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Class Title

**INTRODUCTION TO INTER-
CHURCH SERVICE**

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Credits

1

Level

Associate Level

This Syllabus is Approved for
Baptist International University School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 223 INTRODUCTION TO INTER-CHURCH SERVICE

The class *Introduction to Inter-church Service* is provided so the student understands the commandment to serve other churches, and what work is involved with such service, specifically in the matter of getting the gospel to the lost. A minister, working with other churches for evangelistic efforts, must have a spirit of humility and a willingness to serve. The student should be serving in love already in his own church. This service expands, progressing outwardly, to working with other churches, encouraging them to serve other churches, in the area of evangelism, missions, and scripture production and distribution.

This class will be especially practical when learning the cooperative effort of missions' support and scripture distribution. Every student should be involved in some area of service.

This Syllabus can be used in conjunction with other Class Syllabi, which have other teaching.

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INTRODUCTION TO INTER-CHURCH SERVICE

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A Syllabus Approved for Baptist International University School of the Scriptures – 1 Credit.

January 24, 2022

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Scripture References

Mark 16

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Romans 1

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Romans 10

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Romans 15

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

1 Corinthians 1

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

2 Corinthians 10

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

Matthew 16

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my

church; and the gates of hell shall not prevail against it.

Matthew 18

17 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.

Acts 2

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 11

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Acts 13

1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

Acts 14

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

Acts 20

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

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.

1 Corinthians 7

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

1 Corinthians 10

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

1 Corinthians 12

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps,

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governments, diversities of tongues.

2 Corinthians 8

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:

23 Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the

churches, the proof of your love, and of our boasting on your behalf.

Colossians 4

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

Revelation 1

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in

Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Galatians 5

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Matthew 23

11 But he that is greatest among you shall be your servant.

Luke 22

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

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Introduction

Our Savior came to serve. He is the greatest Servant. Our duty is to imitate our Lord. Writing to the church in Philippi, Paul says the following in 2:3-11:

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In the gospels we see this mind of Christ. Notice this passage in Matthew 20:26-28:

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Christ as Master is the Greatest Servant

Our Savior is King of kings and Master of all, however, in direct contrast to his Lordship, he is meek and lowly in heart (Matthew 11:29). Notice the contrasts Jesus uses in teaching humility:

Matthew 23:11-12

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Luke 22:25-27

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

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Paul Commands Churches to By Love Serve One Another

In Galatians 5:13-16, the apostle Paul wrote this:

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

This passage, written to the churches (plural, Galatians 1:2) in Galatia, gives us the precept for inter-church service.

One of the continual difficult things in the Lord's work is for the minister to remain humble, servant-like, teachable, meek, patient, longsuffering, and one who esteems others greater than himself.

The Lord instructed us that the greatest among us is the servant (Matthew 23:11; Luke 22:26). This is a work of self-development, seeking opportunities to serve, and being willing to serve when called upon.

For this work, the Lord gave us liberty. This liberty is not to be used to minister to the flesh, but rather, minister to one another. The Holy Ghost is given us this liberty: "Now the Lord is that Spirit: And where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

Good Servants Make Good Leaders

As we see with Joshua, he was Moses' minister until his time came to lead the children of Israel into the Promised Land.

We do not see Moses' son (Exodus 4:24-26) taking his father's place. Instead, we see the minister of Moses taking over the work. The same pattern we see with Elijah and Elisha, Paul and Timothy, etc.

God uses men who are serving. It is the *minister* who gets called to the Lord's work. This is one reason why Barnabas and Saul were called to mission work. Acts 13:2: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

Before a man is put in the Lord's work he should first be proved. 1 Timothy 3:10: "And let these also first be proved; then let them use the office of a deacon, being found blameless." 1 Timothy 5:22: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."

The Proper Use of Gifts

God gives spiritual gifts for the profit of the churches – 1 Corinthians 12:7. We should all be ministers (Philippians 2:5-7). Some men have an added gift of ministry:

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Romans 12:6-7

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

Paul considered himself an able minister of the New Testament in 2 Corinthians 3:6: “Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”

We see Paul referred to Phebe as a servant in Romans 16:1: “I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:”

Giving

Serving God will cost a person, but the cost is well worth the great return. First and foremost, a man must give himself to the work of the Lord. Once this is done, anything that follows is easy. As one man said, when God has the man, he has his wallet, his time, his interests.

Paul makes mention of the Macedonian churches when writing to the Corinthian church. Note what he said in 2 Corinthians 8:1-7:

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

Verse 2 speaks that despite the affliction and deep poverty, they were generous givers.

Further, in chapter 9, Paul makes mention that the Corinthian church also were examples of giving:

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

This “ministering to the saints” was in the form of giving (verses 5-7). Inter-church service is not done with the expectation to receive. Rather, we should expect to give as we serve. The apostle Paul understood this. As he ministered in Ephesus he labored – Acts 20:31-35:

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31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Messenger Service

Paul and others delivered the decrees from the Jerusalem church to the Gentile churches abroad. Acts 16:4 says: "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem."

Paul also delivered relief (money) to the poor saints. He gave instructions regarding the collection and was faithful to deliver the funds.

Acts 11:27-30:

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Give seed to the sower (2 Corinthians 9:10-12)

Furthermore, Paul and other apostles wrote epistles to the churches, which had to be delivered. Delivering the word of God is no small work.

For these and other types of labor we need men and women to serve in inter-church service. As mentioned many times before, this is the progression a believer goes through as he matures for the Lord's work:

- Look
- Listen
- Learn
- Live
- Love
- Labor
- Lead
- Leave

To be even more fruitful, we add one more step in the progression, which is language studies, which helps a man of God expand his influence and service to other nations:

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- Look
- Listen
- Learn
- Live
- Love
- Labor
- Lead
- *Language*
- Leave

Please refer to Lesson 8, Point VI.

Churches are Embassies in the Kingdom of Heaven

Paul mentioned he was an ambassador for Christ (2 Corinthians 5:20). Being an ambassador means Paul was an official representative of Jesus Christ. An ambassador is the highest rank of representative of a sovereign state. Continuing with the thought, we can say the churches are like embassies of the Kingdom of Heaven. When our Savior first used the word “church” in Matthew 16:18, he followed shortly after in verse 19 saying, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” We see the church is more closely aligned with the kingdom of heaven than with the kingdom of God.

Note the second place the Lord uses the word church in Matthew 18:17-20:

17 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.

18 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.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

Again the Lord connects the work of the church with the business in heaven. The Lord follows in verse 23 with a parable on the kingdom of heaven to illustrate forgiveness.

Thus we conclude the churches are representative bodies belonging to Jesus Christ (1 Corinthians 12:14; Ephesians 5:23). The churches make up Christ’s kingdom on earth until the actual kingdom comes in its full glory (John 8:36). The churches obey Christ’s law and are submissive to him as King of kings.

All of the Lord’s churches should have their interests aligned with their King. We all work together for the same goal: world evangelism.

Since churches are the embassies, we can see that the apostles were ambassadors for Christ:

Luke 14:32 – Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

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2 Corinthians 5:20 – Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Ephesians 6:20 – For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Ambassadors are messengers, the message is the gospel. Proverbs 13:17 – A wicked messenger falleth into mischief: but a faithful ambassador is health.

The Churches are to Serve One Another

The church of Jerusalem sent Peter and John to the Samaritans (Acts 8:5) – Also Philip. The church of Antioch served other churches through Paul (Acts 13:1-3). Paul made missionary journeys to preach the gospel and see churches started. Paul served and edified the churches.

Areas of Service

There are many areas of service for a faithful servant of God. The chart below shows categories, but the areas of service are not limited to these. We have also shown a distinction between inter-church service and separated service. Separated service is church service to the lost mainly, not other churches. Of course, we know a mission-type work operates similarly to home churches.

INTER-CHURCH VERSUS SEPARATED SERVICE				
ACTIVITY	INTER-CHURCH SERVICE		SEPARATED SERVICE	
LEADERSHIP	PASTOR	EVANGELIST	MISSIONARY	EVANGELIST
TEACHING	TEACHER	SOUL-WINNER PREACHING	TEACHER	SOUL-WINNER
MINISTRY	DEACON ELDER	EXHORTER BUS MINISTRY TREASURER SONG LEADER ADMINISTRATOR MAINTENANCE MESSENGER PRINTER	SUPPORT EVANGELISM BUILDER	MINISTRY

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Churches are Independent, Autonomous, Under Jesus Christ

Every minister of God should be sent from a church, holding church membership in good standing, and be a representative of that church. Consequently, his behavior is a representation of his church.

Furthermore, because Christ's churches answer to the Lord Jesus Christ and not some other church or organization, each church is independent and autonomous. The minister of God must always recognize and honor this independence and autonomy. He is no position to command anything unless a church authorizes him to do so.

The apostles, as Christ's ambassadors, did have the authority to command churches. However, we see them using this power as Christ instructed, not as tiny-tyrants. They used their power to edify, not destroy (2 Corinthians 10:8; 13:10). Today, because we do not have apostles, we can only exhort brethren to good works by words and examples. The work involved is still edification (Romans 15:2; 1 Corinthians 14:3).

We Accomplish the Great Commission Working Together

The church in Ephesus was a base of operations for Paul for three year (Acts 19:10; 26; 20:18-21). Paul peached in all Asia and established the seven church in Revelation. Paul is the excellent example of working with churches so that together world evangelism was accomplished.

Churches are to Be Examples

The Macedonian and Achaean churches sent money to help the poor saints in Jerusalem (Romans 15:26). These churches were examples to other churches (2 Corinthians 9:2). The Thessalonian church was an example of faith to other churches (1 Thessalonians 1:5-10). This is God's method to provoke one another.

Examples of Inter-church Service

There are many examples in the New Testament of churches serving other churches. Below we list only a few:

- Paul wrote epistles to edify and correct the churches.
- The church in Philippi sent relief to Paul (Philippians 4:16)
- The church in Jerusalem sent letters to Gentiles to help with their doctrine (Acts 15) – no blood, strangled, idolatry, or fornication.
- The church in Ephesus informed of many types of servants (Ephesians 4:11-15).
- The churches of Laodicea and Colossae shared the epistles (teachings) they received (Colossians 4:15).
- The use of evangelists (Ephesians 4:11-15).
- Epaphras was concerned with the churches of Colossae and Hierapolis (Colossians 4:13)
- Titus and others were messengers of the churches (2 Corinthians 8:22).
- The Philippian church had Epaphroditus who helped Paul as a messenger (Philippians 2:25).
- Phoebe was a messenger of the Cencrea church and helped the Roman church, and Paul and others (Romans 16:1).
- John wrote messages to seven churches (Revelation 1:11).

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- Paul addressed the elders from Ephesus (Acts 20).
- The use of hospitality with missionaries and other saints (3 John 5:11; 1 Timothy 3:2).
- James 2:14-18 – mentioned helping saints with their needs.

Examples Today

Today we still see churches serving one another. Modern examples are these:

- Mission support
- Missionary conferences
- Revivals, conferences, youth rallies, etc.
- Evangelists
- Offerings given for special projects
- Hospitality
- Helping a poor brother or sister

The Thessalonian church was an example to other churches in Macedonia and Achaia, of people who joyfully received the word of God in much affliction faith and love:

1 Thessalonians 1:5-8:

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7] So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

Paul Mentioned Various Things

A large portion of the New Testament records inter-church service. Most of the book of Acts is a history of inter-church service, the church epistles are in themselves works of inter-church service, and many things taught in the New Testament fall under this subject. Once a man meditates on the importance of inter-church service, he will see it everywhere. Being only concerned with “my own church” is having the opposite view. It is myopic and contrary to the doctrine of Christ.

We mention again some things that evidence inter-church service:

- Support for poor saints – 1 Corinthians 16:1-4
- Support for preachers – Philippians 4:16
- Scripture writing, copying, and distribution – Galatians 1:1-2; Colossians 4:16; Revelation 1:11
- Missionary support – 2 Corinthians chapters 8 and 9
- Delivering decrees – Acts 15:35-16:4
- Exhorting and confirming the brethren – Acts 15:32

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Basically, any godly interaction between churches should show some kind of service.

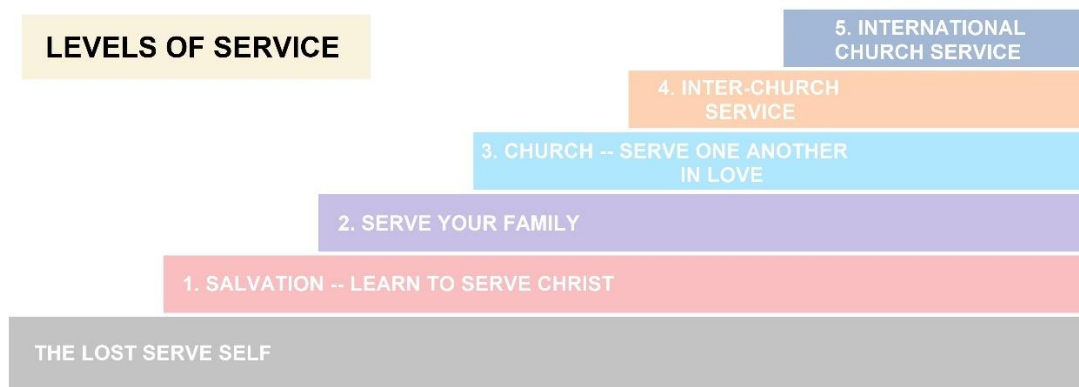
Modern Day Scripture Distribution

One church cannot do all the work of scripture production and distribution. The work of world-wide scripture distribution and production (or, better, reproduction) proceeds through these levels:

- **Distribution** – seeing the practical need and fulfillment of that need.
- **Financial Support** of scripture production – giving and the accumulation of financial gifts for the work of scripture publishing and distribution
- **Involvement of Scripture Production** – the student is actively involved in production and assembly as needed.
- **Involvement in helping other works** (churches and missions) start the work of scripture distribution (reproduction of scripture publishing churches), with the goal that “Every church be a publishing church.”

Growing and Abounding in Inter-church Service

Serving one another starts on a personal level, serving Christ and others as God gives opportunity. This includes our family. We then move upward to serving in our local church. We then move in an outward direction to Judea, Samaria, and to the uttermost parts of the earth.



Commanded Activity to Serve

Paul writes to the churches in Galatia in 5:13:

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

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The cities in Galatia included Antioch of Pisidia, Iconium, Lystra, Derbe; which Paul visited on his first missionary journey. Near south of Galatia were Perga and Attalia. Furthermore, what churches were established by Paul in the north of Galatia are unknown.

Regardless of which churches received the epistle to the Galatians, we know the instruction to serve one another by love applies to all churches.

Ministry versus Business

Paul commanded every man to do his own business:

Romans 12:11 – Not slothful in business; fervent in spirit; serving the Lord;

1 Thessalonians 4:11 – And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

Paul himself labored to not be a burden:

Acts 18:3 – And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Acts 20:34 – Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

2 Corinthians 12:12 – Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

Furthermore, we have as a priority the Lord's business:

Luke 2:49 – And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Acts 6:3 – Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Romans 16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

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The New Testament encourages men to have their own business and prioritize the Lord's business, which is separate. Many today rather than have a business, are employees of companies and they receive a paycheck. This too is acceptable. But we should never put a price on truth or the Lord's work.

Since charging for the ministry of the Lord corrupts that work, we must be diligent to separate personal business from the Lord's business. Meaning, any service we do for God must be offered freely, even if there is no remuneration. It is just and right to receive of what is offered (2 Timothy 2:6; Galatians 6:6); and every servant should be cared for, but there is a huge difference between receiving an offering and charging for your teaching, preaching, or service.

The Connection of this Class to Love Commandment Doctrine

Serving one another by love is one of the practical ways we show love for God and love for our brother. With the Spirit of God there is much liberty in how we practically can serve one another.

Everybody needs help in this life. Especially in the work of the Lord, which is considerable and must occur worldwide, we must work together with other like-minded brethren.

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Lesson 1: The Basics of Service

I. Obedience to the Commandment

- A. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- B. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.
- C. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
- D. Colossians 4:15 – Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.
- E. 16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.
- F. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
- G. Philippians 4:14 – Notwithstanding ye have well done, that ye did communicate with my affliction.
- H. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
- I. 16 For even in Thessalonica ye sent once and again unto my necessity.
- J. 17 Not because I desire a gift: but I desire fruit that may abound to your account.

II. Written to Churches and for Churches

- A. Galatians 1:1 – Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- B. 2 And all the brethren which are with me, unto the churches of Galatia:
- C. 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:
- D. 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
- E. Titus 1:4 – To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.
- F. 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:

III. Serve One Another By love

- A. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- B. Colossians 3:14 – And above all these things put on charity, which is the bond of perfectness.
- C. 1 Corinthians 13:1 – Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

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- D. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
- E. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

IV. **Serve in Liberty**

- A. Galatians 5:1 – Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
- B. James 1:25 – But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
- C. James 2:12 – So speak ye, and so do, as they that shall be judged by the law of liberty.
- D. 1 Peter 2:16 – As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

V. **Serve as the Holy Ghost Leads**

- A. God expects (and commands) churches to work together in love toward the furtherance of the gospel.
- B. Always honoring independence and autonomy
- C. Support missions
- D. Support scripture distribution
- E. Support one another

VI. **Use Spiritual Gifts to Profit Withal**

- A. In humility
- B. In faithful
- C. Being a pattern to follow
- D. 2 Timothy 2:24 – And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,
- E. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- F. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

VII. **Ten Ways to Bear Fruit Serving One Another – Found in Galatians 5 and 6**

- 1. In liberty – Galatians 5:13
- 2. By love – Galatians 5:13
- 3. Walking in the Spirit – Galatians 5:16
- 4. Being led of the Spirit of God – Galatians 5:18
- 5. Not desiring vain glory, not provoking, not envying – Galatians 5:26
- 6. Restoring overtaken brethren – Galatians 6:1

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7. In the spirit of meekness – Galatians 6:1
8. Bearing one another's burdens, thus fulfilling the law of Christ – Galatians 6:2
9. Teaching and honoring teachers – Galatians 6:6
10. Do good unto all men when given the opportunity – Galatians 6:10

VIII. God's View of Unity

- A. Psalm 133:1 – Behold, how good and how pleasant it is for brethren to dwell together in unity!
- B. 2 It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;
- C. 3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

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Lesson 2: No Servant Can Serve Two Masters

I. No Servant Can Serve Two Masters

- A. Luke 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.

II. Ye Cannot Serve God and Mammon

- A. Matthew 6:24 – No man 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.
- B. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

III. Mammon is a Bad Master but a Good Friend

- A. Luke 16:8 – And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- B. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- C. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- D. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- E. 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

IV. Serve Sin or Serve Righteousness

- A. Romans 6:16 – Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?
- B. 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
- C. 18 Being then made free from sin, ye became the servants of righteousness.

V. Forsake all to Follow Christ

- A. Luke 14:25 – And there went great multitudes with him: and he turned, and said unto them,
- B. 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

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- C. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- D. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
- E. 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
- F. 30 Saying, This man began to build, and was not able to finish.
- G. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
- H. 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
- I. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
- J. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?
- K. 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

VI. Various Passages on Service

- A. Matthew 10:24 – The disciple is not above his master, nor the servant above his lord.
- B. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
- C. Matthew 20:25 – But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- D. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- E. 27 And whosoever will be chief among you, let him be your servant:
- F. 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- G. Matthew 23:8 – But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
- H. 9 And call no man your father upon the earth: for one is your Father, which is in heaven.
- I. 10 Neither be ye called masters: for one is your Master, even Christ.
- J. 11 But he that is greatest among you shall be your servant.
- K. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

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Lesson 3: The Objectives of Service

I. Obedience to Commandments

- A. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

II. Show Love One for Another

- A. John 14:15 – If ye love me, keep my commandments.

III. Strengthen the Churches

- A. Ephesians 4:11 – And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- B. 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- C. 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- D. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- E. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- F. 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

IV. Edification, not Destruction

- A. 2 Corinthians 10:8 – For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
- B. 2 Corinthians 13:10 – Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

V. See Souls Saved

- A. Romans 1:15 – So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
- B. 1 Corinthians 9:18 – What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

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VI. **Be an Ensample of a Good Testimony**

- A. Philippians 3:17 – Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.
- B. 1 Thessalonians 1:7 – So that ye were ensamples to all that believe in Macedonia and Achaia.
- C. 2 Thessalonians 3:9 – Not because we have not power, but to make ourselves an ensample unto you to follow us.
- D. 1 Peter 5:3 – Neither as being lords over God's heritage, but being ensamples to the flock.

VII. **Show Fruit of Humility**

- A. Matthew 18:1 – At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- B. 2 And Jesus called a little child unto him, and set him in the midst of them,
- C. 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
- D. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- E. 5 And whoso shall receive one such little child in my name receiveth me.

VIII. **Be Great in the Lord's Work**

- A. Mark 9:35 – And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
- B. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,
- C. 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.
- D. Luke 22:24 – And there was also a strife among them, which of them should be accounted the greatest.
- E. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
- F. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
- G. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
- H. Follow the pattern of Jesus.

IX. **Be a Blessing**

- A. Romans 1:9 – For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
- B. 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

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- C. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
- D. 12 That is, that I may be comforted together with you by the mutual faith both of you and me.

X. Be a Help

- A. Acts 16:9 – And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
- B. Acts 18:27 – And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
- C. 1 Corinthians 12:28 – And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
- D. 1 Corinthians 16:16 – That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

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Lesson 4: Serve in Love and Liberty

I. God Calls Us unto Liberty

- A. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

II. Operating in Liberty Allows for Infinite Opportunities to Serve

- A. Old Testament commandments limited activity
- B. New Testament commandments allow for unlimited opportunities

III. A Man is Not Ready for Separated Service until he Can Follow the Holy Ghost in Liberty

- A. Obedience to written word first
- B. Obedience to church and leadership God has provided
- C. Obedience to other powers – governments, etc.
- D. Obedience to the leading of the Holy Ghost
- E. Praying to seek God's will
- F. Liberty is not to be used as an occasion to the flesh

IV. Service Operates in and is Motivated by Love

- A. Mark 12:29 – And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:
- B. 30 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.
- C. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
- D. John 13:34 – A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
- E. 35 By this shall all men know that ye are my disciples, if ye have love one to another.
- F. John 14:21 – He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
- G. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
- H. 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- I. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
- J. 25 These things have I spoken unto you, being yet present with you.
- K. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

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- L. 1 Corinthians 4:21 – What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?
- M. 2 Corinthians 5:14 – For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
- N. 2 Corinthians 6:3 – Giving no offence in any thing, that the ministry be not blamed:
- O. 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
- P. 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
- Q. 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
- R. 7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
- S. 8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;
- T. 9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;
- U. 10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
- V. Hebrews 10:24 – And let us consider one another to provoke unto love and to good works:

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Lesson 5: The Blessing of Service

I. Servants to be Blessed

- A. Matthew 24:46 – Blessed is that servant, whom his lord when he cometh shall find so doing.
- B. Luke 12:43 – Blessed is that servant, whom his lord when he cometh shall find so doing.

II. Servants to be Called Great

- A. Matthew 23:11 – But he that is greatest among you shall be your servant.
- B. Matthew 20:25 – But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- C. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- D. 27 And whosoever will be chief among you, let him be your servant:
- E. 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

III. Servants' Work Not Forgotten

- A. Hebrews 6:10 – For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

IV. Servants Experience the Miracles of God

- A. John 2:9 – When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

V. Jesus Reveals Things to His Servants

- A. Revelation 1:1 – The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

VI. Servants Honored by the Father

- A. John 12:23 – And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
- B. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

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- C. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- D. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

VII. Servants Given Authority

- A. Luke 19:17 – And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
- B. Matthew 25:20 – And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
- C. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
- D. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
- E. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

VIII. Other Blessings of Being a Servant

- A. See miracles that others do not see
- B. Experience the great blessings of God
- C. Gain eternal rewards
- D. Work with other saints
- E. Learn all sorts of ministerial activity

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Lesson 6: The Order of Service

I. God is Always First

- A. A man's relationship with Jesus Christ is most important.
- B. Matthew 10:37 – He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
- C. 38 And he that taketh not his cross, and followeth after me, is not worthy of me.
- D. Romans 12:1 – I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- E. Romans 12:11 – Not slothful in business; fervent in spirit; serving the Lord;
- F. Acts 20:19 – Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

II. Family

- A. Ephesians 5:21 – Submitting yourselves one to another in the fear of God.
- B. 22 Wives, submit yourselves unto your own husbands, as unto the Lord.
- C. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
- D. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
- E. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- F. 26 That he might sanctify and cleanse it with the washing of water by the word,
- G. 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- H. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

III. One Another

- A. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- B. Ephesians 5:15 – See then that ye walk circumspectly, not as fools, but as wise,
- C. 16 Redeeming the time, because the days are evil.
- D. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is.
- E. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- F. 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- G. 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
- H. 21 Submitting yourselves one to another in the fear of God.

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IV. In the Church

- A. Romans 16:1 – I commend unto you Phebe our sister, which is a servant of the church which is at Cencrea:
- B. Ephesians 6:7 – With good will doing service, as to the Lord, and not to men:
- C. 2 Corinthians 9:12 – For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

V. Inter-Church

- A. Serve in own church first
- B. Be sent from own church to minister in other churches

VI. Jerusalem, Judea, Samaria, and Uttermost

- A. Serve in areas closest, then move outwardly
- B. Strive to serve churches in all four divisions
- C. God always provides opportunity to serve

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Lesson 7: How to Serve

I. Laboring

- A. Matthew 9:37 – Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;
- B. 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
- C. Acts 20:35 – I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
- D. 1 Corinthians 3:8 – Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
- E. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.
- F. 2 Corinthians 5:9 – Wherefore we labour, that, whether present or absent, we may be accepted of him.
- G. Colossians 4:12 – Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
- H. 1 Thessalonians 1:3 – Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
- I. 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;
- J. Hebrews 6:10 – For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

II. Not Being a Burden

- A. 2 Corinthians 11:9 – And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.
- B. 1 Thessalonians 2:6 – Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.
- C. 2 Thessalonians 3:8 – Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

III. Giving

- A. Acts 20:35 – I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
- B. 2 Corinthians 9:1 – For as touching the ministering to the saints, it is superfluous for me to write to you:
- C. 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

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IV. Edifying

- A. Edifying – building up people
- B. Build up not tear down
- C. 2 Corinthians 10:8 – For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
- D. 2 Corinthians 13:10 – Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

V. Not Hindering the Work

- A. Things that hinder the work of God
- B. Preaching on controversial and divisive issues
- C. Having respect of persons
- D. Sowing discord among brethren
- E. Carnality

VI. Provoking Others to Serve

- A. Leading by example
- B. 2 Corinthians 9:2 – For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- C. Hebrews 10:24 – And let us consider one another to provoke unto love and to good works:

VII. Raising Support and Funds

- A. Acts 11:27 – And in these days came prophets from Jerusalem unto Antioch.
- B. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.
- C. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:
- D. 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.
- E. Romans 15:26 – For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- F. 2 Corinthians 9:9 – (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

VIII. Important Practical Applications of Serving

- A. The greatest among you is your servant (Matthew 20:20-28; 23:11; Luke 22:26)

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- B. Learning of Jesus to be meek (Matthew 5:5; 11:29; 21:5; 1 Corinthians 4:21; 2 Corinthians 10:1; Galatians 5:23; 6:1; Ephesians 4:1, 2; Colossians 3:12; 1 Timothy 6:11; 2 Timothy 2:25; Titus 3:2; James 3:13; 1 Peter 3:4)
- C. Following Holy Ghost to serve in liberty (Galatians 5:13-16)
- D. Serving by and in love (Galatians 5:13)
- E. Taking the lower position (Luke 14:7-11)
- F. Going the second mile (Matthew 5:39-48; Philippians 2:25-30)
- G. Forgiveness and forbearance necessary in a servant (Matthew 7:1-6; Luke 6:37; Romans 14:4)
- H. Esteeming others greater (Philippians 2:3; 1 Thessalonians 5:13)
- I. Making oneself of no reputation (Philippians 2:1-11)
- J. Being easily intreated (Luke 15:28; 1 Corinthians 4:13; 2 Corinthians 8:4; 1 Timothy 5:1; James 3:17; 1 Corinthians 13:1-8; 2 Timothy 2:24)
- K. Striving for unity, not division (Ephesians 4:3; Romans 16:17; 1 Corinthians 1:10; 3:3; 11:18; Hebrews 10:24)
- L. Not speaking evil of others (1 Corinthians 14:3; Titus 3:12; James 1:19; 2:12; 3:19; 4:11; 1 Peter 2:1; 4:11; 2 Peter 2:10; Jude 1:8, 10, 16)
- M. Not despising others (Luke 10:16, Romans 14:3; 1 Corinthians 16:11; 1 Thessalonians 4:8; 1 Timothy 4:12; 6:2; Titus 2:15)
- N. Laboring to minister (Ephesians 4:28; 1 Thessalonians 2:9; Acts 20:35; 1 Corinthians 9:1-27)
- O. Being found faithful as a minister (1 Corinthians 4:1, 2; 1 Peter 4:10))
- P. Being taught of God to love one another (1 Thessalonians 4:9)
- Q. Seeking not the glory of men (1 Thessalonians 3:6, 7)
- R. Serving as unto God (Colossians 3:22-25)
- S. Examining the way of Pharisees as not being servants (Matthew 23)
- T. Not being an unprofitable servant (Luke 17:7-10)

IX. The Contrast of the Hypocrites and the Pharisees (Matthew 23):

- A. The five main discourses in the Gospel of Matthew are these:
- B. The Sermon on the Mount (chapter 2 5-7)
- C. The Missionary Discourse (chapter 10)
- D. The Parabolic Discourse (chapter 13)
- E. The Church Discourse (chapter 18)
- F. The End-times Discourse (chapters 24-25)
- G. To these five we add a sixth – the Hypocrite Discourse in Matthew chapter 23:

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

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- 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
- 9 And call no man your father upon the earth: for one is your Father, which is in heaven.
- 10 Neither be ye called masters: for one is your Master, even Christ.
- 11 But he that is greatest among you shall be your servant.
- 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
- 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- 16 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!
- 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
- 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
- 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
- 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
- 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
- 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- 24 Ye blind guides, which strain at a gnat, and swallow a camel.
- 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
- 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
- 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- 32 Fill ye up then the measure of your fathers.
- 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

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35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

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Lesson 8: Service Summarized

I. Ephesians 4:7-16

- A. 7 But unto every one of us is given grace according to the measure of the gift of Christ.
- B. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- C. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)
- D. 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
- E. 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- F. 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- G. 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- H. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- I. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- J. 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

II. Men in Service are Gifts unto the Churches

- A. Jesus gave these gifts unto men, and Jesus gave these men as gifts.
- B. Some were given apostles (the first century saints).
- C. Some were given prophets (also during the first century).
- D. Some were given evangelists (this continues until today).
- E. Some were given pastors and teacher (this also continues until today).
- F. The three-fold work is the same for all – perfecting the saints, the work of the ministry, and the edifying of the church.

III. The Perfecting of the saints

- A. By the preaching, teaching, and observing the word of God.
- B. 2 Timothy 3:16 – All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- C. 17 That the man of God may be perfect, throughly furnished unto all good works.

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IV. The Work of the Ministry

- A. The ministry involves work
- B. The ministry of the word takes work
- C. The oversight of the church takes work
- D. Raising a family takes work
- E. The ministry to saints takes work
- F. The publishing and distribution of scriptures takes work
- G. Doing one's business with diligence takes work
- H. Issues with buildings and property takes work
- I. Some passages on labor:

Acts 20:35 – I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Romans 16:6 – Greet Mary, who bestowed much labour on us.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

1 Corinthians 3:8 – Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

1 Corinthians 4:12 – And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

1 Corinthians 15:10 – But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Hebrews 6:10 – For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

V. The Edifying the Body of Christ

- A. Romans 14:19 – Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- B. Romans 15:2 – Let every one of us please his neighbour for his good to edification.
- C. 1 Corinthians 8:1 – Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- D. 1 Corinthians 10:23 – All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

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- E. 2 Corinthians 10:8 – For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
- F. 2 Corinthians 12:19 – Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.
- G. 2 Corinthians 13:10 – Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

VI. How Satan Hinders the Work of the Lord




- 1. Satan hinders – 1 Thessalonians 2:17
- 2. Satan blinds – 2 Corinthians 4:4
- 3. Works to make people walk accordingly to the course of this world – Ephesians 2:2
- 4. Provokes disobedience – Ephesians 2:2
- 5. Wrestles against believers – Ephesians 6:12
- 6. Tempts people to sin – Matthew 4:1
- 7. He is a liar – John 8:44
- 8. He is a murderer – John 8:44
- 9. He is a deceiver – Revelation 20:10
- 10. Buffets – 2 Corinthians 12:7
- 11. Fills the heart to lie to the Holy Ghost – Acts 5:3
- 12. He has devices and wiles – 2 Corinthians 2:11; Ephesians 6:11
- 13. Takes place – Ephesians 4:27
- 14. Offends – Matthew 16:23
- 15. Takes the word from peoples' heart – Mark 4:15
- 16. Binds in sickness – Luke 13:16
- 17. Sifts as wheat – Luke 22:31
- 18. Destroys the flesh – 1 Corinthians 5:5
- 19. Transforms into an angel of light – 2 Corinthians 11:14
- 20. Oppresses – Acts 10:38
- 21. Snares people – 1 Timothy 3:7
- 22. Devours people – 1 Peter 5:8

VII. Steps to a Fruitful Life





- A. Every believer matures from a babe to a little child, through a young man, to an elder.
- B. 1 John 2:12 – I write unto you, little children, because your sins are forgiven you for his name's sake.
- C. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
- D. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

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E. The following table summarizes and illustrates the 9 steps (8 plus “*language*”):

Steps to a Fruitful Life				
Step	Work Involved	Verses	Illustration	
1	Look	This is a purposed watching and praying so the man learns by the work of others. He hears what to do and what not to do. He learns from others rather than by simply making mistakes.	Matthew 13:15 -- For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.	
2	Listen	Faith comes by hearing (Romans 10:17). Listening, in conjunction with watching, helps the man to learn. In a church setting, he purposes to learn in humility, being slow to speak but quick to learn.	Matthew 13:15 -- For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.	
3	Learn	This learning comes from looking, listening, and doing, not just hearing. The Great Commission tells us to "teach to observe," which is a combination of learning and doing, and learning by doing.	Matthew 13:15 -- For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.	

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4	Live	The man incorporates Christ's commandments actively in his life as a priority and means of maturing in the work of the Lord.	James 1:22 -- But be ye doers of the word, and not hearers only, deceiving your own selves.	
5	Love	The work of the Lord becomes sealed in the man's heart and he loves the work. God's work is a labor of love, not only an obligations. The man has experienced the great blessings resulting from being in fellowship with God, follows the Holy Ghost in liberty, because it his desire (Psalm 42:1).	John 14:15 -- If ye love me, keep my commandments. 1 Thessalonians 1:3 -- Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;	
6	Labor	We all should labor as believers, but the best and most derable labor is that which is based on love for Christ and his work. The man who labors motivated by love has greater understanding, motivation, and rewards (Galatians 5:13).	Hebrews 6:10 -- For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.	
7	Lead	The greatest leaders are the men and women who have labored in love and humility. The New Testament provides much teaching on the need for humility if one is to be great, and the greatest commandment being to love God and one's neighbor.	2 Timothy 2:2 -- And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.	

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8	Language	<p>This point is added to the normal steps to show how language work increases the effectiveness in inter-church service and world evangelism. Developing language skills broadens the scope of the servant.</p>	<p>Mark 16:15 -- And he said unto them, Go ye into all the world, and preach the gospel to every creature.</p>	
9	Leave	<p>Leaving rightly involves many things. First, leaving reproduced men who can carry on the work. Second, leaving a vision for these men to develop in their time. Thirdly, making sure things are left decently and in order, not in chaos and need. Seasoned leaders should set up their followers for success in all areas. When done rightly, the work continues, improves, and rewards come even after a man leaves. Our Savior and the apostles are excellent examples of this.</p>	<p>2 Peter 1:15 -- Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.</p>	

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Lesson 9: The Priorities of Service

I. We Serve the Lord Jesus Christ by Serving Others

- A. Colossians 3:22 – Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
- B. 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
- C. 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
- D. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

II. Prayer

- A. Acts 6:1 – And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.
- B. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.
- C. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
- D. 4 But we will give ourselves continually to prayer, and to the ministry of the word.

III. The Ministry of the Word

- A. The Epistles to Timothy provide 12 ways of ministering the word:
 - 1. Preach 2 Timothy 4:2
 - 2. Teach 2 Timothy 2:25
 - 3. Study 2 Timothy 2:15
 - 4. Reading exhortation doctrine 1 Timothy 4:13
 - 5. Doctrine 1 Timothy 5:17
 - 6. Meditate 1 Timothy 4:15
 - 7. Bring parchments 2 Timothy 4:13
 - 8. Work of evangelist
 - 9. Keep the commandment 1 Timothy 6:14; 2 Timothy 1:14
 - 10. Hold fast 2 Timothy 1:13
 - 11. Continue 2 Timothy 3:14
 - 12. Writing the word of God or studies.

IV. Martha and Mary

- A. Luke 10:38 – Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.
- B. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

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- C. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
- D. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:
- E. 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

V. Our Divine Service

- A. The Old Testament had their Divine Service
- B. Hebrews 9:1 – Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
- C. The New Testament has our Divine Service
- D. Revelation 1:4 – John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
- E. 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- F. 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
- G. Revelation 5:8 – And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.
- H. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
- I. 10 And hast made us unto our God kings and priests: and we shall reign on the earth.

VI. The Work of Kings and Priests

- A. Kings were to copy the word of God – Deuteronomy 17:18-20
- B. Kings were to judge rightly – 1 Samuel 7:15; 8:20
- C. Kings were to fear God – 2 Samuel 23:3
- D. Priests were to make atonement for sinners – preach the gospel today – Leviticus 5:6
- E. Priests were to teach the people – Ezra 7:10
- F. As New Testament Kings and Priests we preach the gospel, teach, judge righteous judgment, and pray for our one another.

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Lesson 10: Serving in Prayer

I. The Four Elements of Prayer

- A. 1 Timothy 2:1 – I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;
- B. 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
- C. 3 For this is good and acceptable in the sight of God our Saviour;
- D. 4 Who will have all men to be saved, and to come unto the knowledge of the truth.
- E. 5 For there is one God, and one mediator between God and men, the man Christ Jesus;
- F. 6 Who gave himself a ransom for all, to be testified in due time.
- G. The 4 elements of prayer
 - Supplication
 - Prayers
 - Intercessions
 - Giving of thanks

II. Supplication

- A. Ephesians 6:18 – Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- B. Philippians 4:6 – Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

III. Prayer

- A. Colossians 4:12 – Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
- B. Ephesians 6:18 – Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;
- C. Colossians 1:3 – We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
- D. Colossians 4:3 – Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
- E. Jude.1:20 – But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

IV. Intercession

- A. Romans 8:26 – Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

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- B. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.
- C. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
- D. Hebrews 7:25 – Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

V. Giving of Thanks

- A. Ephesians 5:3 – But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
- B. 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
- C. Ephesians 5:18 – And be not drunk with wine, wherein is excess; but be filled with the Spirit;
- D. 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
- E. 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
- F. Colossians 1:12 – Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
- G. 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
- H. 14 In whom we have redemption through his blood, even the forgiveness of sins:
- I. Hebrews 13:15 – By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

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Lesson 11: The Ministry of the Word of God

I. The Apostles Were Ministers of the Word of God

- A. Luke 1:2 – Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- B. Acts 6:4 – But we will give ourselves continually to prayer, and to the ministry of the word.

II. Paul's Epistles to Timothy – 12 Ways of Ministering the Word:

- 1. Preach 2 Timothy 4:2
- 2. Teach 2 Timothy 2:25
- 3. Study 2 Timothy 2:15
- 4. Reading exhortation doctrine 1 Timothy 4:13
- 5. Doctrine 1 Timothy 5:17
- 6. Meditate 1 Timothy 4:15
- 7. Bring parchments 2 Timothy 4:13
- 8. Work of evangelist 2 Timothy 4:5
- 9. Keep the commandment 1 Timothy 6:14; 2 Timothy 1:14
- 10. Hold fast 2 Timothy 1:13
- 11. Continue 2 Timothy 3:14
- 12. Writing the word of God or studies. 1 Timothy 3:14

III. Holding Forth the Word of Life

- A. Philippians 2:14 – Do all things without murmurings and disputings:
- B. 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;
- C. 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

IV. The Word of God is Not Bound

- A. 2 Timothy 2:8 – Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- B. 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- C. All scripture distributed FREE OF CHARGE
- D. Proverbs 23:23 – Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

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V. Study to Be Approved unto God

- A. 2 Timothy 2:15 – Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- B. 2 Corinthians 4:2 – But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- C. 2 Peter 3:15 – And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
- D. 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

VI. Use of the Word “Apply” in the Bible

- A. Psalm 90:12 – So teach us to number our days, that we may apply our hearts unto wisdom.
- B. Proverbs 2:2 – So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
- C. Proverbs 22:17 – Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
- D. Proverbs 23:12 – Apply thine heart unto instruction, and thine ears to the words of knowledge.

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Lesson 12: Other Types of Service

I. The Holy Ghost Offers Unlimited Opportunities to Serve

- A. Ephesians 5:22 – But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- B. 23 Meekness, temperance: against such there is no law.
- C. Romans 12:1 – I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- D. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
- E. 1 Corinthians 12:4 – Now there are diversities of gifts, but the same Spirit.
- F. 5 And there are differences of administrations, but the same Lord.
- G. 6 And there are diversities of operations, but it is the same God which worketh all in all.
- H. 7 But the manifestation of the Spirit is given to every man to profit withal.

II. Servants Are to be Busy

- A. God uses men and women who are busy already
- B. Pew-warmers are not servants
- C. God steers a moving vehicle
- D. Luke 16:10 – He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- E. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- F. 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

III. Sanctification Allows for Many Opportunities

- A. John 15:2 – Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
- B. 2 Timothy 2:20 – But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.
- C. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
- D. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

IV. Some Areas of Service Defined

- A. Deacons
- B. Children ministry
- C. Messengers
- D. Food ministry

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- E. Nursery
- F. Sunday School teaching
- G. Evangelism / soul-winning
- H. Visitation
- I. Broadcasting
- J. Writing
- K. Teaching
- L. Preaching
- M. Maintenance
- N. Building improvement
- O. Church building
- P. Etc.

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Lesson 13: Jesus as a Servant

I. Jesus Came to Minister

- A. Philippians 2:7 – But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- B. Matthew 20:27 – And whosoever will be chief among you, let him be your servant:
- C. 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- D. Matthew 12:18 – Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

II. Jesus Washed the Disciples' Feet

- A. John 13:3 – Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
- B. 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
- C. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
- D. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
- E. 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
- F. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
- G. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
- H. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
- I. 11 For he knew who should betray him; therefore said he, Ye are not all clean.
- J. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- K. 13 Ye call me Master and Lord: and ye say well; for so I am.
- L. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- M. 15 For I have given you an example, that ye should do as I have done to you.
- N. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
- O. 17 If ye know these things, happy are ye if ye do them.

III. Jesus' Service Was Appointed by the Father

- A. Galatians 4:1 – Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
- B. 2 But is under tutors and governors until the time appointed of the father.
- C. 3 Even so we, when we were children, were in bondage under the elements of the world:
- D. 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

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- E. 5 To redeem them that were under the law, that we might receive the adoption of sons.

IV. Jesus' Service Prophesied in the Old Testament

- A. Isaiah 42:1 – Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.
- B. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- C. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.
- D. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.
- E. Ezekiel 34:23 – And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.
- F. 24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.
- G. Zechariah 3:8 – Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

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Lesson 14: Paul and the Apostles as Servants

I. All the Apostles Were Servants of Jesus Christ

- A. They served faithfully until death
- B. They honored Jesus Christ their whole lives
- C. They preached the gospel faithfully in the world
- D. They taught the commandments of the Lord Jesus Christ faithfully.

II. Many of the Apostles Were Writers

- A. Matthew
- B. Mark
- C. Luke
- D. John
- E. Paul
- F. James
- G. Peter
- H. Jude
- I. Many others were writers but of non-preserved works

III. Paul Wrote 14 Epistles that We Have Today

- A. Romans
- B. 1 and 2 Corinthians
- C. Galatians
- D. Ephesians
- E. Philippians
- F. Colossians
- G. 1 and 2 Thessalonians
- H. 1 and 2 Timothy
- I. Titus
- J. Philemon
- K. Hebrews
- L. Paul wrote many others that were not preserved – 1 Corinthians 5:9; 2 Corinthians 10:9-11; Colossians 4:16.

IV. Paul Was a Servant

- A. Romans 1:1 – Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- B. 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:
- C. Titus 1:1 – Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

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V. **James Was a Servant**

- A. James 1:1 – James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

VI. **Peter Was a Servant**

- A. 2 Peter 1:1 – Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

VII. **Jude Was a Servant**

- A. Jude 1:1 – Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

VIII. **Things About Servants**

- A. Father will honor servants
- B. John 12:26 – If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- C. Servants must not strive
- D. 2 Timothy 2:24 – And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,
- E. 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
- F. 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.
- G. Jesus reveals things to his servants
- H. Revelation 1:1 – The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:
- I. Revelation 10:7 – But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.
- J. Revelation 22:6 – And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.
- K. Servants serve Christ forever
- L. Revelation 22:3 – And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

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Lesson 15: The Service of Giving

I. Giving is an Integral Part of Service

- A. Give self
- B. Give time
- C. Give resources
- D. Give money
- E. Give prayers
- F. Luke 6:38 – Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
- G. John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

II. Service is Giving of Self to Others

- A. Giving verses being paid
- B. Paid workers are hirelings
- C. Givers of service are ministers
- D. 2 Corinthians 8:1 – Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
- E. 2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
- F. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;
- G. 4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
- H. 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

III. Giving Shows Subjection to the Gospel

- A. 2 Corinthians 9:13 – Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men ;
- B. 2 Corinthians 12:13 – For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.
- C. 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- D. 15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

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IV. **Practice and Encourage Faith-promise Missions Giving**

- A. Inter-church service is manifested in missions giving
- B. Missions supports other churches – churches helping churches
- C. Missions support world evangelism
- D. Features of Faith-promise Giving:
 - Dedicated accounts for fields or missionaries
 - Separated account from all other expenses – 100% goes to missions
 - Members are instructed on the importance of missions
 - Members promise an amount to give so the church can plan the missions support
 - Promising is done anonymously
 - Giving is by faith
 - Giving is as the Lord provides – we can only promise to give if we receive it
 - Periodic increases as the Lord blesses

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Lesson 16: Doctrine in Respect to Fleshly Service

I. The New Testament Allows for Servants and Slaves

- A. Jesus makes us free indeed
- B. John 8:36 – If the Son therefore shall make you free, ye shall be free indeed.
- C. 1 Corinthians 7:22 – For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.
- D. 1 Corinthians 7:21 – Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

II. Servants to be Faithful and Obedient

- A. Ephesians 6:5 – Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;
- B. Colossians 3:22 – Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
- C. 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;
- D. 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
- E. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

III. Servants to Honor their Masters

- A. 1 Timothy 6:1 – Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.
- B. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

IV. Masters to Love their Servants

- A. Philemon 1:16 – Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

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Lesson 17: Reasonable Service

Introductory Verses:

Romans 12:1 – I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Luke 17:9 – Doth he thank that servant because he did the things that were commanded him? I trow not.

Matthew 8:9 – For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

The Doctrine of Daily

There are things we ought to do daily. We die daily. We bear our cross daily. And there are other things.

Acts 2:46 – And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

1. Read Bible daily – Matthew 4:4
2. Prayer – Ephesians 6:18
3. Witnessing – 1 Peter 3:15
4. Soul winning – Acts 2:47
5. Good behavior – Titus 2:7
6. Love – John 15:12
7. Charity – 1 Corinthians 13:8
8. Teaching – Acts 5:42
9. Search the scriptures daily – Acts 17:11
10. Daily evangelism – Acts 17:17
11. Die daily – 1 Corinthians 15:31
12. Exhort one another daily – Hebrews 3:13
13. Take up cross daily – Luke 9:23

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14. Walk in the Spirit daily – Galatians 5:25
15. Rejoice in the day the Lord hath made – Psalm 118:24
16. Day of salvation is today – 2 Corinthians 6:2
17. Inward man renewed daily – 2 Corinthians 4:16

A Man's Calling and Responsibility

Introductory Verses:

John 21:22-23

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

Galatians 6:4

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

1 Kings 13:18

He said unto him, I am a prophet also as thou art ; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

I. The Word of the Lord is Always Supreme

- A. God's word vs man's word
- B. All men are liars
- C. KJV is always correct
- D. Beware of science falsely called

II. The Authority to Send Men Resides in Christ through his Church, Not in a Man

- A. Acts 13:2 – As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

III. A Man Must be Led of the Holy Ghost, and Follow the Holy Ghost in Liberty

- A. Acts 13:2
- B. Acts 16:6 – Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

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IV. A Man Must be Faithful to Christ First in All Things

- A. A man must have a conscience void of offense toward God and men
- B. Acts 24:16
- C. God word and will is supreme
- D. 1 Corinthians 4:2

V. The church authorizes the ordination of its preachers

- A. Acts 13:1-3
- B. Church recognizes and testifies to a man's calling and gifts.
- C. Also follows Holy Ghost
- D. Church knows the will of God

VI. A Presbytery Recognizes the Gift of the Preacher

- A. 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.
- B. Ordained men should know the man they are to ordain
- C. 1 Timothy 5:2

VII. A Man Must Prove his Own Work in the Lord

- A. Galatians 6:4
- B. Man will answer individually
- C. Die by lion, give account for lies.
- D. Another cannot tell the calling of God
- E. Only one Holy Ghost

VIII. Always Follow God First and Foremost

- A. Read 1 Kings 13
- B. Obey God's word
- C. Especially with contrasting statements
- D. Beware of man's word
- E. A man is not the Holy Ghost

IX. Paul Left Titus in Crete to do a Job

- A. Titus 1:5
- B. Paul led missionary groups
- C. Honor the leader of you are not the leader

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- D. This shows followers can be commanded
- E. Titus was to obey the person in charge
- F. That is a commandment also
- G. Hebrews 13:7 and 17
- H. Callings align with God's commandments

X. A Man Must Keep the Things of God

- A. 1 Timothy 6:20 -- Timothy, keep that which is committed to thy trust, avoiding profane
- B. and vain babblings, and oppositions of science falsely so called:

XI. Conclusion

- A. Men in the ministry must learn to submit to
 - Jesus
 - The word of God
 - The church
 - Men in leadership
 - One another as a servant
- B. Every man must prove his own work before God and be secure in their calling and serve in faith being fully persuaded
- C. We must honor another servant's conscience and not try to take the place of the Holy Ghost
- D. We are not to judge
- E. Romans 14:4 – 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.

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Lesson 18: Giving Account as Servants

I. All Persons Will give an Account to Jesus Christ

- A. Romans 14:4 – 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.
- B. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
- C. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- D. 12 So then every one of us shall give account of himself to God.
- E. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

II. We Will Give Account for How We Forgive Others

- A. Matthew 18:21 – Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
- B. 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
- C. 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- D. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.
- E. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
- F. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
- G. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- H. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
- I. 29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- J. 30 And he would not: but went and cast him into prison, till he should pay the debt.
- K. 31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.
- L. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
- M. 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?
- N. 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
- O. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.
- P. **One of the most wicked things a believer can do is be unforgiving!**

III. Make Friends of Mammon for Heavenly Gain

- A. Luke 16:1 – And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
- B. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
- C. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
- D. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
- E. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?
- F. 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
- G. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.
- H. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- I. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- J. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- K. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- L. 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
- M. 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.
- N. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

IV. Leaders Give Account for Followers

- A. 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.

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Lesson 19: Servants as Soul Winners

I. Jesus Came to Save Sinners

- A. Luke 19:10 – For the Son of man is come to seek and to save that which was lost.
- B. Matthew 9:13 – But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
- C. Mark 2:17 – When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
- D. Luke 5:32 – I came not to call the righteous, but sinners to repentance.

II. We Are to Be Like Our Master

- A. Matthew 10:24 – The disciple is not above his master, nor the servant above his lord.
- B. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?
- C. Luke 6:40 – The disciple is not above his master: but every one that is perfect shall be as his master.
- D. Matthew 4:19 – And he saith unto them, Follow me, and I will make you fishers of men.
- E. John 20:21 – Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.
- F. 1 Corinthians 11:1 – Be ye followers of me, even as I also am of Christ.

III. He That Winneth Souls is Wise

- A. Proverbs 11:30 – The fruit of the righteous is a tree of life; and he that winneth souls is wise.
- B. Matthew 22:10 – So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
- C. 1 Corinthians 9:19 – For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

IV. They That are Wise Shall Shine

- A. Daniel 12:1 – And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
- B. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
- C. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

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V. World Evangelism is Commanded Activity

- A. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- B. Colossians 1:23 – If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

VI. Woe Unto Us if We Preach Not the Gospel

- A. 1 Corinthians 9:14 – Even so hath the Lord ordained that they which preach the gospel should live of the gospel.
- B. 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.
- C. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!
- D. 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
- E. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
- F. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

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Lesson 20: Faithful and Wise Servants

I. Being Faithful and Wise

- A. Matthew 24:42 – Watch therefore: for ye know not what hour your Lord doth come.
- B. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
- C. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
- D. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- E. 46 Blessed is that servant, whom his lord when he cometh shall find so doing.
- F. 47 Verily I say unto you, That he shall make him ruler over all his goods.
- G. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
- H. 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;
- I. 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
- J. 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.
- K. Lessons from above passage
 - A true believer cannot lose salvation – John 3:16
 - A hypocrite is a false professor – one who says he is serving God but is not.
 - The wise servants are saved and busy serving.
 - A faithful and wise servant will be “so doing” when the Lord comes.
 - A wise servant will be made a ruler with Jesus Christ.

II. Practical Methods to Edify Churches

- A. Practical methods to serve other churches are shown in points below.
- B. Serving other churches involves helping churches to understand and participate in these things.
- C. Servants to serve in love honoring others.
- D. Servants not to be a burden to churches.

III. Teach Churches to be Dependent upon God

- A. A good minister helps believers to grow in God’s grace
- B. All believers are to go to God and rely on him for these things:
 - Wisdom
 - Understanding
 - Vision
 - Strength
 - Love
 - Support
 - Health

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- Opportunities
 - Emotional
 - Spiritual
 - Physical needs
- C. Churches to be thankful and offer thanks unto God
- D. Preachers to follow the pattern of our Lord Jesus Christ in Luke 4:18 – The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
- Serve and preach in the Spirit
 - Have the anointing of God
 - Powerfully preach the gospel – a spiritual salvation to be born again
 - Encourage emotional healing
 - Encourage physical liberation from sin
 - Encourage mental enlightening and increasing understanding of the Lord
 - Encourage a new life in Christ

IV. Other Areas of Inter-Church Service

- A. Edification – building up people and churches, not tearing down
- B. Ordination councils
- C. Church organization
- D. New church planting
- E. Correcting irregularities
- F. Promotion of faith-promise missions
- G. Revivals
- H. Pulpit supply
- I. Finding pastors
- J. Giving to needs
- K. Help with fund-raising
- L. Mission conferences
- M. Encouraging world evangelism

V. Serving with the Scriptures

- A. Inter-church service with a vision for scripture and world evangelism
- B. Sharing the commandment and vision
- C. Invite churches to be part of the vision
- D. Distribution
- E. Visitation
- F. Help in production
- G. Help in raising funds
- H. Help in cost of publishing in the field
- I. Supply masters for scriptures

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- J. Custom church covers

VI. The Value of Exhortation

- A. Evangelists, pastors, and teachers are not called to destroy but edify.
- B. 2 Corinthians 13:10 – Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
- C. Edifying in charity
- D. 1 Corinthians 8:1 – Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- E. Called godly edifying
- F. 1 Timothy 1:4 – Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.
- G. 2 Corinthians 12:19 – Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.
- H. Not judges but servants – James 4:11; 1 Corinthians 4:4
- I. Share visions
- J. Help with needs
- K. Correct error in love

VII. The Commandment to Edify

- A. Romans 14:19 – Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
- B. Romans 15:2 – Let every one of us please his neighbour for his good to edification.
- C. Acts 9:31 – Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
- D. 1 Corinthians 10:23 – All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- E. 2 Corinthians 10:8 – For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
- F. 1 Corinthians 14:3 – But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- G. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.
- H. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- I. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- J. 26 How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- K. 1 Thessalonians 5:11 – Wherefore comfort yourselves together, and edify one another, even as also ye do.

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- L. Ephesians 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

VIII. The Work of All Church Leaders

- A. Ephesians 4:11 – And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- B. 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- C. 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- D. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- E. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- F. 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
- G. Note the three-fold ***work prioritized*** for all preachers and teachers in verse 12:
- The perfecting of the saints
 - The work of the ministry
 - The edifying of the body of Christ
- H. Note the three-fold *work purpose* for all preachers in verses 13-14:
- That believers would be no more children
 - That they be not tossed to and from and carried about by every wind of doctrine
 - That they grow up in Jesus in all things, making increase of the body unto the edifying of itself in love.

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IX. Being Wise in Speech

27 Scenarios When to Hold Your Tongue

N. Sebastian Desent

2/14/22

Introductory Verses

Proverbs 21:23 – Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Psalms 139:4 – For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

Matthew 12:36 – But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

1. When You Want to be Esteemed a Man of Understanding

Proverbs 17:27 – He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

28 Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

Job 13:5 – O that ye would altogether hold your peace! and it should be your wisdom.

2. When Speaking Proudly or of Evil Things

Proverbs 30:32 – If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

Proverbs 10:31 – The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

Proverbs 11:12 – He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

1 Peter 2:1 – Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

3. When Speaking Evil of Another Person

Titus 3:1 – Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

James 4:11 – Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

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4. When You Waste Your Words

Matthew 7:6 – Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Acts.13:46 – Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Proverbs 23:9 – Speak not in the ears of a fool: for he will despise the wisdom of thy words.

5. When People May Stumble or Hearers Cannot Receive Your Teaching

1 Corinthians 3:1 – And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

6. When Angry

Proverbs 14:17 – He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

7. When You Do Not Have all the Facts

Proverbs 18:13 – He that answereth a matter before he heareth it, it is folly and shame unto him.

8. When Joking about Sin

Proverbs 14:9 – Fools make a mock at sin: but among the righteous there is favour.

9. When Speaking in an Evil Manner

Proverbs 4:24 – Put away from thee a froward mouth, and perverse lips put far from thee.

Proverbs 8:8 – All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

Colossians 3:8 – But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Psalms 34:12 – What man is he that desireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

10. When You Will Sound Like a Fool

Proverbs 26:4 – Answer not a fool according to his folly, lest thou also be like unto him.

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11. When You Talk Too Much

Proverbs 17:27 – He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

12. When it is None of Your Business

Proverbs 26:17 – He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

13. When Your Words Grieve the Hearers

Proverbs 16:24 – Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

14. When Starting Trouble

Proverbs 16:27 – An ungodly man diggeth up evil: and in his lips there is as a burning fire.

15. When Nagging

Proverbs 19:13 – A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

16. When Praising the Wicked

Proverbs 24:24 – He that saith unto the wicked, Thou are righteous; him shall the people curse, nations shall abhor him:

Psalm 12:2 – They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

Proverbs 20:19 – He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

Proverbs 26:28 – A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

Proverbs 28:23 – He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

Proverbs 29:5 – A man that flattereth his neighbour spreadeth a net for his feet.

17. When You Ought to be Working

Proverbs 14:23 – In all labour there is profit: but the talk of the lips tendeth only to penury.

18. When the Tendency is to Lash Out

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1 Peter 2:22 – Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

19. When Railing Instead of Blessing

1 Peter 3:9 – Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

Proverbs 31:26 – She openeth her mouth with wisdom; and in her tongue is the law of kindness.

20. When Cursing

James 3:9 – Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

21. When You are Supposed to be Listening Instead of Talking

Ecclesiastes 5:1 – Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

1 Corinthians 14:27 – If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

James 1:19 – Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

22. When Not Thinking About What you are Saying

Ecclesiastes 5:2 – Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

23. When Accusing Without Witnesses

Matthew 18:16 – 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.

1 Timothy 5:19 – Against an elder receive not an accusation, but before two or three witnesses.

24. When You are Too Loud

Proverbs 9:13 – A foolish woman is clamorous: she is simple, and knoweth nothing.

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Ephesians 4:31 – Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

25. When You are Boasting of Yourself

Proverbs 25:14 – Whoso boasteth himself of a false gift is like clouds and wind without rain.

Proverbs 27:1 – Boast not thyself of to morrow; for thou knowest not what a day may bring forth.

Ephesians 2:9 – Not of works, lest any man should boast.

2 Timothy 3:2 – For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

James 3:5 – Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

James 4:16 – But now ye rejoice in your boastings: all such rejoicing is evil.

Romans 15:18 – For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

Psalms 35:28 – And my tongue shall speak of thy righteousness and of thy praise all the day long.

26. When Speaking Things that are Not Doctrinally Sound

Titus 2:1 – But speak thou the things which become sound doctrine:

1 Peter 4:11 – If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Proverbs 15:2 – The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

Psalms 37:30 – The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

Psalms 119:172 – My tongue shall speak of thy word: for all thy commandments are righteousness.

27. When the Wicked are Looking for Opportunity

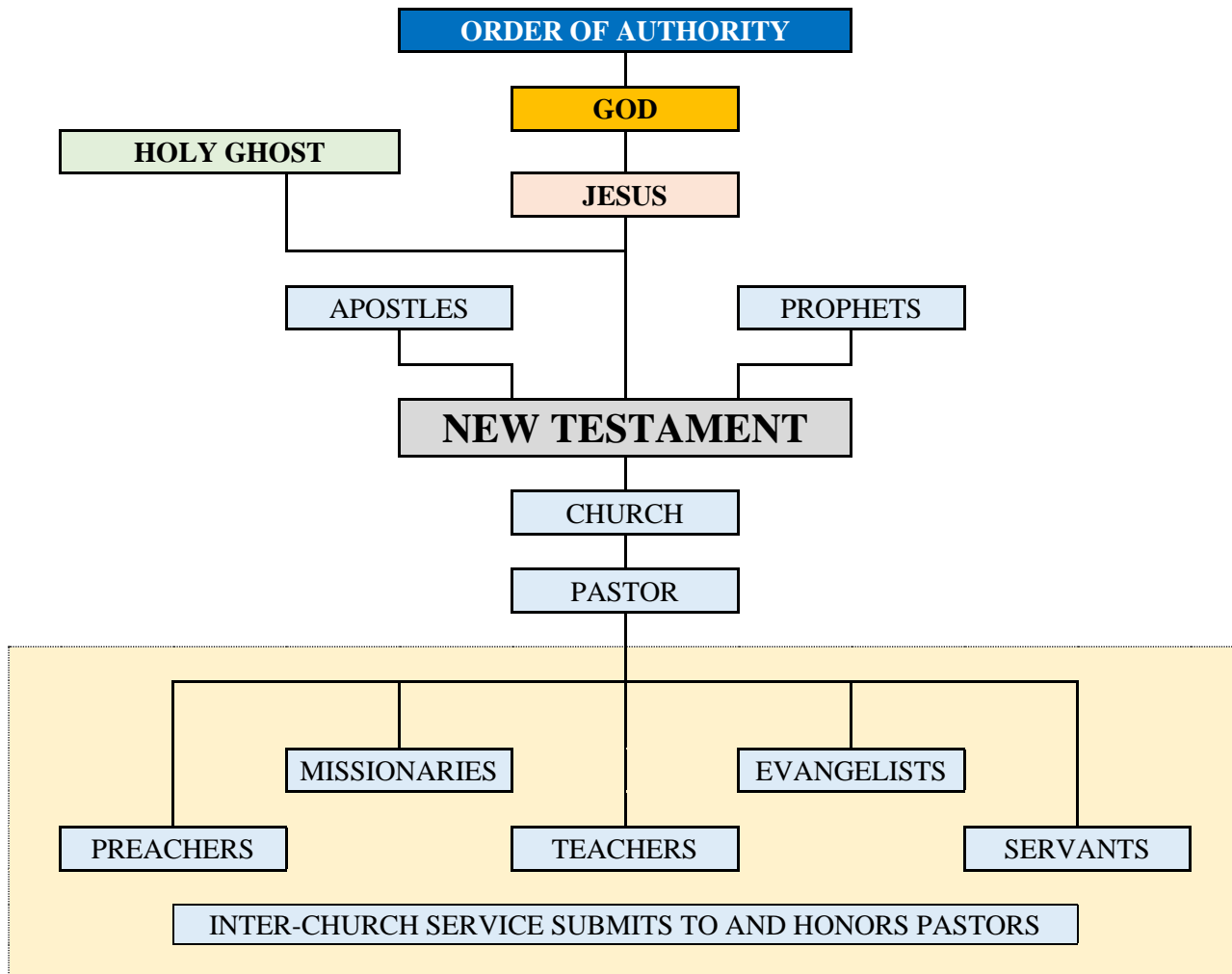
Psalms 39:1 – I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

Acts 8:32 – The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

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X. Honoring Church Authority

- A. The pastor's authority is derived from church.
- B. The church is Jesus' Bride, and he is the Head.
- C. Matthew 18 – where two are three are gathered Jesus is in the midst.
- D. Jesus submits to the Father, and he gave us his commandments in the New Testament, through the apostles and prophets (Matthew 28:18-20).
- E. The New Testament is given by inspiration of God through the Holy Ghost.
- F. The time of the apostles and prophets is passed, so we submit to the New Testament.
- G. The New Testament is the sole authority for the church's faith and practice.
- H. Inter-church ministers submit to the churches and to the pastor whom the church has chosen.
- I. Ephesians 4:8 – Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- J. 9] (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- K. 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
- L. 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
- M. 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- N. 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
- O. 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
- P. 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:
- Q. 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.



XI. The Type of Men God Calls

- A. Simplified, we use the acronym F. A. C. T.
- B. Faithful
- C. Active
- D. Committed
- E. Trustworthy

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Lesson 21: Wicked and Slothful servants

I. Wicked and Slothful Servants Know Their Responsibility

- A. Matthew 25:26 – His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
- B. No excuses are valid
- C. This servant “knew” Jesus, as Lord, expected fruit and gain.
- D. We labor for the Lord to bring him reward

II. Do Not Hide Your Talent in the Earth

- A. Hiding your Christian testimony in the world is wrong.
- B. Hiding the gospel from the world is wrong

III. Some “Ministers” are False Prophets

- A. 2 Corinthians 11:15 – Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.
- B. Matthew 7:15 – Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.

IV. Slothfulness Makes Great Waste

- A. Proverbs 12:24 – The hand of the diligent shall bear rule; but the slothful shall be under tribute.
- B. 27 The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious.
- C. Proverbs 15:19 – The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain.
- D. Proverbs 18:9 – He also that is slothful in his work is brother to him that is a great waster.
- E. Proverbs 19:15 – Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.
- F. 24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.
- G. Proverbs 21:25 – The desire of the slothful killeth him; for his hands refuse to labour.
- H. Proverbs 22:13 – The slothful man saith, There is a lion without, I shall be slain in the streets.
- I. Proverbs 24:30 – I went by the field of the slothful, and by the vineyard of the man void of understanding;
- J. Proverbs 26:13 – The slothful man saith, There is a lion in the way; a lion is in the streets.
- K. 14 As the door turneth upon his hinges, so doth the slothful upon his bed.
- L. 15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.
- M. Romans 12:11 – Not slothful in business; fervent in spirit; serving the Lord;
- N. Hebrews 6:12 – That ye be not slothful, but followers of them who through faith and patience inherit the promises.

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V. **Jesus Reaps Where He Has Not Sown**

- A. Jesus reaps where he has not sown
- B. Jesus gathers where he has not sown (distributed)
- C. This is not an unbiblical act, but the expectation of the Lord of the Harvest.
- D. John 4:34 – Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
- E. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
- F. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
- G. 37 And herein is that saying true, One soweth, and another reapeth.
- H. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
- I. Notice the above points:
 - The fields are white already to harvest
 - We do not have to sow to reap
 - Reaping is the work
 - Reapers receive wages
 - Reapers gather fruit unto eternal life
 - Sowers rejoice with the reapers
 - One sows, another reaps
 - We reap where we bestow no labor
 - We enter into the labor of others

VI. **Jesus is the Lord of the Harvest – We are the Laborers**

- A. 1 Corinthians 3:5 – Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
- B. 6 I have planted, Apollos watered; but God gave the increase.
- C. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.
- D. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
- E. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.
- F. The Lord directs men to sow and water.
- G. Jesus is the Lord of the Harvest
- H. Matthew 9:38 – Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
- I. Luke 10:2 – Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

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Lesson 22: Listing of Fellow-helpers in the New Testament

I. The New Testament Mentions 90-plus Helpers

- A. See list below for a list of the New Testament helpers in inter-church work.
- B. Barnabas, Silas, Mark, and Luke are included, although they are also apostles.

II. Many are Simply Named Without Background

- A. Paul and others make mention of men and women in the New Testament.
- B. These people are important enough that God recognizes them.
- C. We may not know much about them, but God knows.

III. Many Women are Named

- A. Women have an opportunity to serve the Lord.
- B. Women who serve will be rewarded and blessed at the judgment.

IV. List of New Testament Helpers

FELLOWHELPERS TO THE APOSTLES, INCLUDING BARNABAS, SILAS, LUKE, AND MARK		
1	Alexander	A convert to Christianity who became an apostate (1 Timothy 1:20).
2	Antipas	The believer at Pergamos in Asia Minor who sealed his witness with his blood (Revelation 2:12, 13).
3	Apollos	Apollos [Āpōl'los] -- a destroyer or youthful god of music. An eloquent and learned Jew born at Alexandria and deeply versed in Old Testament Scriptures (Acts 18:24; 19:1; 1 Corinthians 1:12; 3:4-6, 22; 4:6; 16:12; Titus 3:13). This educated, cultured Alexandrian Jew was an orator and an efficient worker in the Church who knew only the baptism of John (Acts 18:24, 25). The influence of Apollos was ample and varied and, under Aquila and Priscilla, was heightened and enriched. Apollos became one of Paul's trusted friends and companions, and remained active in his ministry during Paul's life (1 Corinthians 16:12; Titus 3:13). So effective a preacher did he become that some of the Corinthians put him before both Peter and Paul.

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4	Aquila	<p>Aquila [Äq'uĩlä] -- eagle. A Jew whom Paul found at Corinth on his arrival from Athens (Acts 18:2, 18, 26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19).</p> <p>A characteristic feature of Aquila and Priscilla is that their names are always mentioned together. In the truest sense they were “no more twain but one.” They were one in their common interest in Christ, and all they accomplished together in the name of the Lord was the result of that perfect unity of spiritual nature, of purpose and of aim.</p> <p>By occupation they were tent-makers. Perhaps it was because Paul followed the same trade that he was attracted to them when he went to Corinth from Athens.</p> <p>By their oneness in spiritual things they were hospitable. Being in full sympathy with Paul’s message they willingly received him unto their house, and he remained with them for a year and a half.</p> <p>By their faithfulness they encouraged the saints. Paul tells us that these two devoted people were willing to “lay down their own necks” for the apostle. What they did for Paul earned the gratitude of all the churches.</p> <p>By their spiritual insight, Apollos and many other saints were helped. They had a “church in their house” and because of their spiritual quality and knowledge of Scripture many were blessed.</p>
5	Archippus	<p>Archippus [Ärchĩ'pus] -- master of the horse. A Christian at Colosse conspicuous as a champion of the Gospel -- a close friend of Philemon -- an office-bearer in the Church (Colossians 4:17; Philemon 2). Because of the spiritual atmosphere of Colosse (Rev. 3:14-19), it is not surprising to find Paul exhorting his fellow-soldiers to maintain his zeal and fidelity.</p>
6	Artemas	<p>Artemas [Är'temäs] -- whole or sound. Another meaning of this name is “gift of Artemas,” Artemas being the Greek goddess of hunting. Paul’s companion at Nicopolis, whom the apostle used to send a message to Titus (Titus 3:12).</p>
7	Barnabas	<p>Barnabas [Bär'nabäs] -- son of prophecy or consolation. Surname of Joses, Paul’s companion in several of his missionary journeys (Acts 4:36; 9:27). The first recorded deed of this Levite of Cyprus was the selling of his property and the grateful sacrifice of the money secured to the common fund of the first Christian community (Acts. 4:36).</p> <p>Barnabas had an inspiring influence (Acts 11:25, 26), was trustworthy (Acts 11:29, 30), was adapted to missionary work (Acts 13:2), encouraged converts (Acts 11:23), was a son of Christian prophecy in that he uttered God’s messages, was a devoted toiler and self-supporting (1 Corinthians 9:6).</p> <p>There are also hints of a certain lack of firmness in Barnabas'otherwise strong character. Writing of dissembling Jews, Paul had to say that even “Barnabas was carried away with their dissimulation” (Galatians 2:13).</p>
8	Clement	<p>Clement [Clēm'ěnt] -- kind or merciful. A Christian of Philippi who labored with Paul (Philippians 4:3).</p>

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9	Cornelius	Cornelius [Côrnē'lī ūs] -- the beam of the sun. A converted Roman centurion at Caesarea, a devout man (Acts 10). He was the first Gentile convert and through his conversion the door of faith was opened unto the Gentiles. Disgusted with the Gentile paganism of his day he turned to God but did not have a full understanding of the Gospel of Grace. Through Peter's ministry, Cornelius became a believer and was received into the fellowship of the Church. From this point there is no difference between Jew and Gentile. In Christ they become one (Eph. 2:18). Benevolence, prayerfulness, obedience and spiritual receptivity characterize this godly Roman centurion.
10	Crescens	Crescens [Crēs'cens]—increase. A companion of Paul in his final imprisonment, sent by the apostle to Galatia (2 Timothy 4:10). Legend has it that he was one of the seventy disciples sent fourth by Christ and that he became a bishop of Chalcedon.
11	Crispus	Crispus [Crīs'pus] -- curled. Ruler of the Jewish synagogue at Corinth, and one of the few personally baptized by Paul (Acts 18:8; 1 Corinthians 1:14).
12	Demas	Demas [Dē'mas] -- popular or ruler of people. A companion of Paul during his first Roman imprisonment (Colossians 4:14; Philemon 24). This seems to be an indication that this native of Thessalonica was not fully trusted even when he was near to Paul (Philippians 2:20). Scripture has this against him, that he forsook Paul for this present world (2 Timothy 4:10).
13	Demetrius	A believer, well-commended by the Apostle John (3 John 12). This man of God had the testimony of all men of the truth and of John also. It is one of the finest recommendations of the Gospel when a Christian impresses and attracts those around him by the reality of his or her life.
14	Dionysius	Dionysius [Dīo nŷs'ī ūs] -- divinely touched or the god of wine. A member of the Athenian supreme court at Athens who became a convert to Christianity (Acts 17:34).
15	Diotrephes	Diotrephes [Diōt're phēs] -- nourished by Jupiter. The professed disciple who refused to recognize the authority of John as an apostle, and who loved to have the pre-eminence (3 John 9). The word "pre-eminence" occurs twice in the New Testament. Paul speaks of Christ having the "pre-eminence" (Colossians 1:18). Diotrephes substituted self for Christ.
16	Epaenetus	Epaenetus [Ĕpāen'etūs] -- laudable, worthy of praise. A native of Asia or Achaia, greeted by Paul as "my well-beloved" (Romans 16:5).

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17	Epaphras	Epaphras [Ĕp'aphrās] -- charming or foamy. A fellow laborer of Paul and in some sense his fellow-prisoner (Colossians 1:7; 4:12; Philemon 23). This Colossian is described in many ways. He was Paul's "fellow-servant" and "servant," his "fellow-prisoner," and a "faithful minister." He was also Paul's representative at Colossae where he had founded the church (Colossians 1:7) and sought under Paul's advice to combat prevalent heresies there. The apostle had affection for Epaphras, who ministered unto his need and the need of others.
18	Epaphroditus	Epaphroditus [Ĕpāphro dītus] -- lovely, handsome, charming. A trusted messenger between Paul and the churches (Philippians 2:25; 4:18). Epaphras is a shortened form of this common name. He was a fellow soldier -- together they endured all the hardness and discipline of daring and suffering which discipleship involves (2 Timothy 3:14). He was a messenger -- and he was ever the Lord's messenger in the Lord's message.
19	Erastus	Erastus [Ĕrās'tus] -- beloved. A Christian who assisted Paul and whom he sent into Macedonia (Acts 19:22; 2 Timothy 4:20). A high official of Corinth, a convert of Paul's (Romans 16:23). Several authorities suggest that these two men are the same person.
20	Eubulus	Eubulus [Eübūlus] -- well-advised or prudent. A disciple at Rome who, with others, saluted Timothy. (2 Timothy 4:21).
21	Euodias	Dearly beloved brother in Philippi (Philippians 4:1-2)
22	Eutychus	Eutychus [Eū'tyčhūs] -- happy or fortunate. A young man of Troas who fell asleep during Paul's long sermon, fell off his window seat, broke his neck and was taken up as dead. Paul, however, revived him (Acts 20:7-12).
23	Fortunatus	Fortunatus [Fôrtunā'tus] -- prosperous. A believer from Corinth who, with Stephanus and Achaicus, visited Paul and refreshed his spirit by their coming (1 Corinthians 16:17).

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24	Gaius	<p>Gaius [Gā'ius] -- I am glad. This common Roman name is shared by four men, and some writers find it difficult to differentiate between them. A companion of Paul and native of Macedonia. He was seized in the riot at Ephesus (Acts 19:29).</p> <p>A man of Derbe in Lycaonia and likewise a companion of Paul. This Gaius of Derbe (Acts 20:4) is sometimes identified as Gaius at Corinth -- see next Gaius.</p> <p>The Corinthian converted and baptized by Paul, and who was the apostle's host while he was in Corinth (Romans 16:23; 1 Corinthians 1:14).</p> <p>The godly man to whom John sent his third epistle (3 John 1). It is evident that the Apostle of Love had a deep affection for this saint he called "the wellbeloved." It would seem as if John had at sometime led him to Christ (3 John 4). John desired the material, physical and spiritual prosperity of Gaius (3 John 2, 3). The apostle also commended him for his faithful care of ministering brethren -- a responsibility some seem to neglect these days (3 John 5-8).</p>
25	Hermas	<p>Hermas [Hûr'mas] -- interpreter or mercury. A Christian in Rome to whom Paul sent a greeting (Romans 16:14). Hermas, a common name among slaves, was the name of the Greek god corresponding to the Roman Mercury.</p>
26	Hermes	<p>Hermes [Hûr'mēs] -- gain or meaning as at Hermas. A Christian Greek in Rome, possibly a slave in Caesar's household, to whom Paul sent a salutation. Lightfoot tells us that Hermes was a common slave's name (Romans 16:14).</p>
27	Hermogenes	<p>Hermogenes [Hûrmög'e nēs] -- begotten of mercury or generation of lucre. A companion of Paul who, with Phygelus, deserted the apostle in a time of trial. Many of the so-called friends of Paul caused him great sorrow of heart (2 Timothy 1:15).</p>
28	Herodion	<p>Herodion [Hērōdīōn] -- conqueror of heroes. A Jewish Christian in Rome, whom Paul called a kinsman and to whom he sent a greeting. Perhaps he was a freedman of the Herods (Romans 16:11).</p>
29	Hymenaeus	<p>Hymenaeus [Hÿme nae'us] -- nuptial or from hymen, the god of marriage. A professed Christian who had fallen into heresies, who tried to shipwreck the faith of true believers and who was excommunicated by Paul (1 Timothy 1:20; 2 Timothy 2:17).</p>
30	Jason	<p>Jason [Jā'son] -- healing or he that cares.</p> <p>A believer Paul sends greetings to and whom he called his "kinsman," that is, a fellow Hebrew Christian (Romans 16:21).</p> <p>A believer in Thessalonica who was hospitable to Paul and Silas (Acts 17:5-9). Perhaps the two Jasons are the same person.</p>
31	Julius	<p>Julius [Jū'līūs] -- curly headed. A centurion of Augustus' band who conducted Paul to Rome (Acts 27:1, 3). Evidently he was kind to the apostle and treated him with all deference and respect (Acts 27:3-43; 28:16).</p>

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32	Junia, Junias	Junia, Junias [Jū'niǎ] -- belonging to Juno. A Jewish Christian of Rome. This kinsman and fellow prisoner of Paul became a Christian after Paul (Romans 16:7).
33	Justus	Justus [Jūs'tus] -- just or righteous. A surname of Joseph or Barsabas, the disciple who was the unsuccessful candidate for apostleship (Acts 1:23). A godly man of Corinth, whose house was next to the synagogue and with whom Paul lodged (Acts 18:7). The surname of a Jew called Jesus from whom Paul sent a salutation to the Colossian Church (Colossians 4:11).
34	Linus	Linus [Lī'nus] -- nets. A Christian at Rome from whom Paul sent greetings. (2 Timothy 4:21). Early writers identify him as the first Bishop of Rome, whose episcopate lasted about twelve years.
35	Lucius	Lucius [Lōō'cius] -- of the light or luminous. A Christian from Cyrene, a teacher at Antioch (Acts 13:1). A kinsman of Paul. Perhaps the same as above (Romans 16:21).
36	Luke, Lucas	Luke, Lucas [Lōoke, Lōō'cas] -- light-giving or luminous. Less is known of Luke than any other New Testament writer. This we do know; he was a Gentile and probably the brother of Titus (2 Cor. 8:16; 12:18). Paul speaks of him as a "beloved physician." Luke must have been a man of some wealth, otherwise he could not have traveled with Paul as his friend and useful companion (Acts 1:1; Colossians 4:14; 2 Timothy 4:11; Philem. 24). Luke was a man of learning and knowledge, an exact observer and faithful recorder. His medical training taught him to be exact. He is in the first rank as a reliable historian, scholarly, skillful and sympathetic (Luke 1:1-3; Acts 1:1-3). Luke's mission was to proclaim Christ's humanity. His is The Gentile Gospel, thus he traces Christ's lineage back to Adam, and gives prominence to the sympathy and sociableness of Jesus as the Man (Luke 15:1) who came to save (Luke 19:10). As the representative of Grecian reason and culture, Luke presented Christ as the true representative of universal man. Luke wrote both the gospel bearing his name and the Book of Acts (Luke 1:1; Acts 1). The characteristic features of his gospel are clearly defined.
37	Lysias	Lysias [Lỹ'sias] -- he who has the power to set free. Chief captain of the Roman garrison at Jerusalem, who rescued Paul from the mob of hostile Jews (Acts 23:26; 24:7, 22). No indication that he was saved, but he was still used of God and mentioned in the New Testament.
38	Manaen	Manaen [Mǎn'aěn] -- consoler comforter. A Christian prophet or teacher in the Church at Antioch (Acts 13:1). As an early associate or "foster-brother" of Herod the tetrarch, he is thought by some writers to have befriended Herod.

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<p>39</p>	<p>Mark, Marcus</p>	<p>Mark, Marcus [Märk, Mär'cus] -- a large hammer or polite. John Mark was a Jew and a son of Mary, who was a leading Christian at Jerusalem. Mark was the Roman surname of this young associate of the apostle, while his first name, John, was his Hebrew name. Mark was an apostle but held no official position among the original Twelve. The first time we come across "John, whose surname was Mark," it is in connection with one of the most remarkable prayer meetings ever held. Herod, who had just beheaded James, had Peter under arrest. But the many friends of "The Big Fisherman" gathered in the home of "Mary the mother of John Mark" for prayer, which the Lord wonderfully answered (Acts 12:12). Mark's mother was a godly, well-to-do widow in Jerusalem and her house was a favorite meeting place for the saints (Acts 12:12; Colossians 4:10). Her brother, Barnabas, Mark's uncle, was a wealthy Levite from the island of Cyprus (Acts 13:1-5). In Barnabas, Mark had a staunch and gifted friend and counselor (Acts 11:24). While we are not told how or when Mark became a disciple of Christ, it is evident that he owed his conversion to Peter, since the apostle speaks of him as "Marcus, my son" (1 Peter 5:13). Thereafter he became a close companion of Peter for about twelve years. Doubtless Mark had heard and seen Christ. Tradition identifies Mark as "the certain young man," who followed Christ when all His disciples forsook Him and fled (Mark 14:51). Mark became an attendant of Paul and Barnabas when they set out on their great mission tour (Acts 13:5), and these two godly men must have had a formative influence upon the character of young Mark. However, our next glimpse of him is disappointing. In the early years of his service, Mark was guilty of vacillating (Acts 13:13; 15:38). The ploughman looked back. So full of promise, Mark failed Paul and Barnabas at a crisis and brought about a severance of friends. The fear of what lay ahead in arduous missionary enterprise moved Mark to retrace his steps (Acts 13:13; 15:38). But Mark won his spurs again and recovered his place in apostolic esteem. The years the locusts had eaten were restored and he became a valued colleague of Paul (Colossians 4:10, 11; Philemon 24). A further impressive testimony to Mark's reinstatement is found in Paul's tribute to Mark's usefulness (2 Timothy 4:11). The wound was thoroughly healed. In the eventide of his life, Peter could write affectionately of Mark (1 Peter 5:13). Tradition says that Mark became a bishop and a martyr and that his body was removed to Venice and buried there. St. Marks of Venice is dedicated to his fragrant memory. The Lion, the emblem of Mark's Roman Gospel, is emblazoned on the standard of the Venetian Republic.</p>
<p>40</p>	<p>Narcissus</p>	<p>Narcissus [När'cīs'sus] -- flower causing lethargy or astonishment. A Roman whose household Paul greeted. The apostle's salutation is not addressed to Narcissus himself but to the members of his household. He may have been the favorite freedman of Claudius the emperor (Romans 16:11).</p>

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41	Nicanor	Nicanor [Nīcā'nor] -- conqueror, victorious or i conquer. One of the seven disciples chosen by the Church at Jerusalem to look after Greek-speaking widows and the poor in general (Acts 6:5).
42	Nicolas, Nicolaus	Nicolas, Nicolaus [Nīc'olas] -- conqueror of the people. A proselyte of Antioch, one of the seven disciples selected by the apostles to care for widows and the poor (Acts 6:5).
43	Niger	Niger [Nī'gūr] -- black. The Latin surname of Simeon, one of the prophets and teachers in Antioch. Simeon was the Jewish name, and Niger an assumed Gentile name (Acts 13:1).
44	Nymphas	Nymphas [Nŷm'phas] -- sacred to the muses or bridegroom. A believer of Laodicea to whom Paul sent a loving greeting. He was an influential person whose house was used as a meeting place for Christians, likely a pastor in Laodicea (Colossians 4:15).
45	Olympas	Olympas [Ōlŷm'pas] -- heavenly. A believer at Rome to whom Paul sent a salutation (Romans 16:15).
46	Onesimus	Onesimus [Ōnēs'īmūs] -- profitable. The slave of Philemon, Paul's convert (Colossians 4:7-9; Philemon 10-19). Onesimus ran away from his master and came into contact with Paul, who led him to Christ after they met in Rome. Paul urged him to return to his master and entreated Philemon to receive Onesimus, not as a slave, but as a brother in the Lord. How the apostle approached Onesimus provides us with a beautiful exhibition of Christian Courtesy.
47	Onesiphorus	Onesiphorus [Ōne sīph'o rūš] -- bringing advantage. A believer in Ephesus who befriended Paul (2 Timothy 1:16; 4:19). He was repeatedly kind. "He oft refreshed me." In the overwhelming heat of his trials, Paul found himself revived when this dear saint came his way. He associated himself with Paul's suffering. "He was not ashamed of my chain." He made it his business to find Paul. "He sought me out." He and his house were blessed for kindness shown. "The Lord give mercy to the house of Onesiphorus."
48	Parmenas	Parmenas [Pār'menās] -- faithful or I abide. One of the seven disciples elected to care for Greek-speaking widows, the poor and the financial affairs generally of the Early Church (Acts 6:5).
49	Patrobas	Patrobas [Pāt'robās] -- one who pursues the steps of his father. A Christian in Rome to whom Paul sent a greeting (Rom. 16:14).
50	Philemon	Philemon [Phīlē'mon] -- friendly or affectionate. A believer in Colossi to whom Paul addressed a beautiful cameo of knightliness (Philemon 1).
51	Philologus	Philologus [Phīlol'o gūs] -- a lover of words or of learning. A believer in Rome to whom Paul sent a salutation (Romans 16:15).

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52	Phlegon	Philologus [Phīlol'o gūs] -- a lover of words or of learning. A believer in Rome to whom Paul sent a salutation (Romans 16:15).
53	Phygellus, Phygelus	Phygellus, Phygelus [Phÿjĕl'lus] -- fugitive. A believer in the province of Asia who deserted Paul in the latter part of his labors (2 Timothy 1:15).
54	Prochorus	Prochorus [Pröch'orüs] -- leading in a chorus, dance or leader of singers. One of the seven disciples chosen to care for widows and the poor (Acts 6:5).
55	Publius	Publius [Püb'līūs] -- common. The chief man and landowner on the island of Melita when Paul was shipwrecked (Acts 28:7, 8). Now Malta.
56	Pudens	Publius [Püb'līūs] -- common. The chief man and landowner on the island of Melita when Paul was shipwrecked (Acts 28:7, 8). Now Malta.
57	Quartus	<p>Quartus [Quär'tus] -- the fourth.</p> <p>This name is associated with a quaternion of soldiers, that is, a file of four, the usual number for a night watch. Peter was placed under the guard of four quaternions of soldiers, or sixteen soldiers, in order that each might guard him three hours at a time (Acts 12:4).</p> <p>It may be fitting at this point to discover the significance of the many friends Paul speaks of. Romans and Colossians are unique for their number of personal salutations. Paul himself was such a friendly person that friends gathered around him as moths do around a lighted lamp. In the majority of cases all we have is the mention of a name. Now and again Paul adds a brief, endearing term. But the fact that he mentions many by name, as in the case of Quartus, proves that he must have had some contact with them. Either he had met them on his journeys and they were blessed by his ministry, or they had ministered unto the apostle of their substance. By including their names in his letters, he gave them an imperishable memory.</p>
58	Rufus	<p>Rufus [Rōō'fus] -- red.</p> <p>A son of Simon the Cyrenian who was compelled to bear the Cross (Mark 15:21).</p> <p>A believer in Rome greeted by Paul as “the chosen in the Lord” together with “his mother and mine” (Romans 16:13). Some writers feel that these two may have been the same persons.</p>

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59	Silas, Silvanus	<p>Silas, Silvanus [Sī'lās, Sīl vā'nus] -- lover of words. A distinguished member and prophet of the Apostolic Church at Jerusalem who figures as the companion of Paul in his triumphs and trials. From the Book of Acts we learn that:</p> <p>He was one of the chief men among the brethren and therefore of Jewish birth (Acts 15:32).</p> <p>He was sent as a delegate from the Apostolic Council with Paul and Barnabas to report the Council's decision (Acts 15:22).</p> <p>He was probably a Roman citizen (Acts 16:37).</p> <p>His double qualification as a leading Jewish Christian and a Roman citizen eminently fitted him to take the place of Barnabas as Paul's companion (Acts 15:40).</p> <p>He suffered with Paul in prison (Acts 16:19, 25, 29), joining in the prayers and praises that midnight hour resulting in the conversion of the keeper of the prison.</p> <p>He was also associated with Peter, acting as bearer or scribe of Peter's first Epistle (1 Peter 5:12).</p> <p>He is probably the Silvanus who preached the Apostolic doctrine (2 Corinthians 1:19; see 1 Thessalonians 1:1; 2 Thessalonians 1:1).</p>
60	Sopater, Sosipater	<p>Sopater, Sosipater [Söp'atûr, Sōsīp'a tûr] -- of good parentage or defends his father. A Christian of Berea who accompanied Paul from Greece to Asia on his way to Syria. Mention of his father's name, Pyrrhus, unusual in the New Testament, may suggest that he was of noble birth. As a kinsman or fellow countryman of Paul, Sopater joined him in sending salutations to the saints (Acts 20:4; Romans 16:21).</p>
61	Sosthenes	<p>Sosthenes [Sös'thenēs] -- of sound strength or savior from "I save." The chief ruler of the synagogue at Corinth who suffered at the hands of the Hellenistic Greeks when Gallio dismissed the case against Paul (Acts 18:17).</p> <p>The believer or "brother" whom Paul unites with himself in addressing the Corinthian Church (1 Corinthians 1:1). Perhaps both references are to the same man, Sosthenes of Acts 18:17 becoming a Christian after the Gallio outburst.</p>
62	Stephanas	<p>Stephanas [Stēph'anās]—crowned. A believer in Corinth of some importance, whose household formed the first fruits of Paul's preaching in Achaia. With Fortunatus and Achaicus, Stephanas joined the apostle at Ephesus and was of great assistance to him there (1 Corinthians 1:16; 16:15, 17).</p>

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63	Stephen	<p>Stephen [Stē'phen] -- wreath or crown. One of the seven primitive disciples chosen to serve tables. Stephen was the most prominent of these. Although called to supervise benevolences, he overleaped the limitations of his task and became a powerful preacher. He was also the first martyr of the Christian Church, being stoned to death by the Jews (Acts 6:5-9; 7:59; 11:19; 22:20).</p> <p>The remarkable defense of Stephen in which he summarized Old Testament teachings provoked the Jewish leaders so much that they cast him out of the city and brutally stoned him to death. God, however, can make the wrath of man to praise Him, thus the prominent fruit of Stephen's martyrdom was the conviction and conversion of Saul of Tarsus, who witnessed Stephen's illegal murder, unsanctioned by Roman law.</p> <p>Stephen's character is worthy of emulation. He was a man: Full of Faith -- no room for doubt or fear in his heart (Acts 6:5). Full of Grace -- a gift from God proving itself in graciousness (Acts 6:8). Full of Power -- the ability of God to do things (Acts 6:8). Full of Light -- the Holy Spirit within gave him the face of an angel (Acts 6:15). Full of Scripture -- Stephen covered history from Abraham to Christ (Acts 7). Full of Wisdom (Acts 6:3, 10), wisdom from above (James 1:5). Full of Courage -- the face and fear of man did not trouble Stephen (Acts 7:51-56). Full of Love -- the stones broke Stephen's head but not his heart. Grace was his to forgive his murderers (Acts 7:60).</p>
64	Syntyche	A beloved brother of Paul in Philippi (Philippians 4:1-2)
65	Tertius	Tertius [Tūr'tius] -- from the Latin, meaning, the third. Paul's amanuensis, who wrote at the apostle's dictation the Epistle to the Romans. Paul usually added his own autograph (Romans 16:22, 25-27).
66	Theophilus	Theophilus [Thēōph'īlūs] -- loved by god, lover of god, or friend of god. A Christian of high rank for whose use Luke wrote his gospel and the Acts of the Apostles (Luke 1:3; Acts 1:1). The term "most excellent," used also of Felix and Festus (Acts 23:26; 24:3; 26:25), indicates that Theophilus was a Roman official to whom Luke paid due deference, even though he was on intimate terms with him. It has been suggested "Theophilus" was the name this Gentile nobleman chose at his conversion to Christianity. Evidently Luke had fully instructed him in the cardinal truths of the Gospel (Luke 1:3).
67	Timon	Timon [Tī'mon] -- honorable or deemed worthy. One of the seven chosen to relieve the apostles of semi-secular work in the Early Church (Acts 6:5).

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68	Timotheus, Timothy	<p>Timotheus, Timothy [Tīmō'theūs, Tīm'o thŷ] -- honored of God, worshiping god or valued of god. A young man of Lystra, son of Eunice, a Jewess, by a Greek father who was probably dead when Paul first visited the home (Acts 16:1).</p> <p>As Paul contributes a full portrait of his spiritual son, many years his junior.</p> <p>He was the child of godly heritage (2 Timothy 1:5). His mother was a Christian Jewess and the daughter of another devout Jewess, Lois. His Greek father's name is unknown. It may be that Eunice became a Christian when Paul visited Lystra, a town not far from Paul's birthplace, Tarsus. He was a youthful reader of Scripture (2 Timothy 3:15).</p> <p>He was Paul's son in the faith (1 Corinthians 4:17; 1 Timothy 1:2; 2 Timothy 1:2). Probably Paul, a visitor of Timothy's house, led the young lad to Christ during his ministry in Iconium and Lystra since he refers to his persecutions there, which Timothy himself knew about (2 Timothy 3:10, 11).</p> <p>He was ordained as a minister of the Gospel (1 Timothy 4:14; 2 Timothy 1:6, 7). Conscious of Timothy's unique gifts, especially of evangelism (Romans 16:21; 2 Timothy 4:5), it was fitting that Paul should choose him as a companion and fellow-worker. Faithfully he served Paul "as a son with his father," in the furtherance of the Gospel (Philippians 2:22). How indispensable he became to the apostle (Acts 17:14, 15; 18:5; 20:4)! Paul had no other companion so "like-minded" as Timothy, who enjoyed Paul's constant instruction (2 Timothy 2:3; 3:14).</p> <p>He was an ambassador charged with difficult tasks. The responsible and delicate mission of restoring a backsliding church required both gift and grace (1 Corinthians 14:17), as did the comfort of believers in the midst of tribulation (1 Thessalonians 3:2).</p> <p>History says he was the angel of the church in Ephesus written to in Revelation 2:1.</p>
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69	Titus	<p>Titus [Tī'tus] -- honorable from "i honor." Titus was born of Gentile parents and was a convert from heathenism. It is more than likely that Paul led him to Christ (Galatians 2:3; Titus 1:4).</p> <p>There seemed to have been a peculiar bond of affection between Paul and his Grecian convert. How Paul loved him and appreciated his trusted companionship (2 Cor. 7:6, 13)! What an inspiration he was to Paul on several of his journeys (Galatians 2:1, 3)! In 2 Corinthians Paul mentions Titus some nine times. Paul sent Titus to Corinth as his delegate. Paul anxiously awaited the return of Titus, and he refreshed the spirit of the apostle both by his presence and the good news he brought from Corinth (2 Cor. 2:12, 14).</p> <p>In the precious epistle Paul sent to Titus, we learn more facts about the loving co-operation between these two noble men. When Paul was released from prison, Titus accompanied him on a visit to Crete, Paul leaving him there to assist the Church in a fourfold way:</p> <p>Set in order things that were wanting. Ordain elders in every city. Avoid unprofitable discussion. Duly assert his authority (Titus 1:5; 2:1; 3:9, 15).</p> <p>Paul then wanted Titus to join him for the winter in Nicopolis (3:12). Titus was with the apostle during part of his second imprisonment in Rome (2 Timothy 4:10). Both men were sustained in their arduous labors by "the blessed hope" (Titus 2:13).</p>
70	Trophimus	<p>Trophimus [Trōph'imūs] -- nourishing or well educated. A believer living in Ephesus, who with others accompanied Paul to Jerusalem (Acts 20:4; 21:29; 2 Timothy 4:20). Trophimus was falsely accused by the Jewish leaders who, seeing him with Paul, hastily concluded that he had brought his missionary companion into the inner court of the Temple which non-Jews were not allowed to enter. The last glimpse we have of Trophimus was when Paul left him at Miletus sick. The apostle who had the gift of healing could do nothing for his sick friend, showing the gift of healing was ceasing.</p>
71	Tychicus	<p>Tychicus [Tīch'icūs] -- fortunate or fortuitous. A Christian in Asia Minor, who traveled in advance of Paul as well as with him at times (Acts 20:4). Paul sent him to Ephesus where he delivered, and likely read, the circular letter, the Epistle to the Ephesians, to the Church there (Eph. 6:21). Then he went to Colosse and did the same with Colossians (Colossians 4:7). He also had a mission to fulfill in Crete (2 Timothy 4:12; Titus 3:12). Paul speaks of him in affectionate terms -- "A brother beloved and faithful minister in the Lord," and able to "comfort your hearts."</p>
72	Urbane, Urbanus	<p>Urbane, Urbanus [Ūr'bāne] -- urbane or Polite. This was a common name among slaves, often found in inscriptions of the imperial household. Here it is the name of a Christian to whom Paul sent a greeting (Romans 16:9).</p>

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73	Zenas	Zenas [Zē'nas] -- the gift of Zeus. A Christian lawyer, skilled in Jewish law, whom Paul asks Titus to bring or send to him from Crete, with Apollos (Titus 3:13).
74	Rhoda	(Acts 12:13-15)
75	Eunice	(2 Timothy 1:15; Acts 16:1 -- the son of a certain woman)
76	Lois	(2 Timothy 1:15)
77	Damaris	(Acts 17:34)
78	Priscilla	(Acts 18:2-3, 18-20, 24-26; Romans 16: 3-5; 1 Corinthians 16:19; 2 Timothy 4:19)
79	Phebe	(Romans 16:1-2)
80	Mary of Rome	(Romans 16:6)
81	Junia	(Romans 16: 7)
82	Tryphena	(Roman 16:12)
83	Tryphosa	(Romans 16:12)
84	Persis	(Romans 16:12)
85	Mother of Rufus	(Romans 16: 13)
86	Sister of Nerus	(Romans 16: 15)
87	Julia	(Romans 16:15)
88	Chloe	(1 Corinthians 1:11)
89	Euodias	(Philippians 4: 2-3)
90	Syntyche	(Philippians 4:2-3)
91	Claudia	(2 Timothy 4:21)
92	Apphia	(Philemon 1:2)
93	Tabitha	Also called Dorcas (Acts 9:36-42). She was raised from the dead and many believed because of this miracle.
<p>Some lessons to be learned from all these helpers: many were Gentiles with pagan names. Many were talented. Many have their occupation given. Even a small mention is forever preserved in the word of God.</p>		

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Lesson 23: Servants Given Authority

I. All Authority Comes from God

- A. God is over all
- B. All powerful
- C. All knowing
- D. Ephesians 4:1 – I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
- E. 2 With all lowliness and meekness, with longsuffering, forbearing one another in love;
- F. 3 Endeavouring to keep the unity of the Spirit in the bond of peace.
- G. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling;
- H. 5 One Lord, one faith, one baptism,
- I. 6 One God and Father of all, who is above all, and through all, and in you all.
- J. Matthew 28:18-20 – All power is given to Jesus Christ from God

II. Order of Authority

- A. God
- B. Jesus
- C. Apostles
- D. Scriptures
- E. Church
- F. Minister

III. Authority for Ministers Comes from Jesus through the Churches

- A. Each church ordains
- B. Each church sends out
- C. Each church testifies to the man's gifts
- D. Each minister is responsible to his own church
- E. Mark 13:34 – For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
- F. Acts 13:1-3
- G. John 20:21 – Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

IV. Authority Commands Action

- A. Matthew 8:8 – The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.
- B. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

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- C. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
- D. Commandment to GO – Matthew 28:18-20
- E. Commandment to COME – Matthew 11:28-30
- F. Commandment to DO THIS – Matthew 5:19 – Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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Lesson 24: Servants to Occupy Until Jesus Comes

I. The Commandment to Occupy

- A. Luke 19:10 – For the Son of man is come to seek and to save that which was lost.
- B. 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
- C. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
- D. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
- E. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
- F. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- G. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
- H. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
- I. 18 And the second came, saying, Lord, thy pound hath gained five pounds.
- J. 19 And he said likewise to him, Be thou also over five cities.
- K. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
- L. 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
- M. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
- N. 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- O. 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
- P. 25 (And they said unto him, Lord, he hath ten pounds.)
- Q. 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

II. The Definition of Occupy

- A. The work that one does:
 - Genesis 47:3 – And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.
 - Jonah 1:8 – Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?
 - Acts 18:3 – And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

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- B. Being fully dedicated:
Exodus 38:24 – All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.
- C. Taking up space:
1 Corinthians 14:16 – Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- D. Gain by trading:
Ezekiel 27:9 – The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.
16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.
Luke 19:13 – And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

III. Jesus Desires a Return on His Investments

- A. Matthew 25:30 – And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.
- B. Luke 17:10 – So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
- C. Romans 3:12 – They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- D. Philemon 1:11 Which in time past was to thee unprofitable, but now profitable to thee and to me:
- E. Acts 20:20 – And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,
- F. 1 Corinthians 12:7 – But the manifestation of the Spirit is given to every man to profit withal.
- G. 1 Timothy 4:8 – For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
- H. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.
- I. 2 Timothy 3:16 – All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- J. 2 Timothy 4:11 – Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
- K. Titus 3:8 – This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

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- L. Hebrew 4:2 – For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

IV. Servants to Always be Occupied in the Lord's Work

- A. Not slothful
- B. Not worldly
- C. 1 Corinthians 15:58 – Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
- D. 2 Peter 1:5 – And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- E. 6 And to knowledge temperance; and to temperance patience; and to patience godliness;
- F. 7 And to godliness brotherly kindness; and to brotherly kindness charity.
- G. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- H. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
- I. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
- J. 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

V. Means of Occupying

- A. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- B. Gain by trading – buy low, sell high
- C. “Exchanging lower value things for higher value things.”
- D. Labor brings forth fruit – adds value.
- E. 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- F. One should use the bank if not personally active in occupying.
- G. The bank represents other “experts” investing your money.
- H. Our bankers are missionaries, church planters, and evangelists
- I. Making “friends” mammon to prepare an everlasting habitation
- J. Luke 16:9 – And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- K. Using money for the work of the Lord – Laying up treasures in heaven
- L. Matthew 6:19 – Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- M. 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
- N. 21 For where your treasure is, there will your heart be also.
- O. Luke 19:10 – For the Son of man is come to seek and to save that which was lost.

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- P. 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
- Q. Multiplying pounds means seeking and saving that which was lost.

VI. Fruit of Occupying

- A. Multiplying pounds – 5-fold or ten-fold
- B. 2 Corinthians 9:10 – Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
- C. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- D. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
- E. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
- F. 18 And the second came, saying, Lord, thy pound hath gained five pounds.
- G. 19 And he said likewise to him, Be thou also over five cities.

VII. Reward of Occupying

- A. Well done by Jesus Christ
- B. Called a good servant
- C. Called faithful
- D. Given authority over cities
- E. Luke 19:15 – And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- F. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
- G. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
- H. 18 And the second came, saying, Lord, thy pound hath gained five pounds.
- I. 19 And he said likewise to him, Be thou also over five cities.
- J. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
- K. 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
- L. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
- M. 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- N. 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
- O. 25 (And they said unto him, Lord, he hath ten pounds.)
- P. 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

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VIII. Loss of *Not* Occupying

- A. Judged – v. 22
- B. Called a wicked servant – v. 22
- C. Rebuke – v. 23
- D. Loss – v. 24
- E. Luke 19:20 – And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
- F. 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.
- G. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
- H. 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- I. 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
- J. 25 (And they said unto him, Lord, he hath ten pounds.)
- K. 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

IX. Do Not Hide Talent in the Earth

- A. Commandment is to occupy
- B. Means of occupying – make friends of mammon of unrighteousness
- C. Fruit of occupying – five and ten-fold
- D. Reward of occupying – cities, gain more, millennial rule
- E. The loss of not occupying – taken away what he hath
- F. Do not hide your pound in earth – earth is symbolic of world and not taking advantage of salvation.

X. Serving God's People is Serving Christ

- A. Matthew 25:34 – Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- B. 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
- C. 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
- D. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
- E. 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
- F. 39 Or when saw we thee sick, or in prison, and came unto thee?
- G. 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

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XI. Various Usage of the Word “Minister”

- A. Romans 13:4 – For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
- B. Romans 15:16 – That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- C. 1 Corinthians 3:5 – Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
- D. 1 Corinthians 4:1-2
- E. 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
- F. 2 Moreover it is required in stewards, that a man be found faithful.
- G. 2 Corinthians 9:10 – Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
- H. Philippians 2:25 – Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.
- I. 1 Timothy 4:6 – If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

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Lesson 25: Inter-church Service – Progression and Variables

I. Jesus is the Great Servant

- A. Luke 22:26 – But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
- B. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
- C. Philippians 2:5 – Let this mind be in you, which was also in Christ Jesus:
- D. 6 Who, being in the form of God, thought it not robbery to be equal with God:
- E. 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- F. 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- G. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name:
- H. 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
- I. 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

II. Man Serves Jesus Christ

- A. Salvation
- B. Give ourselves
- C. Humility
- D. Faithfulness
- E. Tithes and offerings
- F. Colossians 3:24 – Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
- G. Matthew 4:10 – Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- H. Matthew 6:24 – No man 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.
- I. Matthew 24:45 – Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- J. 46 Blessed is that servant, whom his lord when he cometh shall find so doing.
- K. John 12:26 – If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- L. Acts 20:19 – Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
- M. Acts 27:23 – For there stood by me this night the angel of God, whose I am, and whom I serve,
- N. Romans 1:1 – Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

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- O. 2.[9] For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
- P. Romans 12:1 – I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- Q. 11 Not slothful in business; fervent in spirit; serving the Lord;
- R. 1 Thessalonians 1:9 – 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;

III. Man Serves His Fellow Man

- A. Man serves those closest to himself, then works outwardly.
- B. Man serves wife, children, and extended family (1 Timothy 5:4-8)
- C. Man serves in his own home and family before he serves his church, doing whatever, going wherever, going the second mile.
- D. Support work
- E. Evangelizing
- F. Teaching
- G. Preaching
- H. Helping
- I. Giving
- J. Hospitality
- K. Matthew 20:27 – And whosoever will be chief among you, let him be your servant:
- L. Matthew 23:11 – But he that is greatest among you shall be your servant.
- M. 1 Corinthians 9:19 – For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

IV. Church Serves Jesus Christ

- A. Jesus is the Head of the church
- B. He is the Alpha and Omega
- C. He is King
- D. Church to be faithful to teach and carry out the commandments of Jesus Christ
- E. Covenant with the Lord to love, honor, and obey.

V. Churches Serve Jesus Christ

- A. Evangelism
- B. Obedience to commandments
- C. Faithfulness
- D. Each church can provoke another church to serve Jesus Christ by their example
- E. Churches that serve Jesus Christ will work with other likeminded churches to accomplish our Savior's vision and commandments, especially in world evangelism.

VI. Man Serves in His Own Church

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- A. Service begins at home and then progresses outwardly.
- B. A man serves in his own church before looking to serve elsewhere
- C. Man serves in his own church, doing whatever, going wherever, going the second mile.
- D. Support work
- E. Evangelizing
- F. Teaching
- G. Preaching
- H. Helping
- I. Giving
- J. Hospitality
- K. Outreach
- L. Tithes and offerings
- M. Missions
- N. Faithful to services
- O. Acts 6:1 – And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.
- P. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.
- Q. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
- R. 4 But we will give ourselves continually to prayer, and to the ministry of the word.
- S. 2 Corinthians 4:5 – For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

VII. Man Serves in Another Church through His Own Church

- A. Same as above
- B. Church approved and authorized.
- C. A man learns how to serve in his own church and uses those gifts to serve other churches.
- D. A man learns to serve in another church at the same time he serves in his own church – not either or, but both.
- E. Types of service: working, teaching, preaching, etc.
- F. Mark 9:35 – And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
- G. Mark 10:44 – And whosoever of you will be the chiefest, shall be servant of all.

VIII. Man Serves in Other Churches

- A. Same as above but widespread service to other churches.
- B. Other churches benefit and learn the blessing of service by the man's example.
- C. The work of an evangelist is a good example
- D. This service work done also in foreign churches (may require language study)
- E. Preach revivals, tent meetings, mission conferences, etc.
- F. Messenger service (a man must be faithful and honest)
- G. Singing, exhortation
- H. Using gifts to profit others

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IX. Church Serves Man

- A. Hospitality
- B. Giving
- C. Ordination
- D. Send out
- E. Missionary Support
- F. Evangelism
- G. Teaching
- H. Preaching
- I. Work

X. Church Serves Men

- A. Same as above but on a larger scale
- B. Church should not have respect of persons
- C. Church should always try to be a blessing to preachers, visiting brethren, missionaries, etc.
- D. Repeating and reproducing the service to individuals
- E. Churches should reject the idea of avoiding missionaries and instead honor them and encourage them. Lack of funds is no excuse. God always provides.

XI. Churches Serve Man

- A. Churches work together to help an individual
- B. Church support for church planting
- C. Missionary work
- D. Requires communication to many churches of need and objectives

XII. Churches Serve Men

- A. Working together to support missions, scriptures, other evangelistic works.
- B. Mission funds

XIII. Church Serves Another Church

- A. Fulfilling needs
- B. Ordination council
- C. Outreach
- D. Preaching and teaching
- E. Work efforts
- F. Organization
- G. Support
- H. Teaching

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- I. Preaching
- J. Missions support
- K. Church group visits for work and other help
- L. Women helping women
- M. Building projects
- N. Requires a “by love serve one another” heart to ask other churches to join in a work.

XIV. Church Serves Other Churches

- A. Same as above but on a wider scale
- B. Works internationally
- C. Mission support of national pastors and churches
- D. Preaching and teaching
- E. Visits
- F. Fund raising
- G. Scripture production and distribution
- H. 2 Corinthians 9:12 – For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;


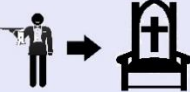


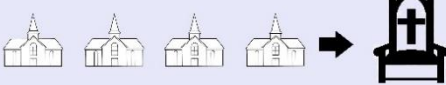


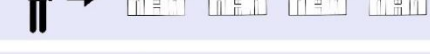


XV. Churches Serve Another Church

- A. Churches working together to help a sister church with needs
- B. Raising funds for scripture needs
- C. Raising funds for other needs

XVI. Churches Serve Other Churches

- A. Galatians 5:13 – For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.
- B. A man should take the opportunity to serve others as the Lord allows
- C. Churches should serve others as the Lord allows
- D. Churches should serve other churches as the Lord allows

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Serving by Love Progression and Variables	 Jesus Served Mankind	Jesus is the Great Servant
		Man Serves Jesus Christ
		Man Serves his Fellow Man
		Church Serves Jesus Christ
		Churches Serve Jesus Christ
		Man Serves in his own Church
		Man Serves in Another Church
		Man Serves in Other Churches
		Church Serves Man
		Church Serves Men
		Churches Serve Man
		Churches Serve Men
		Church Serves Another Church
		Church Serves Other Churches
		Churches Serve Another Church
		Churches Serve Other Churches

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Lesson 26: Dealing with Varying Views, Opinions, and Logic

I. Paper Written on Dealing with Varying View when Ministering to Churches

Dealing with Varying Views, Opinions, and Logic Preaching, Serving, and the Pulpit

March 1, 2022

Part of inter-church service involves various men ministering in a variety of Baptist churches, and dealing with their customs, traditions, and doctrinal positions.

Every church is different. Every man is different. Every doctrine varies slightly. But the commandment still abides:

Galatians 5:12-14:

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

We are not to cause trouble. We are to serve by love. We are to serve in liberty. And we treat others as we would want to be treated.

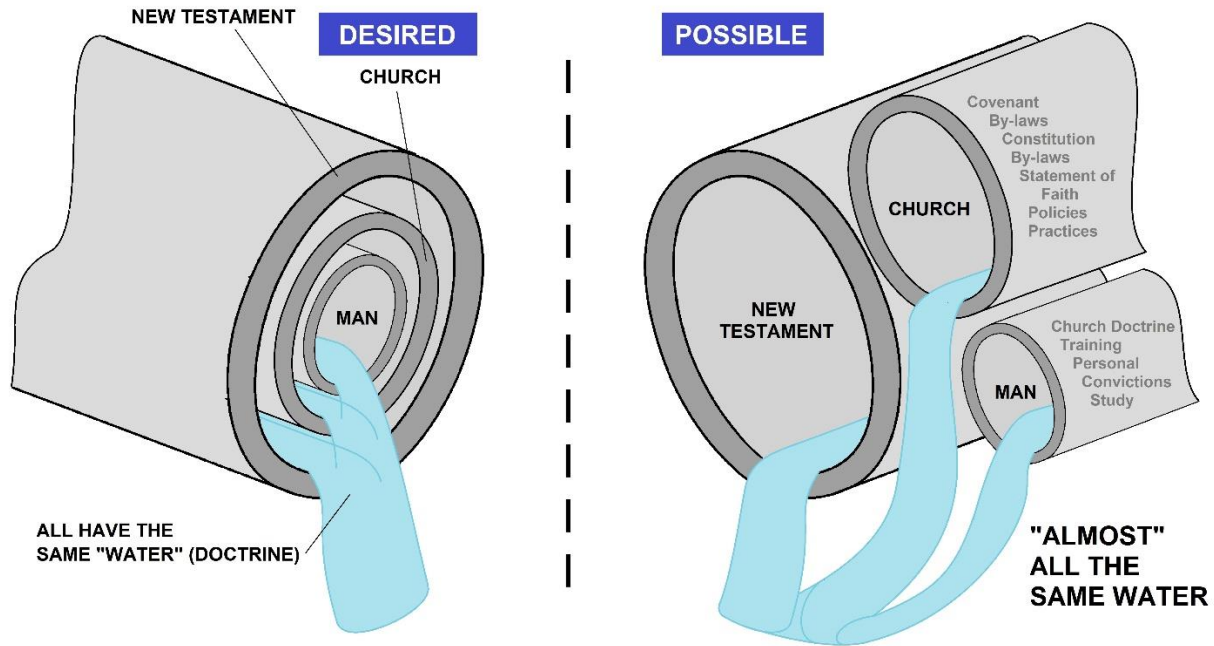
As preachers and teachers, we must honor the independence and autonomy of every New Testament church we are involved with. We must respectfully teach, preach, and minister with knowledge, grace, and love.

This is easily said. However, in the inter-church work we will find many differences between the man, the church's doctrine, and the New Testament. We cannot expect every church to believe and practice everything exactly as our own church does, any more than I can expect every believer to think exactly as I do.

A church's goals and responsibilities should be aligned with the New Testament and should work to maintain an always-scriptural doctrine. The sent man from this church is also aligned. We call this – the church, the man, and the New Testament – all having the “same water.”

However, in inter-church service we must allow for some flexibility, because not all churches we minister to will be 100% aligned with what the man believes. These churches can possibly have what we call “almost” the same water.

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It is a matter of the man's conscience as to how and to what extent he ministers to these churches. Ultimately, it is commanded activity, so the Holy Ghost will help in discernment and in having the proper spirit in ministering.

In respect to evangelism, since that is ministering mainly to lost people outside of a church, the character and beliefs of the hearers are immaterial – a fundamental Baptist evangelist can preach at a Pentecostal, Catholic or Mormon church if given the opportunity, although we deny the *scriptural-ness* of these “churches.” But preaching the gospel to *every creature* is a commanded activity (Mark 16:15), not something we do with respect of persons. Most evangelists and missionaries preaching in churches are not overly concerned with a church's doctrine or practices.

Same New Testament, but Different Styles

Varying views of what a church can *do and teach* comes from the same approach to the New Testament, but with different executions. Good Baptist churches all agree that the New Testament is our rule for faith and doctrine.

However, in matters of what the New Testament *allows* (or gives liberty to) a church to do will vary upon the congregation and leadership. For example, Jesus did not wear a suit and tie. Today, we do not dress as did Jesus and his apostles, nor do we take his example of dress as a commandment of our Lord to be obeyed, nor a pattern to follow. However, many churches will have policies relative to dress – which is perfectly allowed – but churches will vary.

A man ministering to various churches should honor the church's “dress code.”

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Many of us use electricity and other machines (cars, computers, etc.). We believe the Lord allows us this liberty. However, some churches (and believers) are not as “liberal” in their use as others. They may not use a particular device, instrument, or method.

First, A man ministering to various churches should *honor* (I do not say, *agree with*) the church’s convictions.

For example, in the pulpit at my church I keep my preaching notes on my phone but use a physical Bible. I am not comfortable using a “Bible App” or a screen to show the passages. I want to touch a real Book, and I like it when I hear the pages turning in the congregations. But I like to store my messages on the phone.

Our church has no issue with this. But at another church, this may cause issue. I need to be sensitive to this. Some preachers preach from a Bible App on the phone. I do not agree with this method, but I can overlook it. I shall not make an issue of it or preach against it. Just because in the past men preached from books (Luke 4:17), this does not mean God has not given liberty to use other methods.

Secondly, we must honor each church’s authority to decide for themselves what they do and how they do it. What we find in the New Testament – and what we must honor – is the church’s authority to bind and loose according to Matthew 18:17-20, which is obviously in church context:

17 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.

18 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.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

Honoring the Church’s Authority

As a church approves (binds) its Covenant, Articles of Faith, Constitution, By-Laws, etc. (which we term, *the church doctrine*); every member (which includes the pastor) should honor them. This is not to say every member understands or even wholly agrees with each and every detail of every point, but each member should honor and observe them until the church decides to amend them. If it is a matter of conscience that a member cannot honor the church’s doctrine, that member should discuss options with the pastor. It may be that the pastor can help the member understand better, or that member may have to find a suitable church.

And, if the church itself operates as a practice not according to its written doctrine, we shall tend to honor *the way* the church operates with a unified spirit regardless of whether some part of their written doctrine is not obeyed. We do not use the church’s doctrine to police the church. We recognize the church in unity *is the authority* – the written “laws” of a church are amendable by this unity anytime the church desires, not the other way around. It is the church that makes their laws, not the other way around.

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The New Testament is the Law for the Churches

The New Testament gives the commandments of Christ for his churches to obey. Christ allows liberty, but his churches do not have the liberty to disobey. As mentioned already, this liberty in the execution of Christ's law will vary church to church and man to man.

We all agree the church's *written doctrine* should match the New Testament. We all agree the *written doctrine* of the church should match the *operation* of the church. A church's vote (agreement) trumps the written doctrine, but a church's vote cannot trump the Savior's commandments.

This is basically saying, that if a church disagrees with anything related to their own church, they have the power to change it. They are *autonomous*. And we find that most churches are unaware of every detail in their written doctrine until the need comes up to review it.

But preachers, teachers, and ministers must be careful to honor a church's liberty in how they decide to observe their Savior's commandments.

For example, my wife knows my will and executes it. I would be *very unhappy* if a man came and told my wife how she is carrying out my will is not right and started to correct her. I doubt any husband who loves his wife would approve of this behavior.

The New Testament is Not Amendable

The obvious exception to a church's authority is that the church cannot change the word of God, for that is not in their power. The pattern of the New Testament is that churches were to obey Christ and the apostles (who wrote the New Testament). And Bible-believing Baptist churches tend to honor the New Testament laws of our Savior for the most part. It is in matters of liberty where they tend to vary among themselves.

And, so, we find churches that have varying positions on many issues, including the following list:

- Dress
- Facial hair
- Versions of the Bible
- Musical instruments that are used
- How communion is observed
- How services are conducted
- Times and number of meetings
- The use or non-use of Sunday schools and children churches
- Bus ministries
- Pews or chairs
- Electronic devices
- Order of service
- Methods of evangelism
- Etc.

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New Testament Doctrine and Church Doctrine

When a church writes their Constitution and By-laws (the church's *doctrine*) it should be aligned with the New Testament Doctrine. I expect every church would say their written doctrine indeed aligns with the New Testament. That is their goal. That is their desire.

But even in general and simple matters – for example, stating that “whosoever can be saved” – as one continues to write on the subject (as the word of God is past finding out), the possibility for disagreement increases.

Disregarding those brethren who follow Calvinistic error, even among our good brethren that would agree with “whosoever can be saved,” some may tend to disagree as one goes deeper into the details, such as: the age of accountability, mental capacity, dementia, blaspheme of the Holy Ghost, passing the day of grace, depth of repentance, being under the influence of drugs or alcohol, demonic possession, how clear the gospel has to be spelled out, the effect of prayer, God's intervention, etc.

Ten students of the word of God would probably disagree with each other the longer the topic is discussed.

It is good, necessary, and profitable that a church document in writing its doctrines. This helps with order, informing the members what the church stands for, how it operates, etc. And, as we have said, every member, including the pastor, should agree to them – without contention – and the church's authority to bind them.

An Example *Not* to be Followed

As an exercise, we have written such a generic statement of faith that is so simple we doubt any good Baptist would disagree with it (see this example below). We do not recommend a church use it. This example is for the sake of showing how something can be written so generic so as to get unity across churches. But we also see it is somewhat lacking as each church has its own way of saying what they believe.

A *Generic* Statement of Faith

God

- God is the Creator of all things. Also called the Father of all – Genesis chapter 1 and 2.

Jesus

- Jesus is God manifest in the flesh according to 1 Timothy 3:16
- Jesus is the Son of God according to Mark 1:1
- Jesus is born of a virgin according to Matthew 1:23
- Jesus is the Savior of the world according to John 3:16
- Jesus is sinless according to Hebrews 4:15
- Jesus is the Ultimate Judge according to John 5:22
- Jesus is King of kings and Lord of lords according to 1 Timothy 6:15 and Revelation 19:16

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The Holy Ghost

- Also called the Holy Spirit in Luke 11:13
- Sealed inside believers according to Ephesians 1:13

The Bible

- The Bible is given by inspiration of God According to 2 Timothy 3:16
- The King James Version is the word of God

Creation

- God created the world and all things therein in six days according to Genesis chapters 1 and 2
- Jesus is the Creator as mentioned in John 1:1-2

Man

- Man is created by God according to Genesis 1:26-17

Sin

- All have sinned according to Romans 3:23 and 5:12

Salvation

- Whosoever can be saved according to John 3:16
- Those truly saved can never be lost according to John 3:16
- People are saved by receiving and believing the gospel – 1 Corinthians 15:1-4
- The gospel is defined as the death, the burial, and the resurrection of Jesus Christ according to 1 Corinthians 15:1-4
- Salvation is by grace through faith in Jesus Christ according to Ephesians 2:8-10
- Faith cometh by hearing the word of God according to Romans 10:17

Heaven and Hell

- Both are literal places according to Matthew 10:28 and Matthew 7:21
- Hell is cast into the lake of fire according to Revelation 20:14
- Heaven becomes new Jerusalem according to Revelation 21:1-3

Future Events

- Jesus will come as gain according to John 14:1-3

The Church

- The church was built by Jesus Christ according to Matthew 16:18
- The apostles were members of the first church according to 1 Corinthians 12:28
- The great commission was given to the eleven apostles in Matthew 28:16-20
- Baptism is by immersion in the name of the Father, and of the Son, and of the Holy Ghost according to Matthew 28:19.
- Baptism and the Lord's supper are ordinances of the church according to Matthew 28:19 and 1 Corinthians 11:18-20.

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World Evangelism

- The church is to preach the gospel to every creature by the commanded by Christ according to Mark 16:15

Sanctification

- Followers of Christ are to be holy according to Peter 1:16 and 1 Thessalonians 4:1-7

An honest person will see that this generic statement of faith may be true, but it is insufficient to show the convictions and particular beliefs of an individual church. Nothing is incorrect, and it gets most people to agree; but it shows no personality or character of the church. In fact, many *non-Baptist* denominations would probably agree, which makes one question why is this church necessary?

But just add the phrase ***“and we expect each member to use only this version”*** to the second bullet under the Bible, and the church has just alienated half of believers.

And, though many would say this is a good addition, when a thinking person reads this – even a King James Bible-believer as myself – he can come up with all kinds of objections:

- What if the church has a seminary and does various text comparisons using modernist versions – can they use these in their studies?
- What about for personal study? Can a member compare another version to judge how a word was used?
- What if the church starts a Spanish ministry or some other language ministry – can they use a good translation in their ministry?
- Is there a particular edition or printing of the KJV that one should not use? Some have changed the words and should not be used.
- Each member is expected to use this version *for what* in particular? For preaching and teaching in English is expected one would use the KJV. What about personal devotions – expected. What about tracts in foreign languages?
- What about members who did not know about this expectation? Should they be kicked out? Should they be forced to use a KJV?

The point is the position on the KJV shows the zeal of the church in the matter of the KJV. And, as a preacher or other minister serving this church, I would use the King James Version (I do anyway), without making their wording an issue.

In general, though, the particular church doctrines are not known, and a good minister will be respectful and observant, knowing how to behave properly.

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In Cases of Conscience

In matters of inter-church service, if a servant of God has an issue of conscience against a particular doctrine of a church, he should follow his conscience. If he feels that some doctrine of the church violates his morals to an extent that he cannot support the church, he should labor with churches that are amenable to his beliefs.

But inter-church service does not require a servant *to agree* with every jot or tittle of another church's doctrine to serve that church. We do expect every servant to respect the liberty of the church to determine for themselves how they apply the doctrine of the New Testament.

The apostle Paul disagreed with many things the Corinthian church was practicing, but he saw himself as a corrector of bad doctrine and an exhorter to righteousness. Even more so, our Lord Jesus Christ looks upon the multitudes of his churches and probably disagrees with something in each church – for none is perfect. We read in Revelation chapters 2 and 4 how Christ rebuked his angels and told those with ears to hear.

But the Lord and his apostles had divine authority to correct the churches. Men in inter-church service today are not apostles. When they correct error, it must be done carefully and meekly, still observing the churches independence and autonomy.

How to Correct Error in Inter-Church Service

In the work of inter-church service, we are servants. We correct carefully and meekly, respecting the church's independence and autonomy.

Furthermore, we should be wise to consider prayerfully what things are really our responsibility to correct. We are not the Lord's policemen. We are not the Lord's enforcers. We have no authority in other churches. We preach, teach, and minister at the church's pleasure.

Consequently, it is always better to simply show what the New Testament teaches as to right doctrine, and let the church work out for themselves what they choose to do.

But caution is admonished, and a minister should know his place. If general opinion varies on a subject, the minister should leave the subject alone unless asked. If the issue is a *lack of* doing a commanded activity, the minister should teach by example first. Actions speak louder than words (1 Samuel 2:3).

If the issue is obvious sin, the minister should preach and teach in general terms before mentioning specific persons. For example, if there is a person committing adultery or fornication in the church, the preacher can mention that such activity is sin, it is wrong, and it will be judged by God.

In general, churches know what sin is and do not object to a man preaching against sin. What things are sin are shown in the Bible. A minister should never think something contrary to his conviction is a sin if it is not specifically shown as such in the Bible. Preaching against a woman wearing a sleeveless dress or makeup may be accepted in a preacher's home church, but he has no business preaching this as sin in another church. This man can tell his *own wife* how to dress all week long and he will get no objection from me. But woe to that man who tells *my wife* how she ought to dress.

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A Pastor Being Called to a Church

Part of inter-church service is training men to be pastors in other churches. We know God must guide both church and preacher to the position of pastor.

In this case of considering a new pastor, we know he must honor a church's autonomy to set its own policies. We know a pastor does not have to agree with every part of this doctrine unless it is a violation of his conscience (if that is the case, he must gracefully withdraw from being considered). But if he can accept the church's positions, he can do so even without full agreement.

But we now add a third consideration: the church must also honor the pastor's responsibility to lead, teach, and guide the church to maturity. For a church to be so stubborn in its positions (that is, practically and in written form) means they are perfect, need no improvement, and they have arrived. In this case the question arises, why do they need a pastor?

We know every church has room to grow, learn, and improve. Furthermore, even if a church is solid, as time progresses, younger men have new ideas that can profit the work. The world, the culture, the laws, etc., tend to change over time. A church cannot survive or progress without adapting.

For example, our church's *written doctrine* does not speak to sodomy, marijuana and opiate use, or transgender situations. As these social issues become more invasive of the churches, we would need – as a church – to agree on the ways to deal with these issues. We may have to update our church's doctrine to show how we would deal with these issues. Does our church accept or not accept such visitors? To what extent do we allow these visitors? Will civil law need to be considered if we are not careful?

Ephesians 4: says this:

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

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

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Accordingly, regardless of the minister (apostle, prophet, evangelist, preacher, teacher, etc.), the objective is still the same and three-fold:

- The perfecting of the saints
- The work of the ministry
- Edifying of the body of Christ

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Here we see the church's responsibility to allow their pastor to guide and lead and honor him and he honors the church (Hebrews 13:17). The pastor has one vote and the pulpit, but ultimately the church decides by a majority how they will carry out the work of the Lord, and what they determine their doctrine to be.

The pastor should lead in liberty, without causing contention. The church should look to the pastor as an opportunity to learn.

Teaching contrary church's authority must be done carefully and respectfully. The pastor's authority never trumps the church's authority.

The preacher honors the church's authority to bind and loose. The church honors the preacher's liberty to preach and teach. The church decides its by-laws, constitution, and statements of faith.

More Thoughts on the Subject

Typically, the way people think in our churches is this: "Anybody with less convictions than I have is a liberal and a modernist; and anyone who has more convictions than I do is a legalist and a pharisee."

The New Testament is for all of us. The New Testament is the rule of faith for our churches. But the New Testament is sometimes hard to understand (2 Peter 3:26). Consequently, many brethren have varying views and opinions of what the scriptures teach.

And though we should think logically, we should more importantly use chapter and verse. Even so, people think differently. It is unrealistic and unlikely to find two people who agree on every detail taught by the New Testament.

Furthermore, churches should and do put into written form their by-laws and statement of faith. But rarely you will find two churches that have the exact same information. And, it is also expected each church would have some members who disagree on some minor point. We know there are also times when members and pastors disagree.

As members and pastors move from church to church, how should we deal with these differences?

If we demand every member, every pastor, and every written doctrine of the church to always be 100% aligned 100% of the time, we say this is nearly impossible. Furthermore, this ideal assumes every church and every man are perfect, with no need to learn, grow, or correct their doctrines.

So, we usually allow some process of amending of the church's documents if the case arises. We also agree the amending is to be done carefully and rarely.

But we can anticipate that a church considering a new pastor, or a pastor considering a new church, or a person considering membership; would have some minor disagreements with the written by-laws, constitution, statement of faith, covenant, or just some unwritten practice of the church.

So, how should we believers approach this situation?

The following is my judgment (which I expect would not be agreeable to all). It is one way to satisfy the scriptural teachings and allow for varying views. We list the overarching mandates:

CLASS 223 INTRODUCTION TO INTER-CHURCH SERVICE

1. We need to follow the Holy Ghost for leadership in determining what church we are members of. Doctrinal points are very important, but so is God's leading. We need both and should not operate with one as be not the other.
2. We need to understand the major points of our Faith and be in agreement as a church. Being too detailed will always lead to some point of disagreement, so a good balance is needed. Each church does not have to agree with any other church as each church is independent.
3. We need to be mature and not expect every person to agree with every jot and tittle of our church (i.e., human) writings. We should ask and expect that all members support and follow the church teachings in unity, and reserve their objections until an appropriate time for teaching, etc. We ask this of newly saved members who do not understand much of the information.
4. We need to work together and adjust our writings for truth's sake as the need arises. As we grow in the Lord each person is at a different milestone. Many have not studied or grown in understanding to know all the details of a particular doctrine. In fact, we are all learning.
5. We should use scripture as much as possible. Because no one should disagree with the word of God, we should use Bible words and Bible statements.

For example, it is better to say "a bishop must be the husband of one wife according to 1 Timothy 3:2"; than to say, "no divorced man can be pastor. An unmarried man may (or may not), and a widower who is married (or not married) may (or may not), etc."

Or, better to say, "We believe all scripture is given by inspiration of God according to 2 Timothy 3:16"; than to say, "We believe the Bible is God-breathed and inerrant as given in the original autographs, etc."

Better to say, "We believe by grace a person is saved through faith, and not by works according to Ephesians 2:8-10"; than to say, "salvation is an act of regeneration by God through the Holy Spirit's work when a repentant sinner hears the word of God and believes in Jesus Christ, etc."

Using scripture allows all to be in agreement and allows for detailed teaching. The scriptures are never wrong. But human writings often are. This is not to say some things need to be stated plainly. If a church indeed rejects a divorced man for pastor or believes the King James Version to be God's word, or desires people to know they reject Calvinism; they should state that plainly.

6. We as a church and brethren need to tolerate patiently and with forbearance some disagreement of members and brethren toward every point, especially if they have not grown in their understanding. This is important in inter-church service also, as mentioned. Being respectful and forbearing when using the scriptures is required as the sword is sharp and can stumble some people if wielded without care.
7. As church members we should do the due diligence to prove all our positions. This often takes time, patience, diligent study as a group and individually.

As an example, say a church has as a statement of faith that "only the original autographs of the scriptures are inspired."

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A Bible-believing pastor may have to teach the church why this should be changed and why they should believe the KJV is the word of God.

To reject this man as a potential candidate for pastor on this point is not good. However, we would say if the positions were reversed, it is a fundamentally valid reason for rejection.

And we have dozens of other issues: divorce, wine for the Lord's supper, communion and baptism, rapture, tribulation, church polity, etc.

It is obvious that a church should choose a man who is aligned, but what if there is an incorrect doctrine that needs correction? What if the doctrine could be stated in a more accurate or general manner? The church could potentially continue in error by requiring strict adherence to their statement of faith. Maybe some things are needed or lacking.

We can say as long as a man agrees with the major doctrine's things are good, but who decides what doctrines are major or minor. This too varies. For this one needs the Holy Ghost to lead.

Furthermore, there are things that a church believes that a man can disagree with, but still live with. For example, if drums are not used in worship, one may not agree, but still support and follow the position. We do this all the time at civic and business levels. You may not agree with a speed limit, but you still abide by it.

And there are stubborn folk who are fully persuaded they are right and are not flexible. They demand all to agree or be rejected. Tact and grace is needed to address these situations.

Thankfully, I think most good churches operate without 100% alignment with what is written, and they operate well overall, not demanding strict adherence to every church law.

Some Major Beliefs

What are the main beliefs that cannot be negotiated? Or how far do we define these beliefs, as each topic is inexhaustible?

A change from a conservative position to a liberal one needs to be weighed. A change from a liberal position to a conservative one may be good, but not always. Here are some doctrines that are important, although not exhaustive:

- Salvation – by grace through faith in Jesus Christ.
- Whosoever can be saved
- Once saved he cannot lose his salvation
- Baptism – by immersion after salvation in the name of the Father, and of the Son, and of the Holy Ghost by a scriptural church.
- The Lord's Supper – for church members in good standing, after self-examination.
- The Bible – the infallible word of God in good translations from the good texts
- Heaven, hell, and eternity – that there is life after death and a judgment
- Second Coming of Christ – that Jesus is coming back.

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A pastor can abide by a church's bylaws and statements until he has sufficiently taught the church. The church can then agree to change it at the pastor's leading.

The church is the authority. They have this authority. Jesus gave them this authority. Two or three gathered in agreement have Christ's authority. Churches can bind or loose. Churches have the right to be wrong, and we honor their right to be wrong.

Pastors can and should submit themselves to church authority as any other member should. They can also teach the church in humility the corrected way and pray and allow the church to vote in change. Regardless, the church's law is a law for them. They operate as Christ's executive. They are not perfect, and they must live with their laws until they are amended. By agreement and practice a church can operate outside of her laws.

It behooves a church to align as closely as possible with her Head's commandments. But the authority always lies in the church. If a church continually operates outside of the Lord's commandments, Jesus will judge – Revelation 3:19.

New Pastors

A pastor agrees to a church's position and submits to it even in disagreement of minor things. He has the liberty to teach later and ask the church to bind a new law, but it is always the church's decision.

A potential pastor should not require a church to change policy before he is a member. And if there is a fundamental issue that cannot be resolved the pastor should withdraw.

A pastor should honor the church's laws and meekly teach as God leads and allow a church to change its laws if it sees fit.

It is part of a pastor's responsibility to correct error in the church and propose corrections to the by-laws, etc.

A church always has the power to dismiss a pastor, and a pastor reserves the right to resign.

Thankfully, all saved people have the Holy Ghost and can follow as God leads us to truth.

Even pastors who are longstanding may come across some issue where he and the church disagree (written or unwritten), or he and a member disagree. If he cannot persuade through meek teaching, he must decide to abide or resign. God allows for this.

Reconciling in Faith and Love

We know the water should be the same water — man, church, and Bible.

We also know the New Testament teaches these things:

1. Recognizing and honoring the Authority of the church to bind and loose – Matthew 18:16-17

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2. The liberty of a preacher to preach the word – 1 Timothy 4:1
3. The teaching that a church should honor their pastor – 1 Timothy 5:17
4. Th church is the authority to judge – 1 Corinthians 6:2
5. Jesus gave pastors and teachers for the perfecting of the saints and the unity of the church -- Ephesians 4:11-16; Revelation 2 and 3
6. The word of God is profitable for doctrine, reproof, correction, and instruction in righteousness – 2 Timothy 3:16
7. All believers should follow the Holy Ghost in liberty, and we serve in love – Galatians 5:13

Therefore, reconciling these things, a potential pastor should honor the doctrine of the church unless if violates his conscience. If he is pleased to follow what the church states he should make this clear to the church. He can state the areas of differences – as no church and man always agree 100% – also admitting he recognizes the churches authority. He should declare his intentions to teach on all subjects as God leads.

He should as God allows to meekly instruct the church in matters that he believes should be corrected, and upon church approval make changes.

This work should be done slowly, carefully, respectfully, and graciously. If the church is unconvinced the pastor should move on.

Under no circumstances should visiting preachers, pulpit supply, and guest speakers stir up controversy and preach on divisive doctrines. Instead they should focus on edifying matters that tend to unity and evangelism.

The church always retains the power to dismiss the pastor. They can exercise this power for doctrinal or personal reasons. For this cause the pastor should tread carefully and meekly using the word of God.

The church should always be willing to learn and grow. Stubbornness on the part of the church or pastor is based in pride and leads to contention.

In unity, we all work together to study, pray, and prove out the will of God.

Church documents, being written positions are good and necessary, but they should be subject to revision as God leads.

A Personal Testimony

I remember when asking my pastor when before joining the church what the church believes, I was looking for a statement of faith. The pastor held out the Bible and said, “we believe what is written in this Book.” It is a good answer, but anybody can say that. Many do.

I was given the statement of faith to inform me of the things I considered important. Frankly, I did not understand all things, but the things I thought were important were clear and agreeable. This is as good use

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of the documents: people know we what you believe. But no one expects a 100-page declaration. For that we have the Bible.

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Lesson 27: Setting Goals and Objectives – Church and Individually

[A special thanks goes to Gerry Fredette of Bellingham Bible Baptist Church, who works at *Dell, Inc.* and supplied the idea for this lesson and gave diligence to review and supply comments.]

I. Goals are Objectives

- A. Men use the words *goals* and *objectives*.
- B. God uses the phrase “pressing toward the mark.”
- C. Philippians 3:10 – That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
- D. 11 If by any means I might attain unto the resurrection of the dead.
- E. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.
- F. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
- G. 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.
- H. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

II. God Supplies Our Mark with the Great Commission

- A. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- B. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- C. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
- D. Notice what we have in the Great Commission: Power, People, Purpose
- E. **The Power** – power is of Christ is two-fold and found in the gospel and in the Holy Ghost – Romans 1:16 – For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Acts 1:8 – But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- F. **The People** – God’s people, the New Testament church, empowered with the Holy Ghost and the gospel of Christ (see Ephesians 3:10-12).
- G. **The Purpose** – world evangelism, working with other to preach the gospel to every creature – Mark 16:15.

III. God’s Will, Not Our Will

- A. Luke 22:42 – Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
- B. All goals should be aligned with God’s priorities.

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- C. All goals should be set and met with prayer and a submissive will.
- D. We plan by God's grace:
- E. James 4:13 – Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
- F. 14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.
- G. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.
- H. 16 But now ye rejoice in your boastings: all such rejoicing is evil.
- I. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

IV. The Commission Cascade Concept

- A. The term “cascade” borrowed from *Dell, Inc.* (they use the term “*Strategy Cascade*”) and it represents liberty, responsibility, inclusion, and planning in carrying out the overarching company objectives, “cascading downward” to each department and person.
- B. The underlying mechanism is about communication.
- C. The primary goal here is to communicate the Objective of Christ in respect to the Great Commission in its simplicity so all in an organization – i.e., a church – will understand it rightly.
- D. For the churches, our objective is the Great Commission.
- E. There is power in Christ (Matthew 28:18), there is power in the Gospel (Romans 1:16), there is power in the Holy Ghost (Acts 1:8), and there is power in God's people working and communicating together towards the same goal.
- F. Every church must work together in unity towards the same mark – the Great Commission.
- G. Churches with the same objective work together by love in liberty.
- H. A church works together to determine the best way for themselves to fulfill the commandment of Christ.
- I. Each church, being autonomous under Jesus Christ, have the authority and responsibility to be the most effective they can be in the work commanded by our Savior.
- J. Every church is different, and every location has different culture, needs and opportunities.
- K. Furthermore, churches can and should complement each other, working together in love.
- L. Members can help other churches in many different ways. Churches should be willing to help and encourage the cross-pollination of ideas and teaching.
- M. Timothy was instructed by Paul to do the work of an evangelist in order to make full proof of his ministry (2 Timothy 4:5). Timothy's knowledge and experience as a man who followed Paul and Christ, and as a bishop of the Ephesian church, could help the many churches in Asia Minor.
- N. The sharing of ideas to better fulfill the Great Commission starts with each member of a church communicating together. Once a work is proved to be effective, a church can offer the idea to other churches.

V. Understanding the Commission Cascade Concept

- A. Good leadership as a pastor or other leader does not consist of simply giving directives or one's vision to the people based on one's desires or convictions.
- B. A good leader does not say, “*I am the leader, just do as I say,*” without explanation and without understanding peoples' varying views and limitations.

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- C. A good leader in humility and by example leads the church to follow Christ (1 Peter 5:1-7).
- D. Jesus is King of king. He gave us his commandments. But he is a Perfect Leader with perfect understanding of all things. He supplies commandments and objectives that are realistic and obtainable, and he also empowers his followers accordingly.
- E. Since every church is different, every church has different strengths, weaknesses, and limitations.
- F. But all members are part of the body and each one has the Holy Ghost and particular gifts to profit the body.
- G. A good leader will leverage these gifts, but also identify areas for improvement.
- H. Having all members “onboard” supporting the vision is essential to success.
- I. In short, not every church can do what other churches or pastors do. Each church has to fulfill the Great Commissions Jesus gives them the power and wisdom.

VI. Differences in Churches

- A. Examples of differences in churches:
 - Some have many preachers, some have few.
 - Some have many members, some have few.
 - Some have good income, some do not.
 - Some have big buildings, some do not.
 - The average age of the membership varies.
 - The location varies – weather, access to people and things, communications, etc. (Dallas, TX versus Dubois, WY).
 - The people being ministered to vary. A church on an Indian Reservation has a different culture than a New York City church.
- B. God supplies commandments in how we are to deal with every person, regardless of the culture:
 - No respect of persons – James 2:1
 - Love one another – John 15:12
 - Love your enemies – Matthew 5:44
 - Do not defraud one another – 1 Thessalonians 4:6
 - Be kind and forgiving of one another – Ephesians 4:32
 - In humility esteeming others better than self – Philippians 2:3
 - There are many commandments in the New Testament in respect as to how we ought to treat one another.
- C. Mistreatment of brethren hinders the work of Christ.
- D. Because of differences on cultures, not every church should have a bus ministry, choir, youth group, nursery, etc.
- E. But every church is responsible for executing the Great Commission.
- F. Only the church and the Lord know the strengths and limitations of the particular church.
- G. Only the Lord and the individuals know what their strengths, fears, and opportunities are.

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- H. A wise leader uses the strengths of the church and fulfills the Great Commission accordingly.

VII. Same with the Man, Same with the Church

- A. The *Commandment Cascade* concept takes the personal level to a church level.
- B. Applies what we know *individually* to a *corporate* vision.
- C. God compares a church to a human body (1 Corinthians 12).
- D. A man should know his strengths, gifts, limitations, and areas in need of improvement (refer to Class 211 – *Preparation and Application for Service* for self-evaluation.)
- E. A man serves God accordingly to these abilities.
- F. Matthew 25:15 – And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
- G. Acts 11:29 – Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:
- H. 1 Peter 4:11 – If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
- I. We understand the personal application of doing what the Lord commands according to each person’s ability.
- J. We apply the same understanding to a “corporate” vision for the church

VIII. Example of Executing the *Commission Cascade* Concept

- A. The church gathers and receives teaching on the Great Commission, understanding the meaning, the responsibility, and the things given to accomplish the objective.
- B. The teaching may cover more than one service.
- C. The church meets to identify its strengths and weakness and prays for God wisdom and leadership.
- D. At the appropriate time, the church meets as a whole offering practical methods as to how their church can fulfill the Great Commission.
- E. Ideas should also involve every member having a part in the work.
- F. The church purposes to work together so each does his or her part.
- G. Some ideas:
 - Every member agrees to carry church tracts and pass out a certain number a week
 - Every church identifies a person (family, friend, neighbor) that they will pray for an opportunity to witness to and invite to a service.
 - The church determines what meeting it should plan for the year – revivals, evangelists, mission conference, faith promise meeting, etc.
 - The church agrees to support and work together for the success of the planned programs.
 - Periodic meetings (annually or as needed) to remind each member as to the priority of the work.
 - The church leadership communicates Christ’s vision and takes the time so each member understands.

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- The *cascade* can occur over a few meetings, so people have time to pray, think, assimilate the information, and come up with ideas.
- A good practice is to take notes of assignments, documenting the programs and program leaders, and defining goals, listing ideas, etc.

IX. Benefits of Executing the *Commission Cascade* Concept

- A. Every church member learns about his personal responsibility in carrying out the Great Commission.
- B. Every church member has a part in the work.
- C. All church members work together to fulfill the Great Commission, each doing their part.
- D. Every church member relies upon the Holy Ghost for leadership in fulfilling their part, rather than simply doing what is decided by leadership.
- E. Every church member sets himself as responsible for doing what they agreed to.
- F. Many ideas are forthcoming from a group, rather than just a few ideas from a few people.
- G. The details vary and are not passed down from leadership, but offered up from members to the membership, following the Vision of our Savior for world evangelism.
- H. Areas of discussion should be evangelism in Jerusalem, Judea, Samaria, and the uttermost; church needs, ways to increase love and sanctification of the members, etc.

X. Setting and Reaching Goals

- A. Goal-setting is Scriptural:
- B. Luke 19:10 – For the Son of man is come to seek and to save that which was lost.
- C. Mark 16:15 – And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- D. Romans 15:28 – When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
- E. Romans 15:20 – Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- F. Philippians 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.
- G. Acts 15:35 – Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
- H. 36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.
- I. Three Types of Goals:
 - Process
 - Performance
 - Outcome
- J. ***Process goals*** have to do with making sure we strive lawfully in the things that we do. God is concerned not just with what we do and what we accomplish, but also how and with what spirit we do the work (2 Corinthians 9:7; 2 Timothy 2:5)
- K. ***Performance goals*** apply to personal goals. These goals are between the person and the Savior.

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- L. **Outcome goals** apply to what the church can measure. These goals are used to measure success in an effort
- M. Four Times for Goals:
- Stepping-stone goals (very short term to achieve greater goals)
 - Short-term goals
 - Long-term goals
 - Life-long goals
- N. Strategic and Tactical goals – strategic goals (high-level plans) may require tactical goals to reach that plan. For example, Nehemiah’s work to build the Jerusalem wall (a strategic goal) required the repair of the dung gate. Strategy takes us where we want to go, tactics are the individual steps to get there.
- O. Seven Areas for Goals:
- Spiritual – giving more of oneself to God’s control, godliness, sanctification, etc.
 - Personal development goals – be more of the Lord
 - Relationship goals – charity and God’s love in action, forgiveness, etc.
 - Educational goals – increase in learning, wisdom, and favor with God (Luke 2:52; 2 Timothy 2:15)
 - Career – for the right reasons and with God’s help – Psalm 75:6
 - Financial – Missions giving, offerings, help the poor (earn more to give more, not get more stuff)
 - Physical and health goals – so one is a better servant of God

XI. S.M.A.R.T. Goals that are Scriptural

- A. Specific – goals should have support verses that help us to know exactly what we are aiming towards.
- B. Measurable – How will your goals be measured?
- C. Achievable – Make sure your goals are obtainable. They should be realistic and applicable as God leads and allows.
- D. Relevant – The goals should support the Great Commission or some other commandment of Jesus Christ.
- E. Timely – Allow sufficient time for achieving your goals, but have some time element so procrastination is avoided.



F. We should say, “If the Lord will, we shall live, and do this, or that.

XII. Going the Second Mile – Stretch Goals

- A. Our Savior taught us to go the second mile.
- B. Matthew 5:41 – And whosoever shall compel thee to go a mile, go with him twain.
- C. Simply fulfilling what is commanded is our duty and to be expected.
- D. Luke 17:10 – So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
- E. We are to fulfill what is commanded, but we should also look to exceed expectations.
- F. Stretch goals are high effort and high-risk goals – getting out of your comfort zone as a Christian.
- G. Stretch goals include:
 - Accelerated reading through the Bible – say, read through the New Testament in 30 days
 - Prayer and fasting regularly
 - Taking survey trips to foreign fields to serve in other churches
 - Setting high effort goals for evangelism – take an hour to witness to 10 people a day for a week
 - Replacing personal diversion with spiritual works – prayer, Bible study, etc.
 - Setting up a prayer time outside of normal services.
 - Personal communication with a missionary.
 - Making visits.

XIII. Technology and the Great Commission

- A. We live in a time and place in America where technology and the digital age offer many advantages.
- B. Churches should pray and seek God’s leading for what changes or new ways should be used to help fulfill the Great Commission
- C. Technology never replaces the Great Commission work that is required of every New Testament church, but technology can help facilitate many things.
- D. Below is a paper written on the subject.

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Technology and the Great Commission

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Technology is helpful in many ways. Most of us are dependent upon it daily. We become so accustomed to using technology we really do not realize what a large part it plays.

In Bible times there was no digital technology. This does not mean we are to avoid it, but it shows the work of the Lord is doable *without* technology – that God’s work can be fulfilled without the use of technology. That God’s work can be separate from technology.

Technology cannot and should not replace the Great Commission as the work involves men dealing with men, the Spirit of God reaching hearts, and disciples following the personal example of leaders. Technology can help and facilitate the work, but it can never replace the work. No amount of technology can replace the leadership of the Holy Ghost, the call of a preacher, the wise preaching of the gospel message, the conversion of a sinner, the sealing of the Holy Ghost, the work of scripturally baptizing believers, or the observing and teaching of Christ’s commandments. This is a one-on-one work many times.

But we still Thank God for technology.

Preaching the Gospel to *Every Creature* Involves Meeting People and Going Places

Going to every creature means going to remote places to people with strange tongues and customs.

Although a few people may respond well to digital communication, the vast number of people still need a preacher to give them the gospel in person in their tongue. Romans 10:14 says: “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”

Seed, sowers, and senders is God’s method for world evangelism

Simplicity in Jesus Christ

The simplicity of Jesus’ life shows us how few things are needed to accomplish the Great Commission.

Jesus had water and food, a body and a message, people and places to visit and preach, and the anointing of the Holy Ghost. He *had* the word of God, *is* the Word of God and went forth as a sower *sowing* the word of God.

The time and world in which Jesus lived was chosen by God. It was perfect in timing and place. Hebrews 1:1-2 says:

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1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

We are shown the perfect work of God being fulfilled perfectly by Christ without material things or a modern infrastructure. Communication, transportation, and information were all in the simplest form. It was at this time our Savior came and gave us the Great Commission.

For the decades that followed Christ's Passion the apostles evangelized the known world. As time progressed, we see the use of technology helping in the evangelistic effort.

The use of ships, wagons, and horses helped with transportation. The use of messengers and deacons expedited the work of the church.

Later, the Gutenberg press offered a leap forward in helping multiply the word of God.

Advances in transportation and communication have helped tremendously in reaching the world for Christ. And the timing of innovation perfectly matched the growing world population.

And still, for 2,000 years we have God's preserved word showing us the Pattern to follow. The Pattern is Jesus Christ. The work was passed down to his apostles, and we read in the New Testament how they accomplished the Great Commission in the first century. And through the last two millennia the work has continued as commanded, taking advantage of the tools available to the churches.

Our Duty Today

We should use technology to reach the world with the gospel. We should use technology to open doors of opportunity to preach the gospel. But God's work will always require these things not provided for by technology:

- The work of the Spirit of God
- The leadership of the Holy Ghost in world evangelism
- God-called men who follow the Holy Ghost in liberty.
- The sensitivity to men's needs
- The compassion of Christ
- A love for the lost
- Scriptural baptism
- Discipleship and training
- Church planting
- The commandment of believers to assemble themselves together
- Missionary work
- Teaching children or the illiterate
- Corporate praise and worship

With this understanding we can use technology to further the work of world evangelism.

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We know technology does not replace the Great Commission, but it helps in these areas:

- The publishing and distribution of the scriptures
- The rapid communication between people
- The recording and distribution of preaching (livestream, etc.)
- The design of literature and signs that preach Christ.
- The raising and distributing of funds to support world missions (electronic transfers)
- Provide teaching worldwide via the internet or other communication systems
- Help servants of God to be in immediate communication with one another or with churches via cell phones, video conferencing, and group chats; for important events and prayer.
- Facilitates the means to communicate needs, blessings, prayer requests, encouragement, etc.
- The documentation of information that is useful to the church or person

Our use of technology should allow us to have more time with God, make the work easier and faster, and be used as a support the work of the Great Commission.

Technology must not take time away from God, his word, or his work. And most importantly, technology should help us contact people to win souls. Technology should never be used as a replacement for what we are commanded to do in respect *World Evangelism*.

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Lesson 28: A Minister's Calling and Responsibility

Introductory Verses

John 21:22-23

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

Galatians 6:4

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

1 Kings 13:18

He said unto him, I am a prophet also as thou art ; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

I. The Word of the Lord is Always Supreme

- A. God's word vs. man's word
- B. God's word is inerrant
- C. All men are liars
- D. KJV is always correct
- E. Beware of science falsely called

II. Authority to Send Lies in Christ Through His Churches, Not in a Man

- A. Acts 13:2 – As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
- B. Matthew 28:18 – And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- C. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- D. 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

III. A Man Must Be Led of the Holy Ghost, and Follow the Holy Ghost in Liberty

- A. Acts 13:2
- B. Acts 16:6 – Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

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IV. A Man Must be Faithful to Christ First in All Things

- A. A man must have a conscience void of offense toward God and men
- B. Acts 24:16
- C. God word and will is supreme

V. The Churches Authorize the Ordination of its Preachers

- A. Acts 13:1-3
- B. Church recognizes and testifies to a man's calling and gifts.
- C. Also follows Holy Ghost
- D. Church knows the will of God

VI. The Presbytery Recognizes Gift of the Preacher

- A. 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.
- B. Ordained men make up a presbytery
- C. Ordained men represent the wishes of the sending church

VII. A Man Must Prove His Own Work in the Lord

- A. Galatians 6:4
- B. Man will answer individually
- C. 1 Kings 13 – Die by a lion for disobedience or give account for lies.
- D. Another cannot tell another what is the calling of God
- E. There is only one Holy Ghost
- F. Church is a witness and gives testimony to the calling of God

VIII. Always follow God First and Foremost

- A. Learn from 1 Kings 13
- B. Obey God's word
- C. Especially with contrasting statements
- D. Beware of man's word
- E. A man is not the Holy Ghost

IX. Paul Left Titus in Crete to Do a Work for God

- A. Titus 1:5
- B. Paul led missionary groups
- C. Honor the leader if you are not the leader
- D. This shows followers can be commanded by church leadership
- E. Titus was to obey the person in charge

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- F. That is a commandment also
 - G. Hebrews 13:7 and 13:17
 - H. Callings align with God's commandments
- X. Keep the Things of God Committed to Your Trust**
- A. 1 Timothy 6:20 – O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:
- XI. Conclusion**
- A. Men in the ministry must learn to submit to these people:
 - Jesus
 - The word of God
 - The church
 - Men in leadership
 - One another as a servant
 - B. Every man must prove his own work before God and be secure in their calling and serve in faith being fully persuaded
 - C. We must honor another servant's conscience and not try to take the place of the Holy Ghost
 - D. We are not to judge another's service
 - E. Romans 14:4 – 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.

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Lesson 29: Servants Must Understand Authority

Introductory Verses

Matthew 8:8-11

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Luke 7:6

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

I. Those Under Authority Have Authority

- A. Great commission – Matthew 28:18-20 – all power given to Jesus, go ye therefore.
- B. Rule under Jesus' authority in the church
- C. Authority lies in church
- D. Authority lies in office
- E. Flow of authority – God, Jesus, Holy Ghost, Apostles, New Testament, Churches, Evangelists, Pastors and Teachers

II. All Leadership Begins with "Followship"

- A. Moses and Joshua
- B. Elijah and Elisha
- C. Jesus and his Apostles
- D. Barnabas and Saul
- E. Paul and Timothy

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F. Paul and Titus

III. Servants Support the Pastor and Other Leaders

- A. Support
- B. Obey
- C. Honor
- D. Follow
- E. Protect
- F. Defend

IV. Servants See the Miracles

- A. Servants witnessed Jesus changing water into wine
- B. John 2:9 – When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

V. Servants Serve Rightly

- A. Humility
- B. Faithful
- C. No contention
- D. No arrogance
- E. True submission is even when you disagree

VI. Aaron and Hur Supported Moses and Brought Great Victory

- A. Exodus 17:11 – And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.
- B. 12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.
- C. 13 And Joshua discomfited Amalek and his people with the edge of the sword.
- D. Aaron and Hur
 - Brought rock – understanding and creativity
 - Held Moses arms – support the leader in unity, working together
 - Saw miraculous victory – blessing of being a servant

VII. The Four Beasts Before the Throne

- A. Revelation 4:7
- B. Teaches us about Jesus:
 - Lion— leadership, in charge

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- Calf— service, sacrifice
- Man — humanity, imperfect
- Eagle— spiritual vision

VIII. Reaping What is Sown

- A. Leaders should not expect more honor than they give
- B. Leaders should not expect more service than they gave
- C. If a man is not a good follower, he should not expect to have good followers
- D. Sowing self will reap self-will against yourself

IX. The Need for Holiness in Service

- A. Holiness and the will of God go hand in hand – 1 Thessalonians 4:3
- B. Walk after the Spirit – Galatians 6:16
- C. Good thoughts and holy thoughts
- D. Hebrews 12:14
- E. Galatians 5:22-26
- F. Crucify the flesh, bear one's cross, to follow Jesus
- G. Not desirous of vain glory
- H. No envy or provoking
- I. Romans 12:1-3
- J. Use not liberty for an occasion to the flesh Galatians 5:13
- K. Be a good testimony always

X. Holy Things and Holy Thoughts

- A. Philippians 4:8
 - True
 - Honest
 - Just
 - Pure
 - Lovely
 - Good report
 - Virtue
 - Praise
- B. Now Do
- C. Philippians 4:9
 - Things
 - learned and
 - received and
 - heard and
 - Seen in Paul
 - Do

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XI. Gospel to be Delivered First

- A. 1 Corinthians 2:1 – And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- B. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.
- C. 3 And I was with you in weakness, and in fear, and in much trembling.
- D. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
- E. 5 That your faith should not stand in the wisdom of men, but in the power of God.
- F. 1 Corinthians 15:1-4 – The Gospel is the:
- G. Death
- H. Burial
- I. Resurrection
- J. Of Jesus Christ

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Lesson 30: Seed, Sowers, Senders, Soil, and the Spirit

Introductory Verses:

- Matthew 13:1 – The same day went Jesus out of the house, and sat by the sea side.
2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;
4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and because they had no root, they withered away.
7 And some fell among thorns; and the thorns sprung up, and choked them:
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 Who hath ears to hear, let him hear.

I. Revival Theme — be ye doers of the word

- A. James 1:22 – But be ye doers of the word, and not hearers only, deceiving your own selves.

II. Pastor Tharpe Gave Me the Dream he had in Respect to His Life Dedication

- A. Church plants
B. Preachers
C. Scriptures

III. We Can Reword these as:

- A. Missions
B. Men
C. Ministry of the word of God

IV. We Use This

- A. Seed
B. Sowers
C. Senders

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V. Good Meditation on the Subject

- A. When a person meditates on winning souls, salvation, seeking and saving the lost, following Christ as a fisher of men; he realizes *the top three things that support salvation are these:*
- The scriptures – being born again by incorruptible seed
 - Gospel preachers – how beautiful are their feet
 - Churches – places where the gospel is preached and support for the first two things is gathered and administered.
- B. To these three thoughts I add two others:
- The Soil — the hearts of men (souls)
 - The Spirit — born of the Spirit John 3

VI. Seed, Sowers, and Senders Identified in Romans 10

- A. Romans 10:13 – For whosoever shall call upon the name of the Lord shall be saved.
- B. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- C. 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
- D. 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
- E. 17 So then faith cometh by hearing, and hearing by the word of God.

VII. The Soil and Spirit

- A. Matthew 13:8 – But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
- B. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.
- C. Fruit 30, 60, or 100
- D. Hearing and obeying
- E. Fruit of the Spirit – Galatians 5:22-23
- Love
 - Peace
 - Joy
 - Longsuffering
 - Gentleness
 - Goodness
 - Faith
 - Meekness
 - Temperance

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- F. Fruit of souls – John 4:36 – And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
- G. Fruit of the lips –praise – Hebrews 13:15 – By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

VIII. Associated with Proper Vision

- A. Seed – high vision
- B. Sowers – long vision
- C. Senders – world vision
- D. Soil – X-ray vision compassion
- E. Spirit – humble vision

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Lesson 31: Pouring Water on the Hands of Those Whom You Serve

Introductory Verses:

2 Kings 3:10 – And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

I. Elisha Served Elijah Six to Eight Years

- A. Reading from 1 Kings 19 through 2 Kings 2 – Elisha's anointing to the time Elijah was caught up – we calculate at least six to eight years that Elisha served Elijah.
- B. After Elijah anointed Elisha, Syria besieged Samaria. When they were defeated, they then warred again Israel the next year. This is at least two years. Then we have the account of Naboth's vineyard and Ahab and Jezebel's treachery, and then we find Ahab humbling himself before his death. This is likely a year or two at the minimum. After this we read that there were three years Syrian peace with Israel, then add one year for Ahaziah's reign. Then we see Elijah's departure and his mantle falling to Elisha.

II. Elisha is Anointed by Elijah

- A. 1 Kings 19:14 – And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.
- B. 15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:
- C. 16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.
- D. 17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.
- E. 18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

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- F. 19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.
- G. 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?
- H. 21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

III. Elisha's Reputation is Noteworthy

- A. 2 Kings 3:11 – But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.
- B. Notice he is called a prophet of the Lord
- C. He is called “man of God” (2 Kings 4:7)
- D. Jehoshaphat said, “The word of the LORD is with him” (2 Kings 3:12)

IV. Lessons from Elisha's Service – He Who Poured Water on the Hands of Elijah

- A. Elisha was known as the man who poured water on the hands of Elijah
- B. This phrase shows many things:
 - 1. Shows a **closeness** to the prophet – Elisha called Elijah “my father” in 2 Kings 2:12
 - Elijah's mantle fell to Elisha because he insisted on following.
 - 2 Kings 2:6, Elisha said, As the LORD liveth, and as thy soul liveth, I will not leave thee.
 - The power of God as not in the mantle but in the God of Elijah.
 - Where is the LORD God of Elijah? (2 Kings 2:14)
 - Faith of Elisha showed also.
 - 2. Shows the **humility** of the prophet
 - Pouring water is a servant's work
 - Pouring on hands shows constant service – hands were washed often
 - 3. Shows **faithfulness** in little things
 - Pouring water on hands is a small work
 - No service too small for Elisha to do
 - 4. Shows **honor** toward Elijah
 - Pouring water showed Elisha thought highly of Elijah
 - Constant attendance
 - Similar to the mighty men giving water from Bethlehem to David (2 Samuel 23:17)
 - 5. Shows Elisha **valued** his service

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- He killed his oxen when he was called
 - He left all to follow Elijah
6. Shows **diligence** as water was scarce or polluted
- We know water was scarce or polluted
 - Getting water required work
 - Draught was common
 - Shows a lot of work for a little thing is good service
 - See 1 Kings 17:1-7
 - 2 Kings 3:17
 - 2 Kings 2:19

V. Elisha Received a Double Portion of Elijah's Spirit

1. Scriptures record eight miracles by Elijah and sixteen miracles by Elisha
2. God rewarded Elisha for his faithfulness
3. Elisha became his own man
4. 2 Kings 3:12 – And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.
5. 13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.
6. 14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

VI. God Blesses Faithful Servants and Makes them Powerful Leaders

- A. A man will reap what he sows – especially in his service to God and man
- B. Great followers make great leaders
- C. Other things to remember:
 - A lover of God must love others
 - A servant of God must serve others
 - One forgiven of God must forgive others
 - One must do first what he asks others to do
 - One must be a good servant to be a good leader
 - A man learns leadership through service

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Lesson 32: The Example of a Poor Servant

Introductory Verses:

2 Kings 5:20 – But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

I. Quite the Difference in Servants – Elisha and Gehazi

- A. Elisha poured water on hands of Naaman and was a great prophet.
- B. Gehazi served Elisha but is an example of a poor servant.
- C. Contrast the two servants

II. Gehazi had Evil Thoughts

- A. Verse 20-21
- B. Gehazi thought wrongly
- C. Thought Elisha should take reward

III. Gehazi was Covetous

- A. Verse 20
- B. In the ministry for gain
- C. Not following the pattern of Elisha

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IV. Gehazi was a Liar

- A. Verse 22
- B. Made up a story to get gain
- C. Made the story sound spiritual
- D. Made the story so kind like the money was for someone else
- E. Made It look like Elisha requested the money
- F. He lied before Elisha also

V. Gehazi Underestimated the Power and Authority of Elisha

- A. Verse 25 – But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.
- B. 26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

VI. Gehazi did Not Discern the Time and the Important Things

- A. Verse 26
- B. Not a time to get stuff

VII. Gehazi Became Leprous for Life

- A. Verse 27
- B. The leprosy plagued Gehazi and his family
- C. Leprosy is not worth the price of silver
- D. Gehazi had money but grief with it

VIII. Gehazi is Notorious for Eternity

- A. Gehazi's testimony and reputation known for 3,000 years
- B. Forever known as he is known