith in a pure conscience. **10** And let these also first be proved; then let them use the **office of a deacon**, being found blameless. **11** Even so must their wives be grave, not slanderers, sober, faithful in all things. **12** Let the **deacons** be the husbands of one wife, **ruling** their children and their own houses well. **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. **14** These things write I unto thee, hoping to come unto thee shortly: **15** But if I tarry long, **that thou mayest know how thou oughtest to behave thyself in the house of God**, which is the **church of the living God**, the **pillar** and **ground** of the **truth**. **16** And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

- **orego** (ὀρέγομαι, 3713), “to reach or stretch out,” is used only in the middle voice, signifying the mental effort of **stretching oneself out for a thing, of longing after it, with stress upon the object desired**
- **episkope** (ἐπισκοπή, 1984), besides its meaning, “visitation,” e.g., **1 Pet. 2:12** (cf. the Sept. of **Exod. 3:16; Isa. 10:3; Jer. 10:15**), is rendered “office,” in **Acts 1:20**, rv (kjb, “bishoprick”); in **1 Tim. 3:1** “the office of a

bishop,” lit., “(if any one seeketh) overseership,” there is no word representing office.

- *Note: The corresponding verb is episkopeo, which, in reference to the work of an overseer, is found in 1 Pet. 5:2,rv, “exercising the oversight,” for kjv “taking the oversight.” See oversight 1983.*
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- **epithumeo** (ἐπιθυμέω, 1937), “to desire earnestly” (as with A, No. 1), stresses the inward impulse rather than the object desired. It is translated “to desire” in Luke 16:21; 17:22; 22:15; 1 Tim. 3:1; Heb. 6:11; 1 Pet. 1:12; Rev. 9:6. See covet.
- **ergon** (ἔργον, 2041) denotes (I) “work, employment, task,” e.g., Mark 13:34; John 4:34; 17:4; Acts 13:2; Phil. 2:30; 1 Thess. 5:13; in Acts 5:38 with the idea of enterprise; (II), “a deed, act,”
- **episkopos** (ἐπίσκοπος, 1985), lit., an overseer” (epi, “over,” skopeo, “to look or watch”), whence Eng. “bishop,” which has precisely the same meaning, is found in Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25. See overseer. - BISHOP (Overseer)
- **proistemi** (προΐστημι, 4291), lit., “to stand before,” hence, “to lead, attend to” (indicating care and diligence), is translated “to rule” (middle voice), with reference to a local church, in Rom. 12:8; perfect active in 1 Tim. 5:17; with reference to a family, 1 Tim. 3:4 and 12 (middle voice); v. 5 (2nd aorist, active)
- **epimeleomai** (ἐπιμελέομαι, 1959) signifies “to take care of,” involving forethought and provision (epiindicating “the direction of the mind toward the object cared for”), Luke 10:34-35, of the Good Samaritan’s care for the wounded man, and in 1 Tim. 3:5, of a bishop’s (or overseer’s) care of a church—a significant association of ideas.¶
- **ekklesia** (ἐκκλησία, 1577), from ek, “out of,” and klesis, “a calling” (kaleo, “to call”) - ASSEMBLY
- **diakonos** (διάκονος, 1249), (Eng., “deacon”), primarily denotes a “servant,” whether as doing servile work, or as an attendant rendering free service, without particular reference to its character. The word is probably connected with the verb dioko, “to hasten after, pursue” (perhaps originally said of a runner). “It occurs in the NT of domestic servants, John 2:5, 9; the civil ruler, Rom. 13:4; Christ, Rom. 15:8; Gal. 2:17; the followers of Christ in relation to their Lord, John 12:26; Eph. 6:21; Col. 1:7; 4:7; the followers of Christ in relation to one another, Matt. 20:26; 23:11, Mark 9:35; 10:43; the servants of Christ in the work of preaching and teaching, 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:23; Eph. 3:7; Col. 1:23, 25; 1 Thess. 3:2; 1 Tim. 4:6; those who serve in the churches, Rom. 16:1 (used of a woman here only in NT); Phil. 1:1; 1 Tim. 3:8, 12; false apostles, servants of

Satan, 2 Cor. 11:15. Once diakonos is used where, apparently, angels are intended, Matt. 22:13; in v. 3, where men are intended, doulos is used."*

- **diakoneo** (διακονέω, 1247), akin to A, No. 1, signifies "to be a servant, attendant, **to serve, wait upon, minister.**"
- **53.66 διακονέω^d: to serve God in some special way, such as a deacon —'to be a deacon, to minister to.'** οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες 'they should be tested first, and then, if they prove blameless, they should serve as deacons' 1 Tm 3:10.
- **(Vs 10 "then let them be serving as deacons"** no office is envisioned here, just work, service . This is a verb in the Greek. Were it to represent an office, would it not be a noun?)

Vine, W. E., Unger, M. F., & White, W., Jr. (1996). *Vine's Complete Expository Dictionary of Old and New Testament Words*. Nashville, TN: T. Nelson.

The MAIN Thing

MainThing

Mark 12:28-31

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2Co 1:21-22 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; Who hath also **sealed us, and given the earnest of the Spirit in our hearts.**

(**guarantee.** A pledge or down payment. The Spirit is the down payment on the believer's eternal inheritance (*see note on Eph. 1:14; cf. 2 Pet. 1:4, 11*).)

Ro 8:37 Nay, in all these things we are *more than conquerors* through him that loved us.

(*completely and overwhelmingly victorious*)

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, **shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

The Father loves, and gives the Son, the Spirit, and the Victory!

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Strength: Physically... **Lam 3:27** *It is* good for a man that he bear the yoke in his youth.

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Between the heart, soul ,mind, and strength, we have covered the seat of emotions, the seat of the will, the seat of the intellect, and the strength of the body being given over to the LORD.

What about the second of all the commandments? 13 times in 12 verses we are told to love (agape) each other.

Those of like spiritual persuasion are to have reciprocal unconditional love for each other.

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The Holy Bible : King James Version. 1995 (electronic ed. of the 1769 edition of the 1611 Authorized Version.). Bellingham WA: Logos Research Systems,

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Marks of a Spiritual Man

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Galatians 6:1 ... YE WHICH ARE SPIRITUAL ... (are you?)

1. He wants to see the honour of God advanced through his life, even if it means that he himself must suffer temporary dishonour or loss. John the forerunner - **John 3:30** He must increase, but I must decrease.

(Such a man prays "Hallowed be Thy name," and silently adds, "at any cost to me, Lord.")

2. The spiritual man wants to carry his cross.

(The cross is that extra adversity that comes to us as a result of our obedience to Christ)

2 Timothy 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Galatians 6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

3. He desires to die right rather than to live wrong.

1Co 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

4. He desires to see others advance even at his expense.

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5. He sees everything from God's viewpoint, even if it humbles him and exposes his ignorance to the point of real pain.

2Ki 6:17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw:

and, behold, the mountain was full of horses and chariots of fire round about Elisha.

6. The spiritual man habitually makes eternity-judgments instead of time-judgments. Plowing a field
7. He desires to be holy rather than happy.

(John Wesley said of the members of one of the early Methodist societies that he doubted that they had been made perfect in love because they came to church to enjoy religion instead of to learn how they could become holy.)

Such a man would rather be useful than famous and would rather serve than be served.

You cannot be a good leader without being a good servant.

Scripture speaks of some things that bring happiness to the spiritual:

Obedience - John 13:17 If ye know these things, happy are ye if ye do them.

Clear conscience - Romans 14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

Enduring rather than fleeing trials - James 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (Heb 11)

Suffering for HIM - 1 Peter 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; (Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.) Martyred missionary Jim Elliot said it best: "He is no fool to give what he cannot keep, to gain what he cannot lose."

Reproached for HIS name - 1 Peter 4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

Witnessing - Acts 26:2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

Is your ekklesia (Gathering Centre, Church) like a cruise ship, where people focus on having a good time?

or an aircraft carrier, where they come for fuel, and leave on missions to be ambassadors for God?

Knowing our level of spirituality requires self-examination!

1. *What do we want most? (Pr 23:26 My son, give me thine heart,) (Ps 42:1 As the hart panteth after the water brooks, so panteth my soul after thee, O God.)*
2. *What we think about most. (Pr 23:7 For as he thinketh in his heart, so is he:)*
3. *How we use our money. (Mt 6:24 noone...;Lu 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.-) your threefold enemy (the world/flesh/devil) will use money to use you, or you will overcome and use money for HIS glory.*
4. *What we do with our leisure time. (Time is another thing we can “spend”, but it can also be redeemed)*
5. *The company we enjoy. (1 Co 15:33 °Do not be deceived°! “Bad company corrupts good °” – or ruins good °morals.”)*
6. *Whom and what we admire. (Elijah/Elisha, Moses/Joshua, 1 Kings 12:13 Rehoboam answered the people roughly, and forsook the old men’s counsel that they gave him 14 And spake to them after the counsel of the young men)*
7. *What we laugh at. (What is our motive for laughter? In Gen 18 Sarah laughed in unbelief, but in Gen 21, at the birth of the prophesied Isaac, she laughed in joy How do you feel about the laughter? Does laughter have its place? Ec 3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance; I think scripture makes it clear there is a time for it.)*

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 279). Wheaton, IL: Victor Books.

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