

CHAPTER 26

Follow-Up Is Important!

I. Preliminary Definitions:

Introduction:

Several points make follow-up a natural outflow of evangelism. The evangelist's new relationship with the newly saved contact "in Christ" should give the evangelist concern for his spiritual welfare (cf. Acts 15:36; 2 Cor 11:28). This concern led Paul to be curious of those he led to Christ and prompted his second missionary journey. Repeatedly the NT authors discuss their concern for those they led to Christ and their joy or regret in hearing news of them. This concern led to continual prayer on their behalf.

A. Some Thoughts on Nomenclature:

Evangelist Mordecai Ham (though whom Billy Graham was saved) typically preached six week revivals: two weeks on sin, two weeks on salvation, and two weeks on separation. In those days Fundamentalists (as they were called) did not speak of follow up or discipleship, rather they spoke of separation from sin. This fact should not be ignored in a day when discipleship has changed to become spiritual disciplines as Evangelical culture moves away from the Great Commission as proclamational evangelism.

The following Latin terms show the complexities involved in seeking to define distinctions between evangelism and discipleship, the imitation of Christ and/or the apostles, or seeking to provide a sequel to the life of Christ or the apostles. These terms (not exhaustive) are taken from the 1999 comments of French Medievalists Jean-Louis Biget and Jacques Dalarun in *Evangile et Evangelisme (XIIe-XIIIe siècle)*:

- *Sequela Christi* versus *imitatio Christi*
 - Living life as a sequel to the life of Christ versus the imitation of Christ's lifestyle and/or particular events in Christ's life;
 - Normally this is used in relation to Christ's not having a home (vow of poverty) and not being married (vow of celibacy), along with his complete obedience to His Father's will (vow of obedience—to the human superior):
 - "And Jesus said to him, 'The foxes have holes, and the birds of the air *have* nests; but the Son of Man has nowhere to lay His head'" (Matt 8:20)
 - "And He went a little beyond *them*, and fell on His face and prayed, saying, 'My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt.'" (Matt 26:39)
- *Vita apostolica* or *imitatio apostolorum*;
 - These approaches are the "life of the apostles" or "imitation of the apostles"
 - Herein, the Christian is concerned not to follow the poverty of Christ or his celibacy, but the life of the believer as depicted in the Book of Acts and as taught in the Epistles:
 - "And He said to them, 'When I sent you out without purse and bag and sandals, you did not lack anything, did you?' And they said, 'No, nothing.' And He said to them, 'But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one'" (Luke 22:35-36);
 - "And on the next day we departed and came to Caesarea; and entering the house of Philip the evangelist, who was one of the seven, we stayed with him. Now this man had four virgin daughters who were prophetesses" (Acts 21:8-9);
 - "Give no offense either to Jews or to Greeks or to the church of God; just as I also please all men in all things, not seeking my own profit, but the *profit* of the many, that they may be saved. Be imitators of me, just as I also am of Christ" (1 Cor 10:32-11:1)

- Consider for example that George Whitefield wrote of his early life that he sought to “follow the example of my dear Saviour.”¹³⁸⁸ This could be used as an affirmation of *imitatio Christi*. But it is more likely that for Whitefield this meant *imitatio apostolorum*.
- *Vita evangelica, regula evangelica, and vir evangelicus*;
 - Here we have three terms using the word “gospel”: “Life of the gospel,” “Rule of the gospel,” and “Man of the gospel” (as was called Dominic, founder of the Dominicans);
 - Again, the meaning of these terms is couched in definition: what does it mean to life the gospel? Is the gospel something to be lived out (as in a works salvation) or is it something to be believed? etc.
- *Identificatio Christi*.¹³⁸⁹
 - Identification with Christ is especially troublesome when one considers the so-called *Stigmata*—persons in the history of the churches that are said to have a lifestyle so approved of God and so closely identified with Christ that they supernaturally receive the bleeding from the thorns on Christ’s brow (as when He was crucified), as well as bleeding from the nail scars on His hands and feet.¹³⁹⁰

Jean Gonnet and Amedeo Molnar summarize the complexity of the Medieval conception of the imitation of the Apostles (*conversatio apostolica*).¹³⁹¹ To these semantic debates may also be included a German term for the itinerant Medieval evangelists—*Wanderprediger*, as well as the itinerant preaching ministry of “hermits” [Fr. *Les ermites*].¹³⁹²

Concluding Points on Medieval Nomenclature:

- Distinctions between these many views are related directly to how each of them is defined. The fact that they are named as views shows the historical precedent of theological discourse as to their definitions and practice.
- These distinctions were directly related to views of conversion and the work of conversion (evangelism)
- If they are related to a theology of conversion, then it follows that the 12th-13th Century debate was also directly related to views of systematic theology
- And because a plethora of theological views exist today, this 12th and 13th Century debate on defining the Great Commission continues today

¹³⁸⁸“The circumstance of being born in an inn,’ he [Whitefield] wrote, ‘has been often of service to me in exciting my endeavours to ... follow the example of my dear Saviour, who was born in a manger belonging to an inn” (Thomas S. Kidd, *George Whitefield: America’s Spiritual Founding Father* [New Haven, CT: Yale, 2014], 5).

¹³⁸⁹Jean-Louis Biget, “Introduction,” and Jacques Dalarun, “Conclusion,” in *Évangile et évangélisme (XIIIe-XIIIe siècle)*, Cahiers de Fanjeaux 34 (Toulouse, France: Éditions Privat, 1999), 7-9, 326-333.

¹³⁹⁰This author met a woman who was supposed to have had this supernatural phenomenon in a bus in Quebec. Her handler showed me photos and they also had a video of the phenomenon which they were showing as they traveled through the Quebec countryside.

¹³⁹¹“As to the precise modes of the application of the imitation of the apostles will birth an ensuing dispute between the monks, the clergy, and the canons, upon which will also grate, at a certain moment, the critical discussions of the Cathars [pure ones or Albigenses] and the Waldenses. What is exactly meant by *conversatio apostolica*? Life in common with its observances, or the ministry of souls? Or both at the same time? The monks, already lay people, became very often clergy, especially in the beginning of the 12th Century, and from the beginning they considered themselves similar to the canons, Thus, as they practiced the apostolic life in a manner more perfect than did the canons themselves, they esteemed that they were the true successors of the apostles. Meanwhile, being that an old tradition prohibited from exercising any kind of ministry by both monks and canons, in particular that of preaching, these retorted that it was not the fact of preaching, of baptizing or of exercising other ministries, but in the fact that they have the virtues of the apostles which consists of imitation [of their lifestyle] to which they conform. As for the canons, they replied that they participated much more than the monks in the ministry of the apostles, in the fact that they were clergy well before them. The Waldenses, as well as the Cathars, specified after this that those who live and preach like the apostles are their true imitators, and in this only consists the legitimacy of their mandate, received directly from God and not through the intermediary of the Church” (Jean Gonnet and Amedeo Molnar, *Les Vaudois au Moyen Age* [Torino, Italy: Claudiana, 1974], 23-24; translation mine.

¹³⁹²*Ibid.*, 24.

- Arguing from views of the Great Commission without also considering the underlying views of conversion and the work of conversion is not only counterproductive, but dangerous, as it ignores the heart of the matter—the work of the cross and conversion
- Please also note my paper, “Dying for the Great Commission: A Thirteenth Century Struggle over Definition” found at www.evangelismunlimited.org,¹³⁹³ and the historical addenda at the end of this chapter

B. Some Distinctions from Medieval Nomenclature:

1. “Now he who plants and he who waters are one” [or at least they ought to be one!], 1 Cor 3:8
2. The same message applies to all, Col 1:28-29; cf. 1 Cor 2:2

Thirteen Views of Discipleship*

Impacting Others (the outer life)							Personalistic/Individualistic (the inner life)					
Win disciples		Multiply disciples			Mentor leaders			Follow Christ			Follow the Apostles	
Do the work of an evangelist, 2 Tim 4:5; win disciples, Acts 14:21 (see NIV)	Teach others to win disciples	Teach others to win disciples and live the Christian life	Teach others to live the Christian life and win disciples	Teach others to live the Christian life	Teach others to teach and lead others	Teach others to lead others	The consecrated life as a constant testing of one's faith, James 1:3	Identification with Christ	Imitate Christ	Live as a sequel to the life of Christ	Live as the apostles	Imitate the apostles
<i>Opus evangelistae</i>	<i>Opus evangelii</i>		<i>Regula evangelii</i>		cf. <i>Regula Benedicti</i>		<i>Probatio fidei vestrae</i>	<i>Identificatio Christi</i>	<i>Imitatio Christi</i>	<i>Sequela Christi</i>	<i>Vita apostolica</i>	<i>Imitatio apostolorum</i>

*The observant reader may consider that couched within each of these Latin terms stands a wealth of historical writing and potential research both describing and defending the force and necessity for each particular term.

Additional categories:

What is being “a man of the Gospel” (*vir evangelicus*)?

What about the life of the Medieval wandering preacher (*Wanderprediger*)?

Four Views of Witnessing

Proactive Evangelism	Reactive Evangelism	Passive Evangelism, e.g. 1 Pet 3:15	Lifestyle Evangelism or Silent Evangelism
Initiating witnessing conversations	Proactively bearing witness when in conversation	Bearing witness when asked	Living as a witness

¹³⁹³“Dying for the Great Commission—A Thirteenth Century Struggle over Definition”; available at: http://www.evangelismunlimited.com/dgc-text9_w_cover.pdf (online); accessed: 26 Feb 2015; Internet.

C. The Relationship of the Beginning of Faith and the Continuation of Faith:

1. The message is the same:
 - a. Christ, Col 1:24-29, esp vv 28-29
 - b. Christ crucified, 1 Cor 2:2
2. The response to the message is the same:
 - a. The first reception of the Holy Spirit—the hearing of faith, Gal 3:2

Translations of ἐξ ἀκοῆς πίστεως in Galatians 3:2c

Vulgate	French Geneva, Louis Segond, NEG	English Geneva	KJV, DRA ^z , ASV, NKJ	NAS, ESV, CSB	NAB ^z	NIV, NET	NJB ^z	CEV ^z	French Le Semeur [*]
ex auditu fidei	Par la predication de la foi [by the preaching of the faith]	By the hearing the faith preached	By the hearing of faith	By hearing with faith	from faith in what you heard	by believing what you heard	by believing in the message you heard	by hearing about Christ and having faith in him	because you welcomed with faith the Good News that you heard
Jerome provided a word-for-word translation of the Greek: ἐξ ἀκοῆς πίστεως	The noun <i>akoe</i> is rendered “preaching”	The noun <i>akoe</i> is rendered the participle, “hearing” with the addition of verb “preached”	The verb “preached” is eliminated	Removal of the definite article “the”	The words “hear” and “faith” are reversed	“Faith” is turned into the verb “believing”	Emphasis on the “message”, rather than on the reception of the verbal communication of the message (cf. Gal 1:8-9)	Cannot allow the particularity of a “hearing of faith” stand alone; must add concepts to cloud the potent term	“Hearing” and “faith” rearranged; add “welcomed” as main verb to “with faith” further downplaying that concept; addition of “the Good News” as the message

*My translation of “parce que vous avez accueilli avec foi la Bonne Nouvelle que vous avez entendue.”

- b. Method of He who works miracles in His church—the hearing of faith, Gal 3:5
3. Paul’s question: do we begin by the hearing of faith, and then continue on in the faith by some kind of spiritual disciplines?
 - a. “Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” Gal 3:3
 - b. In fact, going back to the flesh (meaning the practices of the OT Law), is a weak and feeble substitute to the hearing of faith, Gal 4:9, “But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?”
 - c. Several things seem to emanate from an emphasis on the spiritual disciplines:
 - 1) There seems to be a subtle pride in the spiritual disciplines (Gal 5:26), which causes a rejection of or looking down on those who do not follow the same path (Gal 4:29)
 - 2) The study of the Bible can become primarily for the sake of looking for more spiritual disciplines to follow, which can then become suffocating and legalistic, Gal 5:7-9
 - a) As Luther stated that Christ then becomes another Moses, another Law-giver¹³⁹⁴

¹³⁹⁴“Therefore, beware lest you make Christ into a Moses, and the gospel into a book of law or doctrine, as has been done before now, including some of Jerome’s prefaces. In fact, however, the gospel demands no works to make us holy to redeem us. Indeed, it condemns such works, and demands only faith in Christ, because He has overcome sin,

- 3) Personal spiritual disciplines can become selfish spiritual pursuits, wherein self becomes the focus, and others get in the way (therefore leading to cenobitic monasticism)
 - a) Rather, Paul admonishes the principle of love for one another, Gal 5:13-14
 - b) And Jesus gave us the Great Commission, in which He focused on the preaching of the gospel to others
 - c) Consider also that the context for the spiritual disciplines will generally be a hostile world, since Paul did not admonish retreat from the world, 1 Cor 5:9-10; so also Jesus, John 17:15.
- d. Remember that the Benedictine vows and other monastic vows have been lauded as reforming principles within the church (particularly in the later medieval times). Unfortunately, the opposite was true. The affirmation of monastic vows was rather counter-reforming:
 - a. It led the church farther away from by the Scriptures alone, by faith alone, and by grace alone; and further down a path of “working out one’s own salvation”;
 - b. It led the church into greater darkness and superstition.
- e. By the way, the law of liberty is tough to handle, this is why Paul clearly delineated the deeds of the flesh and the fruit of the Spirit, Gal 5:16-23

D. Several Definitional Distinctions (cf. Acts 14:21-23):

1. **Evangelism** is the proclamation of the Gospel resulting in the beginning of faith
2. **Follow-up** is defined as establishing the young believer in the basics of a spiritual walk and growth to maturity.
3. **Discipleship** (noun) or the corresponding **discipling** (verb) is defined as equipping the growing believer for service in ministry and daily life.
4. **Mentoring** is a secular term, that can overlap in meaning with **discipling**, which generally refers to spiritual mentoring
5. **Spiritual Disciplines** provides programmatic areas for growth in the Christian life, and are defined variously by various authors and practitioners
6. Two related conceptions:
 - a. **Multiplication** is established as the ultimate goal of discipling:
 - 1) Resulting in pouring one’s life into another so that they can pour their lives into a third party
 - 2) The end result of this one-on-one mentoring is presumed **exponential growth**, which is called “multiplication”
 - 3) See the Appendix to this chapter, “An Assessment of Multiplication”
 - b. **Addition** is sometimes negatively defined in contrast to multiplication, as those who are only interested in evangelizing lost souls;
 - 1) Such persons are sometimes caricatured as short-sighted and falsely single-minded
 - 2) Such persons are often considered overly literalistic as to the methods of evangelism in the Gospels and the Book of Acts
 - c. One example of **multiplication** in the business world is the pyramid marketing scheme, by which a business is grown through mentoring others who as it were become financial sponsors of those who brought them into the business

death and hell for us. Thus it is only by our own works, but by His work, His passion, and death, that He makes us righteous, and gives us life and salvation. This is in order that we might take to ourselves His death and victory as they were our own” (Martin Luther, “Preface [to the New Testament]” [1522]; from John Dillenberger, *Martin Luther: Selections...* [Garden City, NY: Doubleday, 1961], 14-19; from Bertram Lee Woolf, ed. and trans., *The Reformation Writings of Martin Luther*, vol 2, *The Spirit of the Protestant Reformation*, [London: Lutterworth Press, 1956], 278-79).

- d. The Navigators went through a slight crisis when the organization was 21 years old, as by that time the “2 times 2 to the 21st power factor” should have allowed them to reach 2.1 million people for Christ; other unforeseen issues were at stake, such as:
 - 1) The fact that most who were saved and disciplined through the Navigators would not join them once they graduated from college; in fact most would join local churches
 - 2) The inevitable seed sown in shallow or weed infested soil
 - 3) The disquieting issue of missional drift (Eph 4:14), promised by Paul (Acts 20:29-30)
- e. See also in this regard the Appendix following this chapter, “Who Takes the Initiative in Follow-Up?”

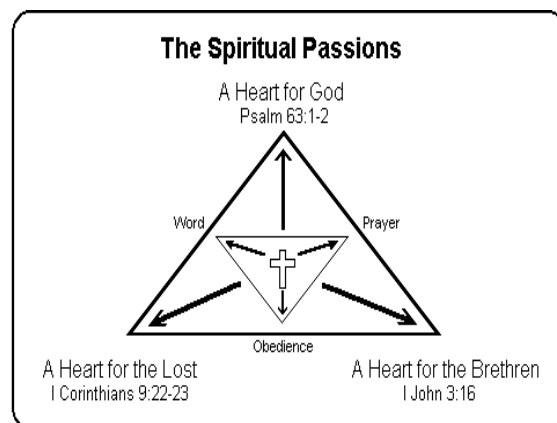
7. Corresponding definitions:

- a. **Pre-evangelism** is founded upon a relational view of evangelism, pre-evangelism is considered anything that a person does to build a relationship with another person in order to share the Gospel with them after a certain [definite or indefinite] point in time
 - 1) The danger is that it can be deemed his relationship, service, lifestyle, or apologetic arguments that will decide whether or not the person with whom he has decided to build a relationship will be elect unto salvation!
- b. **Pre-discipleship** is also founded upon a relational view of evangelism, adding the pressure to the would-be evangelist/disciple, that how he builds the relationship will eventuate the ultimate salvation and spiritual nurture of the person whom he has chosen to be his future disciple.

E. A Working Definition:

Biblical follow-up is the nurture of a new or young Christian into the basics of a walk with the Lord, through teaching, modeling, guiding and encouraging the young Christian at several levels: Scripture meditation, prayer and obedience. These effect his life through developing his three major relationships: a passion for God, a passion for souls, and a passion for the brethren:

1. Biblical follow-up is:
 - a. The nurture of a new or young Christian, 1 Thess 5:14
 - b. Into the basics of a walk with the Lord, John 15:4; Col 2:6-7
2. Through the young Christian:
 - a. Teaching, Matt 28:20
 - b. Modeling, Mark 1:17; 3:14
 - c. Guiding, Mark 10:42-45; John 15:15; 1 Pet 5:1-2
 - d. Encouraging, 1 Thess 5:11; Heb 10:24
3. At several levels:
 - a. Scripture meditation, Jos 1:8; Psa 1:1-3; 119:1-2
 - b. Prayer, Luke 11:1
 - c. Obedience, 1 John 2:3-4
4. Developing his three major relationships:
 - a. A passion for God, Psa 63:1
 - b. A passion for souls, Mark 1:17
 - c. A passion for the brethren, Heb 10:24-25



F. A Brief History of Some Translations (for historical context):

The following chart provides a historical overview of the translation of the word μαθητεύω in major English translations. It goes without saying that the worldwide influence of the British and Foreign Bible Society (est. 1803) and its many affiliates, as well as the influence of English missionaries in the Great Century of Missions (1792-1910) and in Bible translation, that English Bible translations have had a major influence on most translations around the world.

Perhaps several observations are in order. It would seem that Young’s Literal Translation of 1862 broke new ground with his use of the word “disciple” rather than “teach” or “instruct.” Showing the possible power of the translation of one word, it is interesting to note that this version comes ten years prior to A. B. Bruce’s *The Training of the Twelve*, 1st edition (1872), which highlighted the discipleship ministry of Jesus. After Darby’s 1884 use of “make disciples” most translations followed suit. Following this era, all English translations included the word “disciple” in Matt 28 and Acts 14. The RSV, NKJV, and NIV preferred using the word “trained” or “instructed” in Matt 13.

The NIV also broke new ground in its translation of μαθητεύω in Acts 14 by using the verbal prefix “won” rather than “made.” This approach preceded my own preference of “win disciples” for the Great Commission of Matt 28!

A Historical Overview of the Translations of the Four NT Uses of μαθητεύω*

The pivotal time period in the development of the “make disciples” translation was between the Webster translation of 1833 (shown with the Syriac) and Young’s Literal (1862). It appears that the main influence to English translation was the Syriac Peshitta translation history represented by Etheridge (1849) and Murdock (1851) below.

Texts	Greek Nestle-Aland 27 th Ed	Latin Vulgate	Wycliffe 2 nd ed (1388)	Geneva (1560)	KJV (1611/1769)	Young’s Literal (1862/1898)	English Revised Version (1881/1885)	Darby’s English (1884/1890)	ASV (1901)	RSV (1952)	NAS (1977)	NKJ (1982)	NIV (1984)	Johnston’s Evangelistic ¹³⁹⁵
Matt 13:52	μαθητευ- θεις	doctus	wise man in law	which is taught	which is instruct- ed	having been discipled	who hath been made a disciple	discipled	who hath been made a disciple	who has been trained	who has become a disciple	instructed	who has been instructed	who has been prosely- tized*
Matt 27:57**	εμαθητεύ- θη τῷ Ἰησοῦ	discipulus erat lesu	was a disciple of Jhesu	who had also him self bene lesu disciple	was Jesus’ disciple	was discipled to Jesus	who also himself was Jesus’ disciple	was a disciple to Jesus	was Jesus’ disciple	was a disciple of Jesus	Had also become a disciple of Jesus	had also become a disciple of Jesus	had himself become a disciple of Jesus	Was prosely- tized by Jesus
Matt 28:19	Πορευ- θέντες μαθητεύ- σατε πάντα τὰ ἔθνη	euntes ergo docete omnes gentes	Therfor go ye, and teche alle folkis	Go there- fore, and teache all nacionis	Go ye there- fore, and teach all nacionis	having gone, then, disciple all the nacionis	Go ye therefore, and make disciples of all the nacionis	Go therefore, and make disciples of all the nacionis	Go ye therefore, and make disciples of all the nacionis	Go therefore, and make disciples of all the nacionis	Go therefore, and make disciples of all the nacionis	Go therefore, and make disciples of all the nacionis	Therefore go and make disciples of all nacionis	Go prosely- tize in all the nacionis
Acts 14:[20]21	μαθητεύ- σαντες ικανούς	docuis- sent multos	tauyte manye	had taught manie	had taught many	having disciple many	had made many disciples	having made many disciples	had made many disciples	had made many disciples	had made many disciples	made many disciples	won a large number of disciples	prosely- tized many

¹³⁹⁵I must give credit to Samuel Zwemer for preceding me in coining the term “win disciples” (Samuel Zwemer, *Evangelism Today: Message not Method*, 4th ed. [New York: Revell, 1944], 17). Based on that translation, and constantly looking for “word-for-word” translations, it came to me that “proselytize” is congruent to “win [as a] disciple.” Hence the updated use of “proselytize” in the chart.”

*Other translations may be “who has been [thoroughly] trained” or “who has been discipled in.” All of these follow the meaning discussed in Friberg: “17286 μαθητής, οὐ, ὁ (1) as one who directs his mind to something *learner, disciple, pupil* (LU 6.40); (2) in a more technical sense *disciple, apprentice*; specifically in the NT as one who attached himself to a spiritual leader, such as Jesus (MT 12.1), John the Baptist (JN 3.25); (3) in a broader sense *disciple, follower*, one who adhered intellectually and spiritually to religious leaders, such as Jesus (AC 11.26), the Pharisees (MT 22.16), John the Baptist (AC 19.1), Moses (JN 9.28b).”

**Perhaps the Joseph of Arimathea verse (Matt 27:57) best provides the context to understand the Great Commission in Matthew 28. He “had become a disciple” (Geneva, NAS, NKJV, NIV). The aorist tense seems to refer to the beginning of faith, rather than to the continuation of faith. Likewise, Matt 28:19 is in the aorist, speaking of the beginning of faith, rather than its continuation.

Two Pivotal Syriac Translations of μαθητεύω

Webster’s English translation is included with two key translations of the Syriac to provide a historic marker to the beginning point of English Protestant translations moving to using “make disciples” in Matthew 28:19.

Passage	Webster’s (1833)	Etheridge (1849)	Murdock (1851)
Matt 13:52	Therefore every scribe (who is) instructed to the kingdom of heaven	On this account every scribe who is learned in the kingdom of heaven	Therefore every Scribe who is instructed for the kingdom of heaven
Matt 27:57	who also himself was a disciple of Jesus	who himself also was a disciple of Jeshu	who was also a disciple of Jesus
Matt 28:19	Go ye therefore and teach all nations	Go therefore, disciple all nations	Go ye, therefore, and instruct all nations
Acts 14:21	And when they had preached the gospel to that city, and had taught many	And when they had preached to the sons of the city, they discipled many	And while they were preaching to the inhabitants of that city, they made many disciples

Some Recent English Translations of μαθητεύω in Matt 27:57 and 28:19

Passage	Contemporary English Version [®] (1991)	Good News Translation [®] (1993)	The Message (1993)	God’s Word to the Nations (1995)	Holman Christian Standard (2003)	New Living Translation (2004)
Matt 27:57	That evening a rich disciple named Joseph from the town of Arimathea	His name was Joseph, and he also was a disciple of Jesus	A disciple of Jesus, arrived. His name was Joseph	Joseph arrived. He ... had become a disciple of Jesus	Joseph came, who himself had also become a disciple of Jesus	Joseph, ... who had become a follower of Jesus
Matt 28:19	Go to the people of all nations and make them my disciples	Go, then, to all peoples everywhere and make them my disciples	Go out and train everyone you meet, far and near, in this way of life	So wherever you go, make disciples of all nations	Go, therefore, and make disciples of all nations	Therefore, go and make disciples of all the nations

French translations of μαθητεύω in Matt 28:19

	Geneva (1560)	Martin (1707)	Ostervald (1744)	Darby NT (1859)	Segond (1910)
French	Allez donc, et endoctrinez toutes nations	Allez donc, et enseignez toutes les nations	Allez donc et instruisez toutes les nations	Allez donc, et faites disciples toutes les nations	Allez, faites de toutes les nations des disciples
English Equivalent	Go therefore, and indoctrinate all nations	Go therefore, and teach all the nations	Go therefore and instruct all the nations	Go therefore, and make all nations disciples	Go, make disciples from all nations

Interaction with this chart:

The Matthean Great Commission during the time of Calvin [in French] was literally “to indoctrinate” all nations.¹³⁹⁶ This fact brings to light his efforts in writing his *Institutes of the Christian Religion* to instruct Francis I, the King of France, about the true teachings of the “Reformed Faith.”

One must confess that without a definite article, the French Darby translation has the feel of a “disciple the nations” emphasis (similar to that being discussed in Church Growth circles today), almost in a triumphalist sense, as if it were possible that everyone in a culture be converted, which would contradict Matt 7:13-14 (among other things).

While the translation “make disciples” in English has a linear feel, the French it is more punctiliar. For example “Do what I told you!” in French would be “Fais ce que je t’ai dit!” using the same verb for “make.” In English we speak of “making one’s bed,” something that takes time. In the French Great Commission the verb “faites” (or make) is different than “fabriquer” (or make—e.g. “Made in France” is “Fabriquer en France”), or “developper” (to develop). It is more like “do”. However, we cannot rightly say in English, “do disciples”, that is why “win disciples” may be a more clear translation of “faites des disciples,” if in fact this is what the text implies.

With the translation “make disciples” we are drawn into a discussion of who makes the disciple, how is a disciple made, and when is a disciple made? Obviously, for those who believe in infant baptism + baptismal regeneration, the disciple is made by pouring water on the head of an infant. For evangelicals, however, does this verse imply that it is the Christian’s responsibility to share the Gospel (leaving the results to God), or does it teach that it is the Christian’s responsibility to actually make [shape] the disciple?¹³⁹⁷ What is Christ responsible for, and for what is the Christian responsible? It would seem that with an emphasis on evangelism, Christ is responsible for making making a new creation (2 Cor 5:17). Whereas with an emphasis on discipleship, it would seem that the Christian is responsible for making the new creation. It is amazing at the complexity of issues loaded into one verb.

There, however, is biblical precedent in the Greek for “make disciples” (John 4:1), Ἰησοῦς πλείονας μαθητὰς ποιεῖ, Jesus made [ποιέω] more [πολύς] disciples [ὁ μαθητής].

The following chart shows the major English translations of Luke 6:40, another favorite verse of the discipleship movement. Perhaps some reasons for preferring this verse are:

- Its emphasis upon the “scribe” and his “master,” or “pupil” and his “teacher,” which can be used to emphasize human mentoring, rather than mentoring in Christ and His words (cf. Matt 23:8-10); by the way, there is a long history of writings on pedagogy, with a never ending variety of philosophies and methodologies into which the Christian can be drawn (and a strong draw is there), perhaps trying to find links between the Bible and human philosophy, rather than uniquely focusing on the revealed things in the Scriptures¹³⁹⁸

¹³⁹⁶“Endoctriner”: Of interest is that whereas the French Geneva (1616 and 1669) used “indoctrinate” in its translation of μαθητεύω in Acts 14:21, it used the phrase ‘is [well] trained’ in Matt 13:52 and “was a disciple” for the same word in Matt 27:57; also the French Geneva also used the root cognate “indoctrinate” as the translation for διδασκαλία in Rom 15:4 and in 1 Tim 4:13, 16; 5:17; 2 Tim 3:16; and for διδακτικός in 2 Tim 2:24.

¹³⁹⁷“Make disciples’ is the mandate of the Master (Matthew 28:19-20). We may ignore it, but we cannot evade it.

“Our risen Christ left this legacy—the magna charta of the church. He provided both the model and the method. His life—and death—recast the lives of men. He demonstrated that you have not done anything until you have changed the lives of men.

“‘Follow Me,’ He urged His men. And then that staggering assurance: ‘Lo, I am with you *always*...’ Somehow we have forgotten that this promise is linked to a process. We cannot embrace the *promise* and ignore the *process*” (Howard Hendricks, “Foreword,” in Walter A. Hendrichsen, *Disciples Are Made—Not Born: Making Disciples Out of Christians* [Wheaton, IL: Victor, 1974; 23rd printing, 1985], 5).

¹³⁹⁸This author is reminded of the course he took in seminary titled, “The Psychological and Sociological Foundations of Christian Education.” Primary works on this topic often begin with Sigmund Freud and work their way through modern psychology, moving to Piaget and educational theory, then focusing on moral development theories.

- Its emphasis on “perfection,” which plays into the hand of the monastic movement, with its heavy dependence upon Greek philosophy
- Its connotation of a long period of apprenticeship, again moving away from instantaneous justification by faith, 2 Cor 5:21 (sometimes also called washing, 1 Cor 6:11 [ἀπελούσασθε]; Tit 3:5 [λουτροῦ]; one may also see the applicability of the completed cleansing in John 15:3 [ἤδη ὑμεῖς καθαροί] and John 13:10-11 [καὶ ὑμεῖς καθαροί ἐστε])

A Historical Overview of the Translation of καθηρισμένος δὲ πᾶς in Luke 6:40

“A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher”

Latin Vulgate (435)	Geneva (1560)	KJV (1611/ 1769)	Young’s Literal (1862/ 1898)	Darby’s English (1884/ 1890)	ASV (1901)	RSV (1952)	NAS (1977)	NKJ (1982)	NIV (1984)
perfectus autem omnis	but whosoever will be a perfite disciple	but every one that is perfect	but every one perfected	but every one that is perfected	but every one when he is perfected	But every one when he is fully taught	but everyone, after he has been fully trained	but everyone who is perfectly trained	But everyone who is fully trained

One can understand how translations shape theology and practice, particularly in the case of key verses. If one considers overemphasizes a prolonged period of discipleship, perhaps meditation on Luke 17:10 will provide a sober reminder of our complete dependency on God’s grace, “So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done *only* that which we ought to have done.’” The brief explanation of Francois Lambert d’Avignon as to why he left the Franciscan order to join Luther in 1523 may be in order here (See Historical Addendum below).

G. Finding the Balance between Evangelism and Discipleship:

1. Various approaches:
 - a. No Follow-up: e.g. Ray Comfort, “I don’t see follow-up anywhere in the New Testament.”¹³⁹⁹
 - b. Discipleship Prior to Evangelism: e.g. Robert Coleman, “Remarkable as it may seem, Jesus started to gather these men before He ever organized an evangelistic campaign or even preached a sermon in public.”¹⁴⁰⁰
 - c. Discipleship as evangelism: e.g. Myron Augsburger.¹⁴⁰¹
2. The debate over the primacy of discipleship over evangelism or evangelism over discipleship is not a small issue. Notice how it impacts one’s view of the mission of the church, and/or the Great Commission:
 - a. While the watchword, “The evangelization of the world in this generation,” was gaining currency, leading to the greatest zeal for world evangelization in the history of the church,

¹³⁹⁹Ray Comfort, “Hell’s Best Kept Secret,” audio tape.

¹⁴⁰⁰Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Revell, 1964), 21. Coleman’s context is as follows, “His concern was not with programs to reach the multitudes, but with men who the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before he ever organized an evangelistic campaign or even preached a sermon in public” (Robert E. Coleman, *The Master Plan of Evangelism* [Old Tappan, NJ: Revell, 1983], 27). However, the preaching of Jesus in Matt 4:17, Mark 1:14-15, and Luke 4:44 preceded His calling of his disciples in Matthew 4:18-22, Mark 1:16-20, and Luke 5:10-11. His lack of considering these passages may render Coleman’s *a priori* statement based on chronology in the discipleship training of Jesus void. A look at A. B. Bruce’s *The Training of the Twelve*, 4th ed. (1894; Grand Rapids: Kregel, 1971), ix, shows that Bruce, upon whom Coleman relied, did not deal with any of the early preaching passages in his analysis. Coleman’s *a priori* then led him to state of mass evangelism, “Victory is never won by the multitudes” (Coleman, *The Master Plan*, 36). He also then shared his views about local church evangelism programs, “we have launched one crash program after another to reach the multitudes.... But we have failed...” (ibid., 38).

¹⁴⁰¹Myron Augsburger, *Evangelism as Discipling* (Scottsdale, PA: Herald, 1983).

according to David Barrett,¹⁴⁰² The strongest antagonism to the Watchword, which ended up with John R. Mott changing from “mere evangelization” to a “larger evangelism,” came from the German “father” of the “science of missions,” Gustav Warneck:

“From the beginning, the Watchword had been espoused and welcomed in North America, Britain, and Scandinavia, but had received a cool reception from the rest of Europe, Germany in particular. A fair number of German books had, it is true, been published in the 1890s, including O. Märker’s *Die Evangelisation* (Stuttgart, 1896) and J. Schneider’s *Evangelisation und Gemeinschaftspflegen* (Gutersloh, 1897). But the leading German theologian and founder of the science of missions, Gustav Warneck, was a severe critic and the major detractor from 1895-1910. In his classic work *Evangelische Missionslehre* (1902) he devoted most of Chapter 32 to combating what he considered to be the naivete and fallacy of the movement for world evangelization. He was first, but certainly not the last, to criticize proponents of world evangelization on the specious grounds that they were advocating ‘blosse Kundmachung’ (mere proclamation) rather than the building up of Christians and churches.”¹⁴⁰³

- b. Gustav Warneck took the air out of the Student Volunteer Movement watchword, “The Evangelization of the World in This Generation,” by advocating for discipleship (Christian maturity) existing as equal to or superior to evangelization.¹⁴⁰⁴ Three weaknesses shape Warneck’s approach:
- 1) A state-church presupposition—which in itself is generalistic as regards the result of God’s regenerative purposes; at issue is the particularistic “them” found twice in Matt 28:19-20;
 - 2) Assuming that because discipleship (“teaching them to observe,” Matt 28:20) provides the human climax of Matthew’s Great Commission, its role is superior to “winning disciples” in v 19; whereas sequentially, “winning disciples” comes first, being therefore chronologically primary;
 - 3) Assuming that a superior number of persons are in need of discipleship, whereas in Matt 28 20 particularized “teaching them to observe” with the pronoun “them”; meanwhile, Warneck appeared to posit an inferior number of persons in need of a regenerative hearing of the gospel, whereas Jesus used the universal “all the nations” in Matt 28:19.

¹⁴⁰²“Mott’s conclusions reiterated throughout the book [*The Evangelization of the World in This Generation* (New York, 1900)] and subsequently, can be given in the words of his address of 28 April 1900 to the Ecumenical Missionary Conference, New York:

““There is a large and increasing number of Christians who believe that it is the duty of the Church to evangelize the world in this generation, but also that it is actually possible to accomplish the task.”

“1900-1914: The Highwater Mark of the Watchword

“This theme and its brilliant articulation by Mott set the scene for an unprecedented surge of enthusiasm for foreign missions from the USA and Europe. Together with it came a zeal for total evangelization of the world unmatched in Christian history” (David B. Barrett, *Evangelize! A Historical Survey of the Concept* [Birmingham, AL: New Hope, 1987], 28).

¹⁴⁰³*Ibid.*, 29.

¹⁴⁰⁴“In view of the ambiguous definitions which have been and are still given of the watchword “evangelisation,” [referring to John R. Mott’s] it is difficult to say exactly what is to be understood by it. [John R.] Mott in his book, *The Evangelization of the World in this Generation* (London, 1900), written with a burning enthusiasm, explains that it means “that a sufficient opportunity shall be offered to all men to become acquainted with Jesus Christ as their Redeemer, and to become His disciples,” but not “Christianisation in the sense of interpenetration of the world with Christian ideas,” although educational, literary, and medical work are not excluded, and the proclamation of the Gospel is not to be of a superficial character. Dr. [A. T.] Pierson understands the word as only “preaching and testimony. These two words embrace all that is meant by evangelisation.” What the definitions lack in clearness is supplied by the principles laid down as to methods of practical action. ...

“This last task is the task of missions [the solid founding of the Christian church]; the limitation of this task to mere evangelisation confounds means and goal. Mere preaching does not suffice; it is to be the means of laying the foundation of the Church. ...mere announcement of the Gospel is not sufficient for this” (Gustav Warneck, *Outline of the History of Protestant Missions*, 3rd English edition, translation of the 8th German edition of 1904 [New York: Revell, 1906], 406-07).

- c. The Watchword changed from “The Evangelization of the World,” to the more socially-oriented “Christianization of the World in This Generation”:
 - 1) The combined impact three German scholars upon young student minds (and their teachers) cannot be underestimated—not to mention what was happening in higher criticism of the Old Testament and New Testament, as well as the Hegelianization of historical studies:
 - a) Albrecht Ritschl’s (1822-1889) attack on the substitutionary atonement;¹⁴⁰⁵
 - b) Adolf Harnack’s (1851-1930) emphasis on the social Gospel;¹⁴⁰⁶ and
 - c) Ernst Troeltsch’s (1865-1923) social theology of the Church.¹⁴⁰⁷
 - d. The issue of biblical emphasis is not a minor issue!
- 3. Thus the debate between the “evangelism” or “soul-winning” camp and the “discipleship” or soul-building” camp has a long-standing history:
 - a. Note the words of Scarborough acknowledging this debate:

“It is not wise to say that *soul winning* is the main thing or that *soul building* is the main thing. They are Siamese twins of God’s gospel, going hand in hand, and they ought to keep up with each other.... And this leads me to say that the main thing in the Kingdom of God is the evangelistic spirit, the martial note and conquest tread.”¹⁴⁰⁸
 - b. Where can we find the balance? An analysis at Ezek 3:17-21:

Ezekiel 3 on the Interrelationship of Evangelism and Discipleship

Concept	To the Wicked [evangelism]	To the Righteous [Discipleship]	Analysis
Command	Ezek 3:17, “whenever you hear a word from My mouth, warn them from Me”	Ezek 3:17, “whenever you hear a word from My mouth, warn them from Me”	SAME Command
Verb used	“Warn” (Ezek 3:17) “Warn... speak out to warn” (Ezek 3:18) “If you have warned” (Ezek 3:19)	“Warn” (Ezek 3:17) “You have not warned him” (Ezek 3:20) “If you have warned” (Ezek 3:21)	SAME verbal forms
Response to the warning by recipient	“He does not turn from his wickedness or from his wicked way (Ezek 3:19)	“He does not sin (Ezek 3:21) “Because he took warning (Ezek 3:21)	Opposite responses to the warning by recipient
Accountability for disobedience	Ezek 3:18, “but his blood I will require at your hand”	Ezek 3:20, “but his blood I will require at your hand”	SAME accountability for disobedience
Result of obedience	Ezek 3:19, “but you have delivered yourself”	Ezek 3:21, “and you have delivered yourself”	SAME result of obedience

- c. Some thoughts from Ezek 3:17-21:
 - 1) There is a distinction between ministry to the wicked and that to the righteous
 - a) Quite similarly as there is a distinction between evangelizing the unsaved and encouraging the Christian

¹⁴⁰⁵Albrecht Ritschl, *Die Christliche Lehre von der Rechtfertigung und Versöhnung* (Bonn: Marcus, 1882); its English edition *The Christian Doctrine of Justification and Reconciliation* (Edinburgh: T & T Clark, 1900).

¹⁴⁰⁶Adolf von Harnack and Wilhelm Herrmann, *Essays on the Social Gospel* (London: Williams & Northgate, 1907).

¹⁴⁰⁷Ernst Troeltsch, *Die Soziallehren der christlichen Kirchen und Gruppen* (1912); in English, *The Social Teachings of the Church* (Macmillan, 1931).

¹⁴⁰⁸L. R. Scarborough, *Recruits for World Conquest* (New York: Revell, 1914), 58.

- 2) While there is a distinction between the two, both are guided by the same command, have opposite responses to the same warning, and yet retain the same level of accountability:
 - a) Therefore, it is not a question of “either-or” but of “both-and”
 - b) Ignorance of one (such as evangelism), quite often leads to misemphasis in the other (discipleship)
- 3) Which, then is the priority of the believer? Matt 28:19-20 shows that:
 - a) When a person is lost, they need to be won as a disciple
 - b) When a person is saved, and in the family of God through believer’s baptism, they need to be taught to obey all the Christ commanded
- 4) Further statements of Jesus also clarify:
 - a) His main mission was to seek and to save that which was lost (Matt 18:11; Luke 19:10)
 - b) In view of the large percentage of lost people in the world (Matt 7:13-14), the reality is that evangelism is desperately needed to reach lost souls

I. A Final Introductory Theological Consideration:

1. How much emphasis can be placed on the Christian using culturally-based techniques of following up new believers, without displacing God’s effective operation in salvation and spiritual growth, by faith alone?

Eph 1:19-20 (NKJ), “and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power [κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ] which He worked in Christ [ἦν ἐνήργησεν ἐν τῷ χριστῷ] when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*”

Eph 3:6-7 (NKJ), “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel, of which I became a minister according to the gift of the grace of God given to me by the effective working of His power [κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ].”

Phil 3:21 (NKJ), “who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.”

Col 1:29 (NKJ), “To this *end* I also labor, striving according to His working which works in me mightily”

Col 2:11-12, “In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God [διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ], who raised Him from the dead”
2. This begs the question: are there follow-up “techniques” that are not culturally-based human techniques?
 - a. Yes, I believe that there are.
3. What are these techniques?
 - a. Let’s first look at biblical terminology, particularly verbs describing the methodology of follow-up used primarily in (but not limited to) the Book of Acts...
 - b. [by the way, is this not using the “Regulative Principle” for defining biblical follow-up?]

II. New Testament Verbs for Follow-Up/Discipleship/Fellowship:

Select Verbs and Verbal Nouns in Follow-Up, Discipleship, or Local Church Contexts by Category The Categories and Numbering System Correspond to the Following Set of Notes

Verbs for Follow-Up	Verbs for Follow-Up (cont.)/ Life in the Church	Doctrinal Care	Physical Presence or Action/ Attitudes
Exhort/Encourage: (1) παρακαλέω [18]; (n1) ἡ παράκλησις [1]; (2) συμπαρακαλέομαι [1]; (3) παραμυθέομαι [2]; (4) κατανοέω + ὁ παροξυσμός [1]. Establish/Build Up/Holding Fast: (5) στηρίζω [3]; (6) ἐπιστηρίζω [4]; (n2) τὸ στερέωμα [1]; (7) οἰκοδομέω [7]; (n3) ἡ οἰκοδομή [1]; (8) ἀντέχω [1]; (9) βεβαιῶ [5]. Bear Witness: (10) μαρτύρομαι [3]; (11) διαμαρτύρομαι [3]; (12) ἐπιμαρτυρέω [1]. Teach/Instruct: (13) διδάσκω [9]; (n4) ἡ διδασκαλία [4] (& ἡ διδαχή); (14) νοουθετέω [8]; (15) διαλέγομαι [2]; (16) κατηχέω [5]. Teach with Passion: (17) παραγγέλλω [1]; (18) ἐπαγινύζομαι + ἡ πίστις [1]; (19) δέομαι [1]; (20) προβιβάζω [0]. Preach/Proclaim: (21) κηρύσσω [1]; (22) καταγγέλλω [1]; (23) παρατείνω + ὁ λόγος [1]; (24) ἐπιτιμάω [2]; (25) ἐλέγχω [5]; (26) ὑποδείκνυμι [1]; (27) ὁμιλέω [1]. Entrust/Impart: (28) παρατίθημι [1]; (29) μεταδίδωμι + χάρισμα [1]. Speak/Say: (30) λέγω [2]; (31) προλέγω [4]; (n5) ἐν + ὁ λόγος [1]; (32) λαλέω [2]. Giving a Foundation: (33) θεμελιῶ [2].	Verbs for Follow-Up (cont.) Of Ministry/Service: (n6) ἡ κοινωνία [6]; (34) διακονέω [20]; (n7) ἡ διακονία [25]; (n8) ὁ οἰκονόμος [4]. Of Writings: (35) γράφω [34+]; (35+) γράφω + τοιμηρός [1]. Life in the Church Joined and Growing: (36) συναρμολογέω [2]; (37) συμβιβάζω [3]; (38) συνοικοδομέω [1]; (39) καταρτίζω [7]; (n9) ὁ καταρτισμός [1]; (40) καταντάω [1]; (41) αὐξάνω [6]; (n10) αὐξήσις [2]. Role of Spiritual Leaders: (42) ποιμαίνω [3]; (n11) ὁ ποιμὴν [1+]; (n12) ὁ ἀρχιεπίσκοπος [1]; (43) ἐπισκοπέω [2]; (n13) ἡ ἐπισκοπή [1]; (n14) ὁ ἐπίσκοπος [5]; (n15) ὁ ἡγούμενος [5]; (44) ἀγρυπνέω-1 [1]; (45) ἐπιχορηγέω [1]; (46) ἐπισκέπτομαι [1]. Regarding Erring Members: (47) πορεύομαι [2]; (48) ὑπάγω [1]; (49) ζητέω [1]. Reports and Testimonies: (50) ἀναγγέλλω [5]; (51) ἀπαγγέλλω [1]; (52) ἐκδηγέομαι [1]; (53) ἐξηγέομαι [2]; (54) ἐξομολογέω [4]. Receiving Instruction: (n16) ἡ ἀνάγνωσις [1]; (n17) ἡ διδαχή + ὁ ἀπόστολος [1]; (55) μανθάνω [6].	Examine/Test: (56) ἀνακρίνω [1]; (57) πειράζω [4]; (58) δοκιμάζω [10]; (59) ἐπαγινύζομαι [1]. Be Watchful: (60) προσέχω [14]; (61) ὁράω [6]; (62) βλέπω [23]; (63) γρηγορεύω/γρηγορέω [16]; (64) σκοπέω [5]; (65) φυλάσσω [9]; (66) ἀγρυπνέω-2 [3]; (a1) φρόνιμος [11]; (67) νήφω [6]. Hold Fast/Stand Firm: (68) τηρέω [34]; (69) στήκω [7]; (70) ἀνδρίζομαι [1]; (71) κραταιῶς [4]; (a2) ἐδραῖος [2]; (a3) ἀμετακίνητος [1]; (72) θεμελιῶ [5]; (73) ριζῶ [2]; (74) ἐποικοδομέω [4]. On Watchfulness (Negations): (75) μὴ + πλανᾶω [5]; (76) μηδεῖς + σύ + ἀπατάω [1]; (77) μὴ + μετακινέω [1]. Theological Debate/Decision Making: (n18) ἡ στάσις [1]; (n19) ἡ ζήτησις [1]; (n20) ἡ συζήτησις [1]; (78) τάσσω [1]; (79) ὁράω + ὁ λόγος [1]. Not Scandalizing: (80) σκανδαλίζω [3]; (n21) τὸ σκάνδαλον + οὐαί [3]; (a4) ἀπρόσκοπος + γίνομαι [1]; (n22) μὴ + τίθημι + πρόσκομμα [1]; (81) ἀνασκευάζοντες [1].	Physical Presence or Action Gather Together: (82) συνάγω [3]; (n23) ἡ συναγωγή [1]; (n24) ἡ ἐπισυναγωγή, [1]; (83) συνέρχομαι [3]; (84) συντυγχάνω [1]. Greeting/Sending Off: (85) ἀσπάζομαι [3]; (86) ἀπασπάζομαι [1]; (87) ἐπιτίπτω + τράχηλος [1]; (88) καταφιλέω [1]. Remain/Warn: (89) μένω [3]; (90) διαμένω [X]; (91) ἐπιμένω [1]. Depart/Separate: (92) ἀφίστημι [1]; (93) ἀφορίζω [2]; (94) ἐξέρχομαι [3]; (95) στέλλω/στέλλομαι [1]; (96) ἀποτρέπω [1]; (97) ἐκκλίνω [2]. Attitudes Love: (98) ἀγαπάω [12]; (n25) ἡ ἀγάπη [1]; (n26) ἡ φιλαδελφία [2]; (a5) ἀκέραιος [X]. Be Patient: (99) μακροθυμέω [1]. Mutual Subjection: (100) ὑποτάσσω [2]; (101) ἡγήομαι [1]. Oneness of Mind: (102) φρονέω [1]; (103) ἀνέχω/ἀνέξομαι [2]. Oneness of Care: (a6) φιλόστοργος [1]; (104) προηγέομαι [1]; (105) προσλαμβάνω [1]. Attitudes to Avoid: (106) κρίνω [1]; (a7) μὴ + γίνομαι + κενόδοξος [1]; (107) προκαλέω / προκαλέομαι [1]; (108) φθονέω [1].

Explanation: The first number in the chart represents the assigned number in the following notes; the second number corresponds to the number of NT uses of the word for discipleship in these notes (a zero indicates an OT LXX use).

Comparative: This chart may provide a comparison to verbs in evangelism contexts with verbs in follow-up and discipleship contexts.

Disclaimer 1: This chart is not exhaustive and categories are general in nature; because certain cognate verbs and nouns are kept together, there may be some overlap in categories. An attempt has been made to avoid repetition of the same verb

Disclaimer 2: The amount of possible verbs and nouns in this study are so great, that this chart merely scratches the surface!

Introduction to these verbs: Interestingly, two main verbal groups for follow-up in the Book of Acts seem to follow the precedent of Deut 3:28:

Deut 3:28, “But charge Joshua and **encourage** him and **strengthen** him; for he shall go across at the head of this people, and he shall give them as an inheritance the land which you will see”

Acts 14:22, “**strengthening** the souls of the disciples, **encouraging** them to continue in the faith, and *saying*, “Through many tribulations we must enter the kingdom of God”

Comparing “Encourage” and “Strengthen” in Deut 3:28 and Acts 14:22

Deut 3:28				Acts 14:22	
Hebrew	Greek LXX (Rahlfs)	Vulgate (Migne)	NAS	Greek Byzantine Textform	NAS
Chazaq	κατισχύω	corroborata	encourage	ἐπιστηρίζω	Strengthening
Amets	παρακαλέω	confortata	strengthen	παρακαλέω	Encouraging

A. Specific Verbs for Follow-Up in the Book of Acts (with a limited sampling of others):¹⁴⁰⁹

1. To exhort/encourage:

a. παρακαλέω and cognate:

1) παρακαλέω [18] – beg, urge, encourage, request, ask, appeal, exhort:

This verb is used 2 times in contexts that are unclear (as far as evangelizing or not evangelizing), 2 Cor 5:20; 2 Tim 4:2; however, it seems by far to be predominantly a verb directed to the exhortation of believers

Acts 2:40, “And with many other words he solemnly testified and kept on **exhorting** them, saying, ‘Be saved from this perverse generation!’”

Acts 14:22, “strengthening the souls of the disciples, **encouraging** them to continue in the faith, and *saying*, ‘Through many tribulations we must enter the kingdom of God.’”

Acts 15:32, “Judas and Silas, who themselves were prophets, said much **to encourage** and strengthen the brothers.”

Acts 16:40, “And they went out of the prison and entered *the house of* Lydia, and when they saw the brethren, they **encouraged** them and departed.”

Acts 20:1, “And after the uproar had ceased, Paul sent for the disciples and when he had **exhorted** them and taken his leave of them, he departed to go to Macedonia”

Acts 20:2, “And when he had gone through those districts and had given them **much exhortation** [exhorted them with many words], he came to Greece”

1 Cor 14:31, “For you can all prophesy one by one, so that all may learn and all **may be exhorted**”

2 Cor 5:20, “Therefore, we are ambassadors for Christ, as though God **were making an appeal** through us; we beg you on behalf of Christ, be reconciled to God”

2 Cor 6:1, “And working together *with Him*, we also **urge** you not to receive the grace of God in vain”

1 Thess 2:11, “just as you know how we *were* **exhorting** and encouraging and imploring each one of you as a father *would* his own children”

1 Thess 3:2, “and we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to strengthen and **encourage** you as to your faith”

1 Thess 5:11, “Therefore **encourage** one another, and build up one another, just as you also are doing”

¹⁴⁰⁹These terms are merely the beginning of a study, based primarily in the Book of Acts. They are meant to provide a comparative to the study of the terms for evangelizing in Chapter 7.

Translations of the edification verbs in 1 Thess 5:11

Greek	Latin (435)	Wycliffe 2 nd ed (1388)	Eng Geneva (1560)	King James (1611, 1769)	Young's (1862)	Darby (1885)	American Standard (1901)	Revised Standard (1952)	New King James (1982)	New Jeru- salem ^z (1985)	IBS's French Le Semeur (1992, 1999)*	ABS's CEV ^z (1995)
παρακαλεῖτε ἀλλήλους	consolamini invicem	comforte ye togidere	exhorte one another	comfort yourselves together	comfort ye one another	encourage one another	exhort one another	encourage one another	comfort each other	give encourage- ment to each other	encourage ye one another	you must encourage
οἰκοδομεῖτε εἷς τὸν ἕνα	aedificate alterutrum	edefie ye ech other	edifie one another	edify one another	build ye up, one the one	build up each one the other	build each other up	build one another up	edify one another	keep strengthen- ing one another	mutually help ye to grow in the faith**	help each other

*My translation of, "encouragez-vous les uns les autres" and "aidez-vous mutuellement à grandir dans la foi."

**Another equivocal paraphrase, this time removed from the root meaning of the word, and emphasizing growing in "the faith."

1 Tim 6:2, "These things teach and **exhort**"

1 Tim 5:1-2, "Do not sharply rebuke an older man, but *rather* **appeal** to *him* as a father, to the younger men as brothers, the older women as mothers, *and* the younger women as sisters, in all purity."

2 Tim 4:2, "preach the word; be ready in season *and* out of season; reprove, rebuke, **exhort**, with great patience and instruction"

Titus 2:15, "These things speak and **exhort** and reprove with all authority"

Heb 3:13, "But **encourage** one another day after day, as long as it is *still* called 'Today,' lest any one of you be hardened by the deceitfulness of sin"

1 Pet 5:12, "Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly, **exhorting** and testifying that this is the true grace of God. Stand firm in it!"

n1) ἡ παράκλησις [1] – exhortation, encouragement; appeal, request; comfort, consolation:

1 Tim 4:13 (NKJ), "Till I come, give attention to reading, to **exhortation**, to doctrine."

2) συμπαρακαλέω [1] – mutually encourage, Rom 1:12:

Rom 1:12, "that is, that I may **be encouraged together** with you *while* among you, each of us by the other's faith, both yours and mine"

Does not this term express the complexity of follow-up and spiritual nurture? Here we have the Apostle Paul admitting that he is not coming as the "know it all," but rather that he is seeking mutual encouragement. Yes, at times, new believers have things that they can teach those who have been saved for quite some time—and that is because of "mutual faith" and the Holy Spirit residing in them. This should keep us all humble.

3) παραμυθέομαι [2] (4 NT uses) – encourage, cheer up; console, comfort:

1 Thess 2:11, "just as you know how we *were* exhorting and **encouraging** and imploring each one of you as a father *would* his own children"

1 Thess 5:14, "And we urge you, brethren, admonish the unruly, **encourage** the fainthearted, help the weak, be patient with all men"

4) κατανοέω + ὁ παροξυσμός [1] – consider to encourage, Heb 10:24:

Heb 10:24, "and let us **consider** how to **stimulate** one another to love and good deeds"

1) κατανοέω (verb, 14 NT uses) – to perceive, consider, observe

2) ὁ παροξυσμός (noun, 2 OT uses, 2 NT uses) – stimulation, provocation, irritation; OT: sharp disagreement

2. To establish/build up:

a. στηρίζω and cognate:

- 5) στηρίζω [3] – establish (Friberg: literally setting up something so that it remains immovable *fix (firmly), establish, support* [16:26]):

Luke 22:32, “but I have prayed for you, that your faith may not fail; and you, when once you have turned again, **strengthen** your brothers.”

Consider that in a similar context, Jesus told Peter, “feed My lambs,” “tend My sheep,” and “feed My sheep,” John 21:15, 16, 17.

So feeding and tending provide synonymous concepts to “strengthening.” Unfed sheep are weak and uncared for sheep are diseased, cf. Ezek 34:3-4.

Rom 1:11, “For I long to see you so that I may impart some spiritual gift to you, that you **may be established**”:¹⁴¹⁰

The Latin Vulgate translated στηρίζω in this verse with the verb *confirmo*, from which word is derived the term for the “Sacrament of Confirmation.”

1 Thess 3:2 “and we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to **strengthen** and encourage you as to your faith”

Note also the figurative use of στηρίζω in Luke 9:51, “he fixed his face to go to Jerusalem”:

Luke 9:51 (NKJ), “Now it came to pass, when the time had come for Him to be received up, that He steadfastly **set** His face to go to Jerusalem.”

This verse (when properly translated) seems to be the fulfillment of the prophecy of Isaiah in Isa 50:5-7:

“The Lord GOD has opened My ear;

“And I was not disobedient

“Nor did I turn back.

“I gave My back to those who strike *Me*,

“And My cheeks to those who pluck out the beard;

“I did not cover My face from humiliation and spitting.

“For the Lord GOD helps *Me*,

“Therefore, I am not disgraced;

“Therefore, **I have set** My face like a flint,

“And I know that I shall not be ashamed” (Isa 50:5-7).

Consider also in this regard Ezekiel 3:

Ezek 3:7-9 (NKJ), “But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel *are* impudent and hardhearted. Behold, I have made your face strong against their faces, and your forehead strong against their foreheads. Like adamant stone, harder than flint, I have made your forehead; do not be afraid of their looks, though they *are* a rebellious house.”

- 6) ἐπιστηρίζω [4] – strengthen, establish, cause to be firm;

—In the Book of Acts, ἐπιστηρίζω is never used of evangelizing or in an evangelistic context:

Acts 14:22, “**strengthening** the souls of the disciples, encouraging them to continue in the faith, and *saying*, ‘Through many tribulations we must enter the kingdom of God.’”

Acts 15:32, “Judas and Silas, who themselves were prophets, said much to encourage and **strengthen** the brothers.”

Acts 15:41, “And he was traveling through Syria and Cilicia, **strengthening** the churches”

¹⁴¹⁰Roman 1:11 provides an interesting case study for spiritual growth. Depending on the translation and the interpretation of this verse, it could be understood as speaking of the “impartation of some grace,” as in the sacraments of the Roman Catholic Church, for example, the Sacrament of Confirmation, for which the Latin verb *confirmo* [hence “confirmation”] is used as a translation of στηρίζω in this verse. Elsewhere in the NT στηρίζω was also translated by Jerome into the Latin *confirmo* (Luke 22:32; Rom 14:24; 1 Thess 3:2, 13; 2 Thess 2:17; 3:3; James 5:8; 1 Pet 5:10; 2 Pet 1:12; Rev 3:2), or else merely as *firmitas* (Luke 9:51; 16:26). Lewis defined *firmitas* as, “to make firm, strengthen, fortify, sustain; fig. to fortify, strengthen, secure, confirm, assure, reinforce, make long lasting.” *Confirmo* appears to have an almost identical meaning, along with its ritualistic religious connotations.

Acts 18:23, “And having spent some time *there*, he departed and passed successively through the Galatian region and Phrygia, **strengthening** all the disciples”

n2) τὸ στερέωμα [1] (noun, used once in the NT [23 times in LXX]) – steadfastness, firmness:

Col 2:5, “For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the **stability** of your faith in Christ”

b. οικοδομέω and cognates:

7) οικοδομέω [7] – build, edify, build up:

This verb is found 507 times in the OT LXX and 40 in the Nestle-Aland NT, primarily in its literal sense in the OT and the Gospels

Acts 9:31, “So the church throughout all Judea and Galilee and Samaria enjoyed peace, **being built up**; and, going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.”

Acts 20:32, “And now I commend you to God and to the word of His grace, which is able **to build you up** and to give *you* the inheritance among all those who are sanctified.”

1 Cor 8:1, “Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love **edifies**.”

1 Cor 10:23, “All things are lawful, but not all things are profitable. All things are lawful, but not all things **edify**”

1 Cor 14:4, “One who speaks in a tongue **edifies** himself; but one who prophesies **edifies** the church.”

1 Cor 14:17, “For you are giving thanks well enough, but the other man is not **edified**”

1 Thess 5:11, “Therefore encourage one another, and **build up** one another, just as you also are doing.”

n3) ἡ οἰκοδομή [1] – building up:

Rom 14:19, “So then let us pursue the things which make for peace and the **building up of** one another”

c. Holding Fast:

8) ἀντέχω [1] – holding fast, to hold [upholding]:

1 Thess 5:14, “And we urge you, brethren, admonish the unruly, encourage the fainthearted, **help** the weak, be patient with all men”

9) βεβαιόω (8 NT uses) [5] – to confirm, establish, strengthened:

1 Cor 1:6, “even as the testimony concerning Christ was **confirmed** in you”

1 Cor 1:8, “who shall also **confirm** you to the end, blameless in the day of our Lord Jesus Christ.”

2 Cor 1:21, “Now He who **establishes** us with you in Christ and anointed us is God”

Col 2:7, “having been firmly rooted *and now* being built up in Him and **established** in your faith, just as you were instructed, *and* overflowing with gratitude.”

Heb 13:9, “Do not be carried away by varied and strange teachings; for it is good for the heart to be **strengthened** by grace, not by foods, through which those who were thus occupied were not benefited.”

3. To bear witness:

a. μαρτυρέω and μαρτύρομαι verbal group:

Introduction: The interesting 1669 French Geneva Bible’s use of the word “protest” in the context of edification:

Gal 5:3, “Et derechef **je proteste** à tout homme qui se circonceit, qu’il est obligé d’accomplir toute la Loi.” [As a translation of μαρτυρέω];

Rev 22:18, “Or **je proteste** à chacun qui oit les paroles de la prophetie de ce livre, que si quelqu’un ajoute à ces choses, Dieu ajoutera sur lui les playes escrites en ce livre.” [As a translation of μαρτυρέω];

2 Tim 2:14, “Ramenteoi ces choses, **protestant** devant le Seigneur qu’on ne debate point de paroles: qui est une chose qui ne revient à aucun profit, [mais] à la ruïne des auditeurs.” [As a translation of διαμαρτύρομαι].

10) μαρτύρομαι [3] – to testify, declare:

Acts 20:26, “Therefore **I testify** to you this day, that I am innocent of the blood of all men” (use of verb to a saved audience)

Eph 4:17, “This I say therefore, and **affirm together** with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind”

1 Thess 2:11, “just as you know how we *were* exhorting and encouraging and **imploring** each one of you as a father *would* his own children”

Variations in Translating of μαρτύρομαι

Passage	French Geneva Revised	New International	New American Standard	King James Version	New Living Translation	Douay-Rheims ²¹	New Jerusalem ²²
Acts 20:26	Declare [déclare]	Declare	Testify	Take you to record	Say plainly	Witness	I swear
Eph 4:17	Declare [déclare]	Insist	Affirm [together with]	Testify	With [the Lord's] authority	Testify	Attest
1 Thess 2:11[12]	Plead [conjurant]	Urging	Imploring	Charged	Urged	Comforting	Appealing

11) διαμαρτύρομαι [3] – solemnly testifying, testify emphatically, **warn** (cf. Luke 16:28):

This verb is translated “warn” in Luke 16:28, and it also used 7 times in the Book of Acts for evangelizing, translated as solemnly testify in the NAS

Acts 2:40, “And with many other words he **solemnly testified** and kept on exhorting them, saying, ‘Be saved from this perverse generation!’”

Acts 8:25, “And so, when they had **solemnly testified** and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans”

1 Thess 4:6, “*and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and **solemnly warned you**”

12) ἐπιμαρτυρέω [1] – to bear witness (1 NT use):

1 Pet 5:12, “Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly, exhorting and **testifying** that this is the true grace of God. Stand firm in it!”

4. Teach/instruct:

a. διδάσκω and cognate:

13) διδάσκω [9] – teach:

This verb is also used 17 times for evangelizing.

Matt 28:20, “**teaching** them to observe all that I commanded you; and lo, I am with you always, even to the end of the age”

Acts 15:35, “But Paul and Barnabas stayed in Antioch, **teaching** and preaching [evangelizing], with many others also, the word of the Lord”

Acts 18:11, “And he settled *there* a year and six months, **teaching** the word of God,” (e.g. Acts 18:24-19:7)

1 Cor 4:17, “For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church”

Col 1:28, “We proclaim Him, admonishing every man and **teaching** every man with all wisdom, so that we may present every man complete in Christ”

Col 3:16, “Let the word of Christ richly dwell within you, with all wisdom **teaching** and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God”

1 Tim 4:11, “Prescribe and **teach** these things”

1 Tim 6:2, “These things **teach** and exhort”

2 Tim 2:2, “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able **to teach** others also”

n4) ἡ διδασκαλία [4]:

1 Tim 4:13 (NKJ), “Till I come, give attention to reading, to exhortation, to **doctrine**.”

Select Comparative Chronological Translations of ἡ διδαχή and ἡ διδασκαλία in the NT

Texts	Greek	Latin	Wycliffe 2 nd Edition (1388)	Tyndale (1534)	KJV (1611, 1769)	James Murdock (1852)	John Darby (1884, 1890)	Young's Literal (1862, 1898)	NAS (1977)	NKJ (1982)	NIV (1984)	NJB ^z (1985)
Matt 16:12			techyng	Doctrine	doctrine	Doctrine	doctrine	teaching	teaching	doctrine	teaching	teaching
	ἀπὸ τῆς διδαχῆς	a doctrina	Thanne they vnderstooden, that he seide not to be war of looues, but of the techyng of Farisees and Saducees.	Then vnderstode they how that he had not them beware of the leven of breed: but of the doctrine of the Pharises and of the Saduces.	Then understood they how that he bade <i>them</i> not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.	Then understood they, that he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.	Then they comprehended that he did not speak of being beware of the leaven of bread, but of the teaching, of the Pharisees and Sadducees.	Then they understood that he did not say to take heed of the leaven of the bread, but of the teaching, of the Pharisees and Sadducees.	Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.	Then they understood that He did not tell <i>them</i> to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.	Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.	Then they understood that he was telling them to be on their guard, not against yeast for making bread, but against the teaching of the Pharisees and Sadducees.
2 Tim 4:2			doctryn	Doctryne	doctrine	instructiveness	doctrine	teaching	instruction	teaching	careful instruction	with care to instruct
	καὶ διδαχῆ	et doctrina	preche the word, be thou bisi couenabli with outen rest, repreue thou, biseche thou, blame thou in al pacience and doctryn.	preache the worde be fervent be it in season or out of season. Improve rebuke exhorte with all longe sufferinge and doctryne.	Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.	Proclaim the word; and persist [in it] with diligence, in time and out of time; admonish, and rebuke, with all patience and instructiveness.	Proclaim the word; be urgent in season <i>and</i> out of season, convict, rebuke, encourage, with all long-suffering and doctrine.	preach the word; be earnest in season, out of season, convict, rebuke, exhort, in all long-suffering and teaching,	preach the word; be ready in season <i>and</i> out of season; reprove, rebuke, exhort, with great patience and instruction.	Preach the word! Be ready in season <i>and</i> out of season. Convince, rebuke, exhort, with all longsuffering and teaching.	Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction	proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, give encouragement -- but do all with patience and with care to instruct.

Texts	Greek	Latin	Wycliffe 2 nd Edition (1388)	Tyndale (1534)	KJV (1611, 1769)	James Murdock (1852)	John Darby (1884, 1890)	Young's Literal (1862, 1898)	NAS (1977)	NKJ (1982)	NIV (1984)	NJB* (1985)
1 Tim 4:6			good doctrine	good doctryne	good doctrine	the good doctrine	the good teaching	the good teaching	the sound doctrine	the good doctrine	the good teaching	the good doctrine
	τῆς καλῆς διδασκαλίας	bonae doctrinae	Thou puttynge forth these thingis to britheren, schalt be a good mynstre of Crist Jhesu; nurschid with wordis of feith and of good doctryne, which thou hast gete.	Yf thou shalt put the brethren in remembrance of these thynges thou shalt be a good minister of lesu Christ which hast bene norissed vp in the wordes of the fayth and good doctryne which thou hast continually followed.	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 feith and of good doctrine, whereunto thou hast attained.	If thou shalt inculcate these things on thy brethren, thou wilt be a good minister of Jesus the Messiah, being educated in the language of the feith, and in the good doctrine which thou hast been taught.	Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the feith and of the good teaching which thou hast fully followed up.	These things placing before the brethren, thou shalt be a good ministrant of Jesus Christ, being nourished by the words of the feith, and of the good teaching, which thou didst follow after,	In pointing out these things to the brethren, you will be a good servant of Christ Jesus, <i>constantly</i> nourished on the words of the feith and of the sound doctrine which you have been following.	If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of feith and of the good doctrine which you have carefully followed.	If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the feith and of the good teaching that you have followed.	If you put all this to the brothers, you will be a good servant of Christ Jesus and show that you have really digested the teaching of the feith and the good doctrine which you have always followed.
1 Tim 4:13			Teching	doctryne	doctrine	teaching	Teaching	teaching	teaching	doctrine	Teaching	Teaching
	τῆ διδασκαλίᾳ	doctrinae	Tyl Y come, take tent to redyng, to exortacioun and teching.	Till I come geve attendaunce to redyng to exhortacion and to doctryne.	Till I come, give attendance to reading, to exhortation, to doctrine.	Until I come, be diligent in reading, and in prayer, and in teaching.	Till I come, give thyself to reading, to exhortation, to teaching.	till I come, give heed to the reading, to the exhortation, to the teaching;	Until I come, give attention to the <i>public</i> reading of <i>Scripture</i> , to exhortation and teaching.	Till I come, give attention to reading, to exhortation, to doctrine.	Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching.	Until I arrive, devote yourself to reading to the people, encouraging and teaching.
1 Tim 5:17			in word and teching	in the worde and in techinge	in the word and doctrine	in the word and in doctrine	in word and teaching	in word and teaching	at preaching and teaching	in the word and doctrine	preaching and teaching	at preaching and teaching
	ἐν λόγῳ καὶ διδασκαλίᾳ	in verbo et doctrina	The prestis that ben wel gouernoures, be thei had worthi to double onour; moost thei that trauelen in word and teching.	The elders that rule wel are worthy of double honoure most specially they which laboure in the worde and in techinge.	Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.	Let the elders who conduct themselves well, be esteemed worthy of double honor; especially they who labor in the word and in doctrine.	Let the elders who take the lead <i>among the saints</i> well be esteemed worthy of double honour, specially those labouring in word and teaching;	The well-leading elders of double honour let them be counted worthy, especially those labouring in word and teaching,	Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching.	Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.	The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.	Elders who do their work well while they are in charge earn double reward, especially those who work hard at preaching and teaching.

In comparing the two words used for translating ἡ διδαχή and ἡ διδασκαλία (not to mention the nouns ὁ λόγος and τὸ ῥῆμα, or the adjective λογικός):

“Doctrine” is a noun, and corresponds to the Greek word that is a noun

It implies a certain body of truth

The same is true of the Greek noun ἡ διδαχή, which is also translated either doctrine or teaching

“Teaching” is a verb, used as a participle, and does not correspond in type with the Greek word (which would only be important for literal translations)

One problem with using the word “doctrine” to translate ἡ διδασκαλία is that “doctrine” may be seen to imply only polemic theology or philosophy, and not issues of lifestyle and methodology

In this case the broad participle “teaching” would consider more than just polemic theology

“Teaching”, however, seems more problematic, as it does not necessarily emphasize what is taught, but how it is taught, as there are textbooks and classes on “principles for teaching,” “classical pedagogy,” “psychology of educational,” ect.:

Therefore, in our text above, in the move from “doctrine” to “teaching,” the emphasis may easily shift from

“teaching right doctrine” to “using proper teaching methods to communicate something”

Likewise, there can be a comparable shift in emphasis:

From the doctrinal portions of Paul,

To learning teaching principles from the parables of Jesus, who was “the best teacher that ever lived!”

This shift toward method of teaching may be best represented in the NIV and NJB translations of 2 Tim 4:2, where they have moved beyond use of the word “teaching”, to say “careful instruction” and “with care to instruct”—again reminiscent of carefully crafted lesson plans and object lessons

Also, using the verb “teaching” in English blurs distinctions in English-only study of:

The 30 NT uses of the noun ἡ διδαχή (instruction)

The 21 NT uses of the noun ἡ διδασκαλία (doctrine)

The 91 NT uses of the verb διδάσκω (to teach)

The KJV has 50 NT uses of the word English word “doctrine[s]”

The NKJ has 38 NT uses of the word “doctrine[s]”:

20 of these are translations of ἡ διδασκαλία

17 of these are translation of ἡ διδαχή

One of these is in the translation of the verb ἑτεροδιδασκαλέω

The RSV has 16 uses of the word “doctrine[s]”

The NAS has 14 NT uses of “doctrine[s]”

12 for ἡ διδασκαλία

2 in the translation of the verb ἑτεροδιδασκαλέω

The ESV has 13 uses of “doctrine[s]”

The Holman Christian Standard has 8 total NT uses of “doctrine[s]”

The NIV, however, has 7 NT uses of the word “doctrine[s]”:

1 Tim 1:3; 6:3, for ἑτεροδιδασκαλέω;

1 Tim 1:10; 4:6; 2 Tim 4:3; Tit 1:9; 2:1, for ἡ διδασκαλία.

The NET Bible has 2 uses of “doctrine[s]”

Matt 15:9 for ἡ διδασκαλία;

Mark 7:7 for ἡ διδασκαλία.

The New Living Translation has no uses of “doctrine[s]”

It must be noted that there are a total of 51 uses of both the nouns ἡ διδαχή and ἡ διδασκαλία in the NT, not including 2 uses of the verb ἑτεροδιδασκαλέω.

n4) ἡ διδασκαλία (continued):

1 Tim 5:14, “Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and **teaching**”

2 Tim 3:16 (NKJ) All Scripture *is* given by inspiration of God, and *is* profitable for **doctrine**, for reproof, for correction, for instruction in righteousness,

Translations of the Role of Scripture as It Relates to “Doctrine” in 2 Tim 3:16-17

[again related to the translation of the Greek term: ἡ διδασκαλία]

Wycliffe 2 nd Edit (1388)	Tyndale (1534)	Geneva (1560)	King James (1611, 1769)	James Murdock (1852)	Young's Literal (1862, 1898)	New Jerusalem Bible ^z (1985)	Contemp English Version ^z (1995)
to teche	to teache	to teache	for doctrine	for instruction	for teaching	... teaching them to be upright	for teaching
For al scripture inspirid of God is profitable to teche, to repreue, to chastice, to lerne in riytwisnes, ¹⁷ that the man of God be parfit, lerud to al good werk.	For all scripture geve by inspiracion of god is proffitable to teache to improve to amende and to instruct in rightewesnes ¹⁷ that the man of god maye be perfect and prepared vnto all good workes.	For the whole Scripture <i>is</i> giuen by inspiration of God, and <i>is</i> profitable to teache, to improve, to correct <i>and</i> to instructe in righteousnes, ¹⁷ That the man of God may be absolute, being made perfite vnto all good workes.	All scripture <i>is</i> given by inspiration of God, and <i>is</i> profitable for doctrine, for reproof, for correction, for instruction in righteousnes: ¹⁷ That the man of God may be perfect, throughly furnished unto all good works.	All scripture that was written by the Spirit, is profitable for instruction, and for confutation, and for correction, and for erudition in righteousnes; ¹⁷ that the man of God may become perfect, and complete for every good work.	every Writing <i>is</i> God-breathed, and profitable for teaching, for conviction, for setting aright, for instruction that <i>is</i> in righteousness, ¹⁷ that the man of God may be fitted -- for every good work having been completed.	All scripture is inspired by God and useful for refuting error, for guiding people's lives and teaching them to be upright. ¹⁷ This is how someone who is dedicated to God becomes fully equipped and ready for any good work.	Everything in the Scriptures is God's Word. All of it is useful for teaching and helping people and for correcting them and showing them how to live. ¹⁷ The Scriptures train God's servants to do all kinds of good deeds.

n4) ἡ διδασκαλία (continued):

Titus 2:7-8 (Young's) “concerning all things thyself showing a pattern of good works; in **the teaching [doctrine]** uncorruptedness [ἡ ἀδιαφθορία], gravity, incorruptibility [ἡ ἀφθαρσία], discourse sound, irreprehensible [ἀκατάγνωστος], that he who is of the contrary part may be ashamed, having nothing evil to say concerning you”

b. (14) νοθετέω [8] – instruct, teach, warn:

Acts 20:31, “Therefore be on the alert, remembering that night and day for a period of three years I did not cease to **admonish** each one with tears”

Rom 15:14, “And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to **admonish** one another”

1 Cor 4:14, “I do not write these things to shame you, but to **admonish** you as my beloved children”

Col 1:28, “We proclaim Him, **admonishing** every man and teaching every man with all wisdom, so that we may present every man complete in Christ”

Col 3:16, “Let the word of Christ richly dwell within you, with all wisdom teaching and **admonishing** one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God”

1 Thess 5:12, “But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you **instruction**”

1 Thess 5:14, “And we urge you, brethren, **admonish** the unruly, encourage the fainthearted, help the weak, be patient with all men”

2 Thess 3:15, “And *yet* do not regard him as an enemy, but **admonish** him as a brother”

c. (15) διαλέγομαι [2] – reason:

This verb is also used 4 times for evangelizing, cf. Acts 19:8-9

Acts 19:9, “But when some were becoming hardened and disobedient, speaking evil of the Way before the multitude, he withdrew from them and took away the disciples, **reasoning** daily in the school of Tyrannus”

Acts 20:9, “And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul **kept on talking**, he was overcome by sleep and fell down from the third floor, and was picked up dead”

- d. (16) *κατηγέω* (7 NT uses) [5] – to inform, instruct; catechize:
 Luke 1:4, “So that you might know the exact truth about the things **you have been taught**”
 Acts 18:25, “This man **had been instructed** in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John.”
 1 Cor 14:19, “However, in the church I desire to speak five words with my mind, that **I may instruct** others also, rather than ten thousand words in a tongue.”
 Gal 6:6, “And let the one who **is taught** the word share all good things with him who **teaches**.”

5. To teach with passion:

- a. (17) *παραγγέλλω* [1] – command, order; warn, prescribe (30 NT uses, one for evangelism [Acts 17:30], quite a number dealing with direct instruction):
 1 Tim 4:11, “**Prescribe** and teach these things”

**Comparing Translations of παραγγέλλω in Various Verses
 (with English contexts)**

Verses	Greek Form	Latin Vulgate	Geneva Bible (1560)	English Revised (1885)	NASB (1977)	Cont English Version* (1995)
Acts 10:42	παρήγγειλεν	Praecipit	And he commanded vs to preache vnto the people	And he charged us to preach unto the people	And He ordered us to preach to the people	God told us to announce clearly to the people
Acts 17:30	παραγγέλλει	Adnuntiat	but now he admonisheth all men euerie where to repent	but now he commandeth men that they should all everywhere repent	but now commands all men everywhere to repent	But now he says that everyone everywhere must turn to him
2 Thess 3:6	Παραγγέλλομεν	Denuntiamus	We commande you, brethren	Now we command you, brethren	Now we command you, brethren	My dear friends, ..., I beg you
1 Tim 1:3	παραγγείλης	Denuntiares	that thou maiest commande some, that thei teache none other doctrine	that thou mightest charge certain men not to teach a different doctrine	in order that you may instruct certain men not to teach strange doctrines	and warn certain people there to stop spreading their false teachings
1 Tim 4:11	Παράγγελλε	Praecepit	These things commande and teache	These things command and teach	Prescribe and teach these things	Teach these things and tell everyone to do what you say

- b. (18) *ἐπαγωνίζομαι* + *ἡ πίστις* [1] – contending for the faith:
 Jude 3, “Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you **contend earnestly for the faith** which was once for all delivered to the saints”
- c. (19) *δέομαι* [1] – “beg,” beseech:
 2 Cor 5:20, “Therefore, we are ambassadors for Christ, as though God were making an appeal through us; **we beg** you on behalf of Christ, be reconciled to God”
- d. (20) *προβιβάζω* [0; total of 2 OT and 2 NT uses]:
 Greek Koine meaning (as in these verses: Matt 14:8; Acts 19:33):
 Danker: “[πρό, βαίνω ‘to step’] urge on”;
 Friberg: to “cause to step forward, push forward; fig. prompt, urge on, incite”;
 Gingrich: “put forward, cause to come forward”;
 LXX meaning (Exod 35:34; Deut 6:7):
 Lust, Eynikel, and Hauspie: “to teach”;
 Moulton-Milligan: “give instructions; or, being instructed; as apparently the literal meaning of being led forward”;
 From Hebrew *shanan*: “to repeat, say again.”

Deut 6:6-7, “And these words, which I am commanding you today, shall be on your heart; and you shall **teach** them **diligently** to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.”

6. To preach/proclaim:

a. (21) κηρύσσω [1] – preach:

2 Tim 4:2, “**preach** the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction”

It would seem that the “in good season” (εὐκαιρῶς) for preaching is within the context of the local church, where preaching and teaching ought to be expected; likewise, it would seem that the “out of season” (ἀκαιρῶς) is outside of the context of the local church, such as in street evangelism, door-to-door, etc.

b. (22) καταγγέλλω [1] – proclaim, challenge, etc.:

Col 1:28, “We **proclaim** Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ”

c. (23) παρατείνω + λόγος [1] – prolonged speech:

Acts 20:7, “Paul *began* talking to them, intending to depart the next day, and he **prolonged his message** until midnight”

d. (24) ἐπιτιμάω [2] – to mete out due measure, hence to censure:

Luke 17:3, “Be on your guard! If your brother sins, **rebuke** him; and if he repents, forgive him”

2 Tim 4:2, “preach the word; be ready in season *and* out of season; reprove, **rebuke**, exhort, with great patience and instruction”

e. (25) ἐλέγχω [5] – expose, convict, reprove:

1 Tim 5:20, “Those [elders] who continue in sin, **rebuke** in the presence of all, so that the rest also may be fearful *of sinning*”

2 Tim 4:2, “preach the word; be ready in season *and* out of season; **reprove**, rebuke, exhort, with great patience and instruction”

Titus 1:9, “holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to **refute** those who contradict [ἀντιλέγω]”

Titus 1:13, “For this cause **reprove** them severely that they may be sound in the faith”

Titus 2:15, “These things speak and exhort and **reprove** with all authority”

f. (26) ὑποδείκνυμι [1] – to show, warn:

Acts 20:35, “In everything I **showed** you that by working hard in this manner you must help the weak...”

g. (27) ὁμιλέω [1] – talk, converse (5 OT uses; 4 NT uses, all in Luke-Acts: Luke 24:14, 15; Acts 20:11; 24:26):

From the Greek ὁμιλέω (homileo) is derived the English term “homiletics,” for being instruction on how to talk or converse in public;

Acts 20:11, “And when he had gone *back* up, and had broken the bread and eaten, he **talked with them** a long while, until daybreak, and so departed.”

7. To entrust/impart:

a. (28) παρατίθημι [1] – entrust:

2 Tim 2:2, “And the things which you have heard from me in the presence of many witnesses, these **entrust** to faithful men, who will be able to teach others also.”

b. (29) μεταδίδωμι + χάρισμα [1] – impart a [spiritual] gift:

Rom 1:11, “For I long to see you so that I may **impart** some spiritual **gift** to you, that you may be established.”

8. To speak/say:

a. λέγω and cognate uses:

30) λέγω [2] – say, speak:

Acts 2:40, “And with many other words he solemnly testified and kept on exhorting them, **saying**, ‘Be saved from this perverse generation!’”

Eph 4:17, “This **I say** therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind”

- 31) προλέγω [4] – forewarn, say, say in advance:
 2 Cor 13:2, “**I have previously said** when present the second time, and though now absent **I say in advance** to those who have sinned in the past and to all the rest *as well*, that if I come again I will not spare *anyone*”
 Gal 5:21, “envying, drunkenness, carousing, and things like these, of which I **forewarn** you, just as I have **forewarned** you, that those who practice such things will not inherit the kingdom of God”
 1 Thess 3:4 [NKJ], “For, in fact, we **told you before** when we were with you that we would suffer tribulation, just as it happened, and you know”
 1 Thess 4:6, “*and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also **told you before** and solemnly warned *you*”
- n5) ἐν + ὁ λόγος [1] - translated “in preaching”:
 1 Tim 5:17, “Let the elders who rule well be considered worthy of double honor, especially those who work hard at **preaching** and teaching”
- b. (32) λαλέω [2] – saying:
 Acts 8:25, “And so, when they had solemnly testified and **spoken** the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans”
 Heb 13:7, “Remember those who led you, who **spoke** the word of God to you; and considering the result of their conduct, imitate their faith”
8. (33) θεμελιόω (6 NT uses) [2] – to give a foundation to:
 Eph 3:17, “so that Christ may dwell in your hearts through faith; *and* that you, being rooted and **grounded** in love.”
 1 Pet 5:10, “And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* **establish** you.”
9. Of Ministry/Service:
- a. (n6) ἡ κοινωνία (19 NT uses [6], meaning, fellowship (close association of shared interest); partnership; contribution:
 Acts 2:42, “And they were continually devoting themselves to the apostles' teaching and **to fellowship**, to the breaking of bread and to prayer”
 2 Cor 6:14, “Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what **fellowship** has light with darkness?”
 2 Cor 13:24, “The grace of the Lord Jesus Christ, and the love of God, and **the fellowship** of the Holy Spirit, be with you all.”
 Gal 2:9, “and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of **fellowship**, that we *might go* to the Gentiles, and they to the circumcised.”
 Phil 2:1, “If therefore there is any encouragement in Christ, if there is any consolation of love, if there is any **fellowship** of the Spirit, if any affection and compassion”.
 1 John 1:3, “What we have seen and heard we proclaim to you also, that you also may have **fellowship** with us; and indeed our **fellowship** is with the Father, and with His Son Jesus Christ.”
- b. διακονέω and cognate:
 (34) διακονέω (37 NT uses) [20], meaning: to wait upon, serve; care for the needs of, support:
 Mark 1:31, “And He came to her and raised her up, taking her by the hand, and the fever left her, and **she waited** on them” (cf. Matt 8:15; Luke 4:39).
 Luke 8:3, “And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who **were contributing** to their support out of their private means.”
 Luke 10:40, “But Martha was distracted with all her preparations; and she came up *to Him*, and said, ‘Lord, do You not care that my sister has left me **to do all the serving** alone? Then tell her to help me.’”
 Luke 22:26-27, “But not so with you, but let him who is the greatest among you become as the youngest, and the leader as **the servant** [one who serves]. For who is greater, the one who reclines *at the table*, or the one who serves? Is it not the one who reclines *at the table*? But I am among you as the one who serves.”
 John 12:2, “So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him.”

- John 12:26, “If anyone **serves** Me, let him follow Me; and where I am, there shall My servant also be; if anyone **serves** Me, the Father will honor him.”
- Matt 27:55, “And many women were there looking on from a distance, who had followed Jesus from Galilee, **ministering** to Him” (cf. Mark 15:41)
- Acts 6:2, “And the twelve summoned the congregation of the disciples and said, ‘It is not desirable for us to neglect the word of God in order **to serve** tables.’”
- Acts 19:22, “And having sent into Macedonia two of those who **ministered** to him, Timothy and Erastus, he himself stayed in Asia for a while.”
- Rom 15:25, “But now, I am going to Jerusalem **servicing** the saints.”
- 2 Cor 3:3, “Being manifested that you are a letter of Christ, **cared for** by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts.”
- 2 Cor 8:19-20, “and not only *this*, but he has also been appointed by the churches to travel with us in this gracious work, which is **being administered** by us for the glory of the Lord Himself, and *to show* our readiness, taking precaution that no one should discredit us in our **administration** of this generous gift.”
- 1 Tim 3:10, “And let these also first be tested; then let them **serve as deacons** if they are beyond reproach.”
- 1 Tim 3:13, “For those who **have served** well **as deacons** obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.”
- 2 Tim 1:18, “The Lord grant to him to find mercy from the Lord on that day—and you know very well what **services** he rendered at Ephesus.”
- Philim 1:13, “Whom I wished to keep with me, that in your behalf he **might minister** to me in my imprisonment for the gospel.”
- Heb 6:10, “For God is not unjust so as to forget your work and the love which you have shown toward His name, in **having ministered** and in **still ministering** to the saints.”
- 1 Pet 1:12, “It was revealed to them that they were not **servicing** themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven-- things into which angels long to look.”
- 1 Pet 4:10-11, “As each one has received a *special* gift, employ it in **servicing** one another, as good stewards of the manifold grace of God. Whoever speaks, *let him speak*, as it were, the utterances of God; whoever **serves**, *let him do so* as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.”

Although not in a context of ministry within a local church setting, consider also these uses of διακονέω:

- Matt 20:28, “Just as the Son of Man did not come **to be served**, but **to serve**, and to give His life a ransom for many” (cf. Mark 10:45)
- Matt 25:44, “Then they themselves also will answer, saying, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not **take care** of You?’”
- 1 Pet 1:12, “It was revealed to them that they **were not servicing** themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.”
- (n7) ἡ διακονία (34 total NT uses) [25], meaning service, ministry, waiting at a table:
- Luke 10:40, “But Martha was distracted with all her **preparations**; and she came up *to Him*, and said, ‘Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.’”
- Acts 1:17, “For he was counted among us, and received his portion in this **ministry**.”
- Acts 1:25, “to occupy this **ministry** and apostleship from which Judas turned aside to go to his own place.”
- Acts 6:1, “Now at this time while the disciples were increasing *in number*, a complaint arose on the part of the Hellenistic *Jews* against the *native* Hebrews, because their widows were being overlooked in the daily **servicing of food**.”
- Acts 6:4, “But we will devote ourselves to prayer, and to the **ministry** of the word.”
- Acts 11:29, “And in the proportion that any of the disciples had means, each of them determined to send *a contribution* for the **relief** of the brethren living in Judea.”
- Acts 12:25, “And Barnabas and Saul returned from Jerusalem when they had fulfilled their **mission**, taking along with *them* John, who was also called Mark.”

- Acts 20:24, “But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the **ministry** which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God.”
- Acts 21:19, “And after he had greeted them, he *began* to relate one by one the things which God had done among the Gentiles through his **ministry**.”
- Rom 12:7, “if **service**, in his serving; or he who teaches, in his teaching.”
- Rom 15:31, “that I may be delivered from those who are disobedient in Judea, and *that* my **service** for Jerusalem may prove acceptable to the saints.”
- 1 Cor 12:5, “And there are varieties of **ministries**, and the same Lord.”
- 1 Cor 16:15, “Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for **ministry** to the saints).”
- 2 Cor 6:3, “giving no cause for offense in anything, in order that the ministry be not discredited.”
- 2 Cor 8:4, “begging us with much entreaty for the favor of participation in **the support** of the saints.”
- 2 Cor 9:1, “For it is superfluous for me to write to you about this **ministry** to the saints.”
- 2 Cor 9:12, “For **the ministry** of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God.”
- 2 Cor 9:13, “Because of the proof given by this **ministry** they will glorify God for *your* obedience to your confession of the gospel of Christ, and for the liberality of your contribution to them and to all.”
- 2 Cor 11:8, “I robbed other churches, taking wages *from them* to **serve** you.”
- Eph 4:12, “for the equipping of the saints for the work of **service**, to the building up of the body of Christ.”
- Col 4:17, “And say to Archippus, ‘Take heed to the ministry which you have received in the Lord, that you may fulfill it.’”
- 2 Tim 4:5, “But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your **ministry**.”
- 2 Tim 4:11, “Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for **service**.”
- Heb 1:14, “Are they not all ministering spirits, sent out to render **service** for the sake of those who will inherit salvation?”
- Rev 2:19, “I know your deeds, and your love and faith and **service** and perseverance, and that your deeds of late are greater than at first.”

c. (n8) ὁ οἰκονόμος (10 NT uses), meaning steward, minister; treasurer:

- 1 Cor 4:1, “Let a man regard us in this manner, as servants of Christ, and **stewards** of the mysteries of God.”
- 1 Cor 4:2, “In this case, moreover, it is required of **stewards** that one be found trustworthy.”
- Tit 1:7, “For the overseer must be above reproach as God’s **steward**, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain.”
- 1 Pet 4:10, “As each one has received a *special* gift, employ it in serving one another, as good **stewards** of the manifold grace of God.”

10. Of Writings:

(35) γράφω (195 NT uses), to write—for the benefit and spiritual growth of the church (below find 34+ examples from the Johanine only):

- John 20:30-31, “Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”
- John 21:24-25, “This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true. And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.”
- 1 John 1:4, “And these things we write, so that our joy may be made complete.”
- 1 John 2:1, “My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”
- 1 John 2:7, “Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard.”
- 1 John 2:8, “On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining.”

- 1 John 2:12, “I am writing to you, little children, because your sins are forgiven you for His name’s sake.”
- 1 John 2:13, “I am writing to you, fathers, because you know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father.”
- 1 John 2:14, “I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.”
- 1 John 2:21, “I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth.”
- 1 John 2:26, “These things I have written to you concerning those who are trying to deceive you.”
- 1 John 5:13, “These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.”
- 2 John 5, “And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another.”
- 2 John 12, “Having many things to write to you, I do not want to *do so* with paper and ink; but I hope to come to you and speak face to face, that your joy may be made full.”
- 3 John 9, “I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say.”
- 3 John 13, “I had many things to write to you, but I am not willing to write *them* to you with pen and ink.”
- Jude 3, “Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.”
- Rev 1:3, “Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.”
- Rev 1:11, “saying, ‘Write in a book what you see, and send *it* to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.’”
- Rev 1:19, “Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things.”
- Rev 2:1, “To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this:”
- Rev 2:8, “And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this:”
- Rev 2:12, “And to the angel of the church in Pergamum write: The One who has the sharp two-edged sword says this:”
- Rev 2:18, “And to the angel of the church in Thyatira write: The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this:”
- Rev 3:1, “And to the angel of the church in Sardis write: He who has the seven Spirits of God, and the seven stars, says this: ‘I know your deeds, that you have a name that you are alive, but you are dead.’”
- Rev 3:7, “And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:”
- Rev 3:14, “And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:”
- Rev 10:4, “And when the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, ‘Seal up the things which the seven peals of thunder have spoken, and do not write them.’”
- Rev 14:13, “And I heard a voice from heaven, saying, ‘Write, “Blessed are the dead who die in the Lord from now on!”’ ‘Yes,’ says the Spirit, ‘that they may rest from their labors, for their deeds follow with them.’”
- Rev 19:9, “And he said to me, ‘Write, “Blessed are those who are invited to the marriage supper of the Lamb.”’ And he said to me, ‘These are true words of God.’”
- Rev 21:5, “And He who sits on the throne said, ‘Behold, I am making all things new.’ And He said, ‘Write, for these words are faithful and true.’”

(35+) γράφω + τολμηρός: to write + comparative adverb τολμηρότερον – from the adjective “rather boldly”:

Rom 15:15, “But I have written very boldly to you [τολμηρότερον δὲ ἔγραψα ὑμῖν] on some points, so as to remind you again, because of the grace that was given me from God.”

B. Other verbs regarding life in the church:

Introduction: 1 Cor 14:26-33

1. Joined and Growing:

(36) συναρμολογέω (2 NT uses), to fit together:

Eph 2:20-21, “having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, in whom the whole building, being **fitted together** is growing into a holy temple in the Lord.”

Eph 4:16, “[Christ] from whom the whole body, **being fitted** and held **together** by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

(37) συμβιβάζω (6 NT uses), to bring together:

Of instructing the Lord? 1 Cor 2:16;

Of being “held together”:

Eph 4:16, “[Christ] from whom the whole body, being fitted and **held together** by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

Col 2:1-3, “For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face, that their hearts may be encouraged, **having been knit together** in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, *that is*, Christ *Himself*, in whom are hidden all the treasures of wisdom and knowledge.”

Col 2:18-19, “Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind, and not holding fast to the head, from whom the entire body, being supplied and **held together** by the joints and ligaments, grows with a growth which is from God.”

(38) συνοικοδομέω (1 NT use), to build together:

Eph 2:22, “[Christ] in whom you also are being built together into a dwelling of God in the Spirit.”

c. καταρτίζω and cognate:

(39) καταρτίζω (13 NT uses) [7], to restore, mend, complete, fit, perfect, prepare:

Introduction: This word has quite an interesting semantic range: from fully training a disciple to restoring a sinful brother. A very rich verb indeed!

Literal meaning:

Of the disciples mending their nets: Matt 4:21; Mark 1:19;

Causal meaning:

Of God preparing the world with His word, Heb 11:3;

Of God preparing a body for Jesus, Heb 10:5;

Of God preparing praise for Himself: Matt 21:26;

Of God preparing vessels of wrath for destruction: Rom 9:22.

Discipleship/local church context:

Of a disciple being trained and equipped, even unto completion or perfection:

Luke 6:40, “A pupil is not above his teacher; but everyone, after he has been fully **trained** [καταρτίζω + πᾶς + εἰμί], will be like his teacher.”

1 Thess 3:10, “as we night and day keep praying most earnestly that we may see your face, and **may complete** what is lacking in your faith?”

Heb 13:20-21, “Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, **equip** you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.”

1 Pet 5:10, “And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself **perfect**, confirm, strengthen *and* establish you.”

Of being fitted to avoid unnecessary schism:

1 Cor 1:10, “Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you **be made complete** in the same mind and in the same judgment.”

2 Cor 13:11, “Finally, brethren, rejoice, **be made complete**, be comforted, be like-minded, live in peace; and the God of love and peace shall be with you.”

Of spiritual restoration (after being caught in a trespass):

Gal 6:1, “Brethren, even if a man is caught in any trespass, you who are spiritual, **restore** such a one in a spirit of gentleness; *each one* looking to yourself, lest you too be tempted.”

Note: This amazing verb is found in three doxologies, 2 Cor 13:11; Heb 13:20-21; 1 Pet 5:10, providing a reminder of God and the Christian cooperating to accomplish the same work within the individual Christian, as well as in the lives of others Christians.

(n9) ὁ καταρτισμός (1 NT use), to equip, equipping, training (consider also the wide semantic range of the cognate verb):

Eph 4:12, “for **the equipping** of the saints for the work of service, to the building up of the body of Christ.”

(40) καταντάω (13 NT uses) [1], to arrive:

Used literally of “arriving”: Acts 16:1; 18:19, 24; 20:15; 21:7; 25:13; 27:12; 28:13.

Figuratively of “arriving”:

Of a hope to which the twelve tribes long, Acts 26:7;

Of the “ends of the ages” arriving upon, 1 Cor 10:11;

Rhetorically of the word coming only to the Corinthians, 1 Cor 14:36;

Used of Paul’s pressing to “attain the resurrection of the dead,” Phil 3:11.

Figuratively—within the church:

Of reaching for the arrival of men to spiritual maturity:

Eph 4:13, “until we all **attain** to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ.”

f. αὐξάνω and cognate:

(41) αὐξάνω (23 NT uses) [X], to grow, increase:

Used literally of seeds or trees “growing”: Matt 6:28; 13:32; Mark 4:8; Luke 12:27; 13:19.

Of the people of Israel growing in number: Acts 7:17

Of growing spiritually:

Of John the Baptist, Luke 1:80;

Of Jesus, Luke 2:40;

Of God causing spiritual growth, 1 Cor 3:6, 7.

Of the word of God “growing” or “spreading”: Acts 6:7; 12:24; 19:20; Col 1:6.

On God supplying the means for spiritual harvest: 2 Cor 9:10

On assisting the spiritual growth of others:

2 Cor 10:15, “not boasting beyond *our* measure, *that is*, in other men’s labors, but with the hope that as your faith **grows**, we shall be, within our sphere, enlarged even more by you.”

Of Jesus’ spiritual influence growing:

John 3:30, “He must **increase**, but I must decrease.”

Col 4:15, “but speaking the truth in love, we are to **grow up** in all *aspects* into Him, who is the head, *even* Christ.”

On the spiritual growth of the body of Christ:

Eph 2:21, “in whom the whole building, being fitted together is **growing** into a holy temple in the Lord.”

Col 1:10, “so that you may walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God.”

Col 2:19, “and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, **grows** with a growth which is from God.”

(n10) αὔξησης (2 NT uses), growth, increase:

Eph 4:16, “from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the **growth** of the body for the building up of itself in love.”

Col 2:19, “and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a **growth** which is from God.”

2. Concerning the role of spiritual leaders:

a. ποιμαίνω and cognates:

Consider some OT precedents:

Psa 78:70-72 (NKJ), “He also chose David His servant, And took him from the sheepfolds; From following the ewes that had young He brought him, **To shepherd** [ποιμαίνω] Jacob His people, And Israel His inheritance. So **he shepherded** [ποιμαίνω] them according to the integrity of his heart, And guided [ὁδηγέω] them by the skillfulness of his hands.”

Isa 40:11 (NKJ), “Like **a shepherd He will tend** His flock [ὡς ποιμὴν ποιμανεῖ τὸ ποίμνιον αὐτοῦ], In His arm He will gather the lambs, And carry *them* in His bosom; He will gently lead the nursing *ewes*.”

Jer 23:4 (NKJ), “I will set up **shepherds** [ὁ ποιμὴν] over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the LORD.”

Ezek 34:12 (NKJ), “As **a shepherd** [ὁ ποιμὴν] seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day.”

(42) ποιμαίνω (11 total NT uses) [3] – shepherd, tend [like a shepherd], feed; rule

(cf. Matt 2:6; 1 Cor 9:7; Jude 12; Rev 2:27; 7:17; 12:5; 19:15):

Matt 2:6, “And you, Bethlehem, land of Judah, Are by no means least among the leaders of Judah; For out of you shall come forth a Ruler, Who will **shepherd** My people Israel.” (citing Micah 5:2).

John 21:16, “He said to him again a second time, ‘Simon, *son* of John, do you love Me?’ He said to Him, ‘Yes, Lord; You know that I love You.’ He said to him, ‘**Shepherd** My sheep.’”

Acts 20:28, “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, **to shepherd** the church of God which He purchased with His own blood”

1 Pet 5:2, “**Shepherd** [ποιμάνετε] the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness”

(n11) ὁ ποιμὴν (18 NT uses; 81 OT LXX uses) [1+] – meaning “a shepherd”:

Matt 9:36, “And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without **a shepherd** [ὁ ποιμὴν].” (cf. Mark 6:34).

John 10:2, 11, 14-16, “But he who enters by the door is **a shepherd** [ὁ ποιμὴν] of the sheep. ... I am the good **shepherd** [ὁ ποιμὴν]; the good **shepherd** [ὁ ποιμὴν] lays down His life for the sheep. ... I am the good **shepherd** [ὁ ποιμὴν]; and I know My own, and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep. And I have other sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock *with* one **shepherd** [ὁ ποιμὴν].”

Eph 4:11, “And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* **pastors** [ὁ ποιμὴν] and teachers.”

Heb 13:20, “Now the God of peace, who brought up from the dead the great **Shepherd** [ὁ ποιμὴν] of the sheep through the blood of the eternal covenant, *even* Jesus our Lord.”

1 Pet 2:25, “For you were continually straying like sheep, but now you have returned to the **Shepherd** and Guardian of your souls.”

(n12) ὁ ἀρχιποίμην (1 NT uses; 0 OT LXX uses) [1] – arch-shepherd, meaning “chief shepherd”:

1 Pet 5:4, “And when the **Chief Shepherd** [ὁ ἀρχιποίμην] appears, you will receive the unfading crown of glory.”

b. ἐπισκοπέω and cognates:

(43) ἐπισκοπέω (2 NT uses; 4 OT LXX uses) [2] – to see to, look after; care for, watch out for:

Heb 12:15, “**See to it** that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.”

1 Pet 5:2, “Shepherd the flock of God among you, **exercising oversight** not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness.”

An interesting OT use:

Deut 11:12, “a land for which the LORD your God **cares**; the eyes of the LORD your God are always on it, from the beginning even to the end of the year.”

Deut 11:12 (Brenton), “A land which the Lord thy God **surveys** continually, the eyes of the Lord thy God are upon it from the beginning of the year to the end of the year.”

Consider several other Greek verbs not used in these contexts:

ἀτενίζω (14 NT uses), to look intently, to gaze; 12 uses by Luke, 10 in Acts; used 7 times in Acts in the exact same form: ἀτενίσας “gazing” (participle, aorist active nominative masculine singular);

ἐπιβλέπω (3 NT uses), used to by a father to request his watchcare for his demon-possessed boy, Luke 9:38, “And behold, a man from the multitude shouted out, saying, ‘Teacher, I beg You **to look** at my son, for he is my only *boy*.’” This verb is also used in Luke 1:48; James 2:3;

σκοπέω (6 NT uses), to watch carefully, keep a watchful eye on, consider; perhaps looking toward a goal or mark (ὁ σκοπός).

(n13) ἡ ἐπισκοπή (4 NT uses; 45 OT LXX uses) [1] – a visiting, a looking over, an overseeing:

Context of visitation:

Luke 19:44, “And will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your **visitation**.”

1 Pet 2:12, “Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe *them*, glorify God in the day of **visitation**.”

Here Peter paired this noun, ἡ ἐπισκοπή, with the verb, ἐποπτεύω, “observe”; which verb is used twice in the OT-LXX and NT, and only by Peter (1 Pet 2:12; 3:2), and it means “to look upon, view intently” (Thayer)

Note the distinction in meaning, as Peter also used the same root word in its noun form, ὁ ἐπόπτης, for “eyewitnesses” form in 2 Pet 1:16.

Context seems to imply a role, position, or office—ἡ ἐπισκοπή being used in the LXX of Psalm 109:8 (for the Hebrew *pequddah*, meaning “oversight, care, custody, mustering, visitation, store):

Acts 1:20, “For it is written in the book of Psalms, ‘Let his homestead be made desolate, And let no man dwell in it’; and, ‘His **office** let another man take.’”

Citing Psa 69:25; 109:8.

Use for local church consideration:

1 Tim 3:1 (CSB), “This saying is trustworthy: ‘If anyone aspires to be an overseer, he desires a noble work.’”

The words, “office of a Bishop” in the KJV appear to contain significant State-Church ecclesiastical significance;

Consider by contradistinction this translation: “This is a trustworthy saying: ‘If anyone aspires to a ministry of visitation, he desires a good thing.’”

Consider that the “overseer” in 1 Tim 3:2 is masculine (ὁ ἐπίσκοπος), whereas the word used in verse 1 is feminine, perhaps implying a qualitative aspect (office, ministry), rather than a specific person as in verse 2.

- (n14) ὁ ἐπίσκοπος (5 NT uses; 16 OT LXX uses) [5] – a visiting, overseeing:
- Acts 20:28, “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you **overseers** [ὁ ἐπίσκοπος], to shepherd the church of God which He purchased with His own blood”
 - Phil 1:1, “Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the **overseers** [ὁ ἐπίσκοπος] and deacons.”
 - 1 Tim 3:2, “An **overseer** [ὁ ἐπίσκοπος], then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach.”
 - Tit 1:7, For the **overseer** [ὁ ἐπίσκοπος] must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain.”
 - 1 Pet 2:25, “For you were continually straying like sheep, but now you have returned to the Shepherd and **Guardian** [ὁ ἐπίσκοπος] of your souls.”
- c. (n15) ὁ ἡγούμενος (10 NT uses; 132 OT LXX uses; substantive noun of the verb ἡγέομαι, meaning to be chief) [5], meaning “leader”:
- Luke 22:26, “But not so with you, but let him who is the greatest among you become as the youngest, and the **leader** [ὁ ἡγούμενος] as the servant.”
 - Acts 15:22, “Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas—Judas called Barsabbas, and Silas, **leading** [ὁ ἡγούμενος] men among the brethren.”
 - Heb 13:7, “Remember those **who led** you [ὁ ἡγούμενος], who spoke the word of God to you; and considering the result of their conduct, imitate their faith.”
 - Heb 13:17, “Obey your **leaders** [ὁ ἡγούμενος], and submit *to them*; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”
 - Heb 13:24, “Greet all of your **leaders** [ὁ ἡγούμενος] and all the saints. Those from Italy greet you.”
- d. (45) ἀγρυπνέω-1 [1] – keep watch (4 NT uses; Mark 13:33; Luke 21:36; Eph 6:18):
- Heb 13:17, “Obey your leaders, and submit *to them*; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

Translations of “for they keep watch over your souls” in Heb 13:17

Latin Vulgate	Wycliffe (1388)	DRA [Ⓜ] (1899)	Greek Byzantine Textform	Tyndale (1534); Bishop's; Geneva; KJV; Websters; Darby; NJB	Young's Literal (1862)	English Rev (1885); ASV	Bible in Basic English (1949); NAS; NKJ; NET; CSB	RSV (1952); ESV	Good News Trans [Ⓜ] (1993)	New Living Trans (2004)	Complete Jewish Bible (1998)	NAB [Ⓜ] (1970)	NIV (1984)	CEV [Ⓜ] (1993)	God's Word to the Nations (1995)
Pervigilant quasi rationem pro animabus vestris	for theifill waken, as to yieldinge resoun for youre soulis	For they watch as being to render an account of your souls	αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν	for they watch for youre soules	for these do watch for your souls	for they watch in behalf of your souls	for they keep watch over your souls	for they are keeping watch over your souls	They watch over your souls without resting	Their work is to watch over your souls	for they keep watch over your lives	for they keep watch over you	They keep watch over you	They are watching over you	They take care of you
Use word “souls”											Uses word “lives”	Do not use “soul” [Ⓜ]			

[Ⓜ]One problem with removing the word “souls” (other than the fact that God placed the word there) is the application of this verse to secular rulers, as did one of my students recently.

(45) ἐπιχορηγέω (5 NT uses) [1] – meaning to supply, furnish:

Col 2:19, “and not holding fast to the head, from whom the entire body, **being supplied** and held together by the joints and ligaments, grows with a growth which is from God.”

(46) ἐπισκέπτομαι (9 NT uses; 172 OT LXX uses) [1], meaning to visit:

Acts 15:36, “And after some days Paul said to Barnabas, ‘Let us return and **visit** the brethren in every city in which we proclaimed the word of the Lord, *and see* how they are.’”

Other contextual usages:

Matt 25:35-36, “For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and **you visited** Me; I was in prison, and you came to Me.”

Matt 25:43, “I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and **you did not visit** Me.”

James 1:27, “This is pure and undefiled religion in the sight of *our* God and Father, **to visit** orphans and widows in their distress, *and* to keep oneself unstained by the world.”

2. Regarding Erring Members:

a. (47) πορεύομαι [2] (154 NT uses) – to go, proceed, walk:

Matt 18:12, “What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and **go** and search for the one that is straying?”

Luke 15:4, “What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture, and **go** after the one which is lost, until he finds it?”

Metaphorical use:

Acts 9:31 So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and, **going on** in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase”

b. (48) ὑπάγω [1] – to go; depart:

Matt 18:15, “And if your brother sins, **go** and reprove him in private; if he listens to you, you have won your brother.”

Paired up with ἐλέγχω – reprove (see above), Matt 18:15, “And if your brother sins, **go** and **reprove** him in private; if he listens to you, you have won your brother.”

c. (49) ζητέω [1] – to seek:

Matt 18:12, “What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and **go** and **search** for the one that is straying?”

3. Reports and Testimonies:

a. Cognates of ἀγγέλλω:

50) ἀναγγέλλω [5] (18 NT uses) – report, rehearse, recite, disclose:

Acts 14:27, “When they had arrived and gathered the church together, they *began to report* all things that God had done with them and how He had opened a door of faith to the Gentiles”

Acts 15:4, “And when they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they **reported** all that God had done with them”

Acts 19:18, “Many also of those who had believed kept coming, confessing and **disclosing** their practices”

Acts 20:20, “how I did not shrink from **declaring** to you anything that was profitable, and teaching you publicly and from house to house”

Acts 20:27, “For I did not shrink from **declaring** to you the whole purpose of God”

51) ἀπαγγέλλω [1] – announce, tell:

Acts 15:27, “Therefore we have sent Judas and Silas, who themselves **will** also **report** the same things by word *of mouth*.”

b. Cognates of ἡγέομαι:

52) ἐκδιηγέομαι [1] – “tell, relate” (2 NT uses; in LXX from Hebrew saphar, “count, recount, relate”), Psa 118:17; Ezek 12:6;

Acts 15:3, “Therefore, being sent on their way by the church, they were passing through both Phoenicia and Samaria, **describing** in detail the conversion of the Gentiles, and were bringing great joy to all the brethren”

53) ἐξηγέομαι [2] – tell, relate, explain, report; make known:

Luke 24:35, “And they *began* to relate their experiences on the road and how He was recognized by them in the breaking of the bread.”

Acts 21:19, “And after he had greeted them, he *began to relate* one by one the things which God had done among the Gentiles through his ministry”

d. Of testimonies during services:

54) ἐξομολογέω [4] (10 total NT uses), to confess, pray:

Matthew 3:6 and they were being baptized by him in the Jordan River, as they **confessed** their sins

Mark 1:5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, **confessing** their sins

Acts 19:18, “Many also of those who had believed kept coming, **confessing** and disclosing their practices”

James 5:16 Therefore, **confess** your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much

4. On receiving instruction:

a. (n16) ἡ ἀνάγνωσις [1] – for the public reading of Scripture:

1 Tim 4:13 (NKJ), “Till I come, give attention to **reading**, to exhortation, to doctrine.”

b. (n17) ἡ διδαχή + ὁ ἀπόστολος [1] – the apostles teaching:

Acts 2:42 (NKJ), “And they continued steadfastly **in the apostles’ doctrine** and fellowship, in the breaking of bread, and in prayers.”

c. (55) μανθάνω [6] – learn:

1 Cor 4:6, “that in us **you might learn** not to exceed what is written”

1 Cor 14:31, “For you can all prophesy one by one, so that all **may learn** and all may be exhorted”

Eph 4:20, “But you did not **learn** Christ in this way”

Phil 4:9, “The things you have learned and received and heard and seen in me, practice these things; and the God of peace shall be with you”

2 Tim 3:14, “You, however, continue in the things **you have learned** and become convinced of, knowing from whom **you have learned them**”

Titus 3:14, “And let our *people* also **learn** to engage in good deeds to meet pressing needs, that they may not be unfruitful”

5. Theological debate and decision making:

a. Examine / Test:

56) ἀνακρίνω (16 NT uses) [1] – meaning to examine, evaluate, search out, investigate:

Acts 17:11, “Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, **examining** the Scriptures daily, *to see* whether these things were so.”

The end of the verse reads thus: τὸ καθ’ ἡμέραν **ἀνακρίνοντες** τὰς γραφὰς, εἰ ἔχου ταῦτα οὕτως.

Consider:

1 Cor 2:14, “But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually **appraised**. But he who is spiritual **appraises** all things, yet he himself is **appraised** by no man.”

1 Cor 4:3-4, “But to me it is a very small thing that **I should be examined** by you, or by *any* human court; in fact, **I do** not even **examine** myself. For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who **examines** me is the Lord.”

57) πειράζω (39 NT uses) [4], to test, tempt:

Act 16:7, “and when they had come to Mysia, they **were trying** to go into Bithynia, and the Spirit of Jesus did not permit them.”

2 Cor 13:5, “**Test** yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you-- unless indeed you fail the test?”

Gal 6:1, “Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, lest you too **be tempted**.”

Rev 2:2, “I know your deeds and your toil and perseverance, and that you cannot endure evil men, and **you put to the test** those who call themselves apostles, and they are not, and you found them *to be* false.”

Of Paul’s care for those tempted:

1 Thess 3:5, “For this reason, when I could endure *it* no longer, I also sent to find out about your faith, for fear that **the tempter might have tempted** you, and our labor should be in vain.”

Of God’s testing His people:

The Lord allows His people to be tested, Deut 8:2 (using ἐκπειράζω); cf. Heb 11:37;

Rev 2:10:

But He does not tempt His people, James 1:13-14;

He will keep His people from the “hour of testing” [The Great Tribulation],

Rev 3:10 (depending on how this concept is interpreted).

Jesus tested His disciples, John 6:6;

God promises to always provide a way of escape from temptation or testing, that we can bear it, 1 Co 13:10;

God tested Abraham, Heb 11:17.

Other tests (in a negative sense):

Ananias and Sapphira testing the Holy Spirit, Acts 5:8;

The Judaizers testing the grace of God by adding works, Acts 15:10;

Of depriving one another in marriage for the sake of prayer, 1 Cor 7:5;

Of testing God through sin, 1 Cor 10:9; Heb 3:9.

Fifteen times (39% of uses) the context of this verb is in relation to the devil tempting

Jesus or His detractors testing Him, Matt 4:1, 3; 16:1; 19:3; 22:18, 35; Mark 1:13;

8:11; 10:2; 12:15; Luke 4:2; 11:16; 20:23; John 8:4, 6.

58) δοκιμάζω (23 NT uses) [10], meaning to test, prove:

Rom 12:2, “And do not be conformed to this world, but be transformed by the renewing of your mind, that **you may prove** what the will of God is, that which is good and acceptable and perfect.”

1 Cor 11:28, “But let a man **examine** himself, and so let him eat of the bread and drink of the cup.”

2 Cor 8:22, “And we have sent with them our brother, whom **we have** often **tested** and found diligent in many things, but now even more diligent, because of *his* great confidence in you.”

2 Cor 13:5, “Test yourselves *to see* if you are in the faith; **examine** yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you-- unless indeed you fail the test?”

Gal 6:4, “But let each one **examine** his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another.”

Eph 5:10, “**trying to learn** what is pleasing to the Lord.”

Phil 1:10, “so that **you may approve** the things that are excellent, in order to be sincere and blameless until the day of Christ.”

1 Thess 5:21, “But **examine** everything *carefully*; hold fast to that which is good.”

1 Tim 3:10, “And let these also first **be tested**; then let them serve as deacons if they are beyond reproach.”

1 John 4:1, “Beloved, do not believe every spirit, but **test** the spirits to see whether they are from God; because many false prophets have gone out into the world.”

Consider also:

1 Thess 2:4, “but just as **we have been approved** by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who **examines** our hearts.”

59) ἐπαγωνίζομαι (XX NT uses) [1], meaning to struggle, contend earnestly:

Jude 3, “Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you **contend earnestly** for the faith which was once for all delivered to the saints.”

b. Be Watchful:

60) προσέχω (24 NT uses) [14], watch out, beware:

Matt 6:1, “**Beware** of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.”

Matt 7:15, “**Beware** of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.”

Matt 10:17, “But **beware** of men; for they will deliver you up to *the* courts, and scourge you in their synagogues.”

Matt 16:6, 11-12, “And Jesus said to them, ‘Watch out and **beware** of the leaven of the Pharisees and Sadducees. . . . How is it that you do not understand that I did not speak to you concerning bread? But **beware** of the leaven of the Pharisees and Sadducees.’ Then they understood that He did not say **to beware** of the leaven of bread, but of the teaching of the Pharisees and Sadducees.”

Luke 12:1, “Under these circumstances, after so many thousands of the multitude had gathered together that they were stepping on one another, He began saying to His disciples first *of all*, ‘**Beware** of the leaven of the Pharisees, which is hypocrisy.’”

Luke 17:3, “**Be on your guard!** If your brother sins, rebuke him; and if he repents, forgive him.”

Luke 20:46, “**Beware** of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues, and places of honor at banquets.”

Luke 21:34, “**Be on guard**, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap.”

Acts 20:28, “**Be on guard** for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”

1 Tim 4:13, “Until I come, **give attention** to the *public reading of Scripture*, to exhortation and teaching.”

Heb 2:1, “For this reason **we must pay** much closer **attention** to what we have heard, lest we drift away *from it*.”

2 Pet 1:19, “And *so* we have the prophetic word *made* more sure, to which you do well **to pay attention** as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.”

61) ὁράω (695 NT uses*) [6], meaning to see:

*Because of the large number of uses, listed are only 2nd person plural imperatives.

Matt 16:6, “And Jesus said to them, ‘**Watch out** and beware of the leaven of the Pharisees and Sadducees.’”

Matt 18:10, “**See** that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven.”

Matt 24:6, “And you will be hearing of wars and rumors of wars; **see** that you are not frightened, for *those things* must take place, but *that* is not yet the end.”

Mark 8:15, “And He was giving orders to them, saying, ‘**Watch out!** Beware of the leaven of the Pharisees and the leaven of Herod.’”

Luke 12:15, “And He said to them, ‘**Beware**, and be on your guard against every form of greed; for not *even* when one has an abundance does his life consist of his possessions.’”

1 Thess 5:15, “**See** that no one repays another with evil for evil, but always seek after that which is good for one another and for all men.”

62) βλέπω (132 NT uses*) [23], meaning to see:

*Because there are 32 uses of the 2nd person plural, these only were culled for this listing.

Matt 24:4, “And Jesus answered and said to them, ‘**See** to it that no one misleads you.’”

Mark 4:24, “And He was saying to them, ‘**Take care** what you listen to. By your standard of measure it shall be measured to you; and more shall be given you besides.’”

Mark 8:15, “And He was giving orders to them, saying, ‘Watch out! **Beware** of the leaven of the Pharisees and the leaven of Herod.’”

Mark 12:38, “And in His teaching He was saying: ‘**Beware** of the scribes who like to walk around in long robes, and *like* respectful greetings in the market places.’”

Mark 13:5, “And Jesus began to say to them, ‘**See** to it that no one misleads you.’”

Mark 13:9, “But **be on your guard**; for they will deliver you to *the* courts, and you will be flogged in *the* synagogues, and you will stand before governors and kings for My sake, as a testimony to them.”

Mark 13:23, “But **take heed**; behold, I have told you everything in advance.”

Mark 13:33, “**Take heed**, keep on the alert; for you do not know when the *appointed* time is.”

Luke 8:18, “Therefore **take care** how you listen; for whoever has, to him shall *more* be given; and whoever does not have, even what he thinks he has shall be taken away from him.”

Luke 21:8, “And He said, ‘**See to it** that you be not misled; for many will come in My name, saying, ‘I am *He*,’ and, ‘The time is at hand’; do not go after them.’”

1 Cor 1:26, “For **consider** your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble.”

1 Cor 8:9, “But **take care** lest this liberty of yours somehow become a stumbling block to the weak.

1 Cor 16:10, “Now if Timothy comes, **see** that he is with you without cause to be afraid; for he is doing the Lord's work, as I also am.”

Gal 5:15, “But if you bite and devour one another, **take care** lest you be consumed by one another.”

Eph 5:15, “Therefore **be careful** how you walk, not as unwise men, but as wise.”

Phil 3:2, “**Beware** of the dogs, **beware** of the evil workers, **beware** of the false circumcision.”

Col 2:8, “**See to it** that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.”

Heb 3:12, “**Take care**, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God.”

Heb 12:25, “**See to it** that you do not refuse Him who is speaking. For if those did not escape when they refused him who warned *them* on earth, much less *shall we escape* who turn away from Him who *warns* from heaven.”

2 John 8, “**Watch** yourselves, that you might not lose what we have accomplished, but that you may receive a full reward.”

63) γρηγορεύω / γρηγορέω (23 NT uses) [16], meaning to be awake or fully awake; fig. to be watchful, on the alert:

Matt 24:42, “Therefore **be on the alert**, for you do not know which day your Lord is coming.”

Matt 24:43, “But be sure of this, that if the head of the house had known at what time of the night the thief was coming, **he would have been on the alert** and would not have allowed his house to be broken into.”

Matt 25:13, “**Watch** therefore, for you know neither the day nor the hour in which the Son of Man is coming.”

Mark 13:34-37, “*It is* like a man, away on a journey, *who* upon leaving his house and putting his slaves in charge, *assigning* to each one his task, also commanded the doorkeeper **to stay on the alert**. Therefore, **be on the alert**—for you do not know when the master of the house is coming, whether in the evening, at midnight, at cockcrowing, or in the morning—lest he come suddenly and find you asleep. And what I say to you I say to all, ‘**Be on the alert!**’”

Luke 12:37, “Blessed are those slaves whom the master shall find **on the alert** when he comes; truly I say to you, that he will gird himself *to serve*, and have them recline *at the table*, and will come up and wait on them.”

Luke 12:39 (NKJ), “But know this, that if the master of the house had known what hour the thief would come, **he would have watched** and not allowed his house to be broken into.”

Acts 20:31, “Therefore **be on the alert**, remembering that night and day for a period of three years I did not cease to admonish each one with tears.”

1 Cor 16:13, “**Be on the alert**, stand firm in the faith, act like men, be strong.”

Col 4:2, “Devote yourselves to prayer, **keeping alert** in it with *an attitude of* thanksgiving.”

1 Thess 5:6, “so then let us not sleep as others do, but **let us be alert** and sober.”

1 Pet 5:8, “Be of sober *spirit*, **be on the alert**. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.”

Rev 3:2-3, “**Wake up**, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. Remember therefore what you have received and heard; and keep *it*, and repent. If therefore **you will not wake up**, I will come like a thief, and you will not know at what hour I will come upon you.”

Rev 16:15, “Behold, I am coming like a thief. Blessed is the one who **stays awake** and keeps his garments, lest he walk about naked and men see his shame.”

Of Jesus requesting that His disciples watch and pray, Matt 26:38, 40, 41; Mark 13:34, 37, 38.

- 64) σκοπέω (6 NT uses) [5], meaning to look at, contemplate, examine:
 Luke 11:35, “Then **watch out** that the light in you may not be darkness.”
 Rom 16:17, “Now I urge you, brethren, **keep your eye on** those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.”
 Gal 6:1, “Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one looking* to yourself, lest you too be tempted.”
 Phil 2:4, “do not *merely look out* for your own personal interests, but also for the interests of others.”
 Phil 3:17, “Brethren, join in following my example, and **observe** those who walk according to the pattern you have in us.”
- 65) φυλάσσω (30 NT uses) [9], meaning to guard, protect:
 Luke 11:28, “But He said, ‘On the contrary, blessed are those who hear the word of God, and **observe it.**’”
 Luke 12:15, “And He said to them, ‘Beware, and **be on your guard** against every form of greed; for not *even* when one has an abundance does his life consist of his possessions.’”
 Acts 16:4, “Now while they were passing through the cities, they were delivering the decrees, which had been decided upon by the apostles and elders who were in Jerusalem, for them **to observe.**”
 Of the decree of the Jerusalem Assembly in Acts 15; see also the uses of φυλάσσω in Acts 21:24-25.
 1 Tim 5:21, “I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, **to maintain** these *principles* without bias, doing nothing in a *spirit of* partiality.”
 1 Tim 6:20, “O Timothy, **guard** what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called ‘knowledge’—.”
 2 Tim 1:14, “**Guard**, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you.*”
 2 Tim 4:15, “**Be on guard** against him yourself, for he vigorously opposed our teaching.”
 2 Pet 3:17, “You therefore, beloved, knowing this beforehand, **be on your guard** lest, being carried away by the error of unprincipled men, you fall from your own steadfastness.”
 1 John 5:21, “Little children, **guard** yourselves from idols.”
- Of God (and Jesus) guarding of His own:
 John 17:12, “While I was with them, I was keeping them in Thy name which Thou hast given Me; and **I guarded** them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled.”
 2 Thess 3:3, “But the Lord is faithful, and He will strengthen and **protect** you from the evil *one.*”
 2 Tim 1:12, “For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able **to guard** what I have entrusted to Him until that day.”
 Jude 24, “Now to Him who is able **to keep** you from stumbling, and to make you stand in the presence of His glory blameless with great joy.”
- 66) ἀγρυπνέω-2 (4 NT uses) [3], meaning to be watchful, on the alert:
 Mark 13:33, “Take heed, **keep on the alert**; for you do not know when the *appointed* time is.”
 Luke 21:36, “But **keep on the alert** at all times, praying in order that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”
 Eph 6:18, “With all prayer and petition pray at all times in the Spirit, and with this in view, **be on the alert** with all perseverance and petition for all the saints.”
- a1) φρόνιμος (14 total NT uses, 7 (or ½) in Matthew) [11], meaning sensible, thoughtful:
 Matt 7:24, “Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a **wise** man, who built his house upon the rock.”
 Matt 10:16, “Behold, I send you out as sheep in the midst of wolves; therefore be **shrewd** as serpents, and innocent as doves.”
 Matt 24:45, “Who then is the faithful and **sensible** slave whom his master put in charge of his household to give them their food at the proper time?” (par. Luke 12:42)
 Matt 25:2, 4, “And five of them were foolish, and five were **prudent.** ... but the **prudent** took oil in flasks along with their lamps.”

Matt 25:8-9, “And the foolish said to the **prudent**, ‘Give us some of your oil, for our lamps are going out.’ But the **prudent** answered, saying, ‘No, there will not be enough for us and you *too*; go instead to the dealers and buy *some* for yourselves.’”

Luke 16:8, “And his master praised the unrighteous [ἄδικία] steward because he had acted shrewdly [φρονίμως]; for the sons of this age are **more shrewd*** in relation to their own kind than the sons of light.”

*φρονιμώτερος, comparative of φρόνιμος;

Clearly a complex verse as far as application!

1 Cor 10:15, “I speak as to **wise** men; you judge what I say.”

2 Cor 11:19, “For you, being *so wise*, bear with the foolish gladly.”

67) νήφω (6 NT uses) [6], meaning to be sober:

1 Thess 5:6, “so then let us not sleep as others do, but **let us be alert and sober**.”

1 Thess 5:8, “But since we are of *the day*, **let us be sober**, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.”

2 Tim 4:5, “But you, **be sober** in all things, endure hardship, do the work of an evangelist, fulfill your ministry.”

1 Pet 1:13, “Therefore, gird your minds for action, **keep sober in spirit**, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.”

1 Pet 4:7, “The end of all things is at hand; therefore, **be of sound judgment and sober spirit** for the purpose of prayer.”

1 Pet 5:8, “**Be of sober spirit**, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.”

c. Hold Fast / Stand Firm:

68) τηρέω (75 NT uses) [34], meaning to keep:

Matt 28:20, “Teaching them **to observe** all that I commanded you; and lo, I am with you always, even to the end of the age.”

John 8:51, “Truly, truly, I say to you, if anyone **keeps** My word he shall never see death.”

John 14:15, “If you love Me, **you will keep** My commandments.”

John 14:21, “He who has My commandments and **keeps** them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.”

John 14:23-24, “Jesus answered and said to him, “If anyone loves Me, **he will keep** My word; and My Father will love him, and We will come to him, and make Our abode with him. He who does not love Me **does not keep** My words; and the word which you hear is not Mine, but the Father's who sent Me.”

John 15:10, “If **you keep** My commandments, you will abide in My love; just as **I have kept** My Father's commandments, and abide in His love.”

John 15:20, “Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if **they kept** My word, **they will keep** yours also.”

John 17:6, “I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and **they have kept** Thy word.”

Eph 4:3, “being diligent **to preserve** the unity of the Spirit in the bond of peace.”

1 Tim 5:22, “Do not lay hands upon anyone *too* hastily and thus share *responsibility* for the sins of others; **keep** yourself free from sin.”

1 Tim 6:14, “[I charge you] that **you keep** the commandment without stain or reproach until the appearing of our Lord Jesus Christ.”

2 Tim 4:7, “I have fought the good fight, I have finished the course, **I have kept** the faith.”

Jas 1:27, “This is pure and undefiled religion in the sight of *our* God and Father, to visit orphans and widows in their distress, **and to keep** oneself unstained by the world.”

1 John 2:3-5, “And by this we know that we have come to know Him, if **we keep** His commandments. The one who says, ‘I have come to know Him,’ and **does not keep** His commandments, is a liar, and the truth is not in him; but whoever **keeps** His word, in him the love of God has truly been perfected. By this we know that we are in Him.”

1 John 3:22, 24, “and whatever we ask we receive from Him, because **we keep** His commandments and do the things that are pleasing in His sight. . . . And the one **who keeps** His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.”

1 John 5:2-3, “By this we know that we love the children of God, when we love God and **observe** His commandments. For this is the love of God, that **we keep** His commandments; and His commandments are not burdensome.”

- Jude 21, “**keep** yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.”
- Rev 1:3, “Blessed is he who reads and those who hear the words of the prophecy, and **heed** the things which are written in it; for the time is near.”
- Rev 2:26, “And he who overcomes, and he who **keeps** My deeds until the end, to him I will give authority over the nations.”
- Rev 3:3, “Remember therefore what you have received and heard; and **keep it**, and repent. If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you.”
- Rev 3:8, 10, “I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and **have kept** My word, and have not denied My name. ... Because **you have kept** the word of My perseverance, I also will keep you from the hour of testing, that *hour* which is about to come upon the whole world, to test those who dwell upon the earth.”
- Rev 12:17, “And the dragon was enraged with the woman, and went off to make war with the rest of her offspring, who **keep** the commandments of God and hold to the testimony of Jesus.”
- Rev 14:12, “Here is the perseverance of the saints who **keep** the commandments of God and their faith in Jesus.”
- Rev 16:15, “Behold, I am coming like a thief. Blessed is the one who stays awake and **keeps** his garments, lest he walk about naked and men see his shame.”
- Rev 22:7, 9, ““And behold, I am coming quickly. Blessed is he who **heeds** the words of the prophecy of this book.’ ... And he said to me, ‘Do not do that; I am a fellow servant of yours and of your brethren the prophets and of those who **heed** the words of this book; worship God.’”

Samples of God’s/Christ’s keeping His own people:

- John 17:11-12, “And I am no more in the world; and *yet* they themselves are in the world, and I come to Thee. Holy Father, **keep** them in Thy name, *the name* which Thou hast given Me, that they may be one, even as *We are*. While I was with them, **I was keeping** them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled.”
- John 17:15, “I do not ask Thee to take them out of the world, but **to keep** them from the evil *one*.”
- 1 Thess 5:23, “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body **be preserved** complete, without blame at the coming of our Lord Jesus Christ.”
- 1 Pet 1:4, “*to obtain* an inheritance *which is* imperishable and undefiled and will not fade away, **reserved** in heaven for you.”
- 1 John 5:18, “We know that no one who is born of God sins; but He who was born of God **keeps** him and the evil one does not touch him.”
- Rev 3:10, “I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name. ... Because you have kept the word of My perseverance, **I also will keep** you from the hour of testing, that *hour* which is about to come upon the whole world, to test those who dwell upon the earth.”

69) στῆκω (8 NT uses) [7], meaning to stand firm:

- Rom 14:4, “Who are you to judge the servant of another? To his own master he **stands** [στῆκω] or falls; and stand [ἵστημι] he will, for the Lord is able to make him stand [ἵστημι].”
- 1 Cor 16:13, “Be on the alert, **stand firm** in the faith, act like men, be strong.”
- Gal 5:1, “It was for freedom that Christ set us free; therefore **keep standing firm** and do not be subject again to a yoke of slavery.”
- Phil 1:27, “Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are **standing firm** in one spirit, with one mind striving together for the faith of the gospel.”
- Phil 4:1, “Therefore, my beloved brethren whom I long *to see*, my joy and crown, so **stand firm** in the Lord, my beloved.”
- 1 Thess 3:8, “for now we *really* live, if **you stand firm** in the Lord.”
- 2 Thess 2:15, “So then, brethren, **stand firm** and hold to the traditions* which you were taught, whether by word *of mouth* or by letter from us.”
- *Alternatives for ἡ παράδοσις here: instruction or teaching.

- 70) ἀνδρίζομαι (1 NT uses) [1], meaning to act like a man, be manly:
1 Cor 16:13, “Be on the alert, stand firm in the faith, **act like men**, be strong.”
- 71) κραταιόω (4 NT uses) [4], meaning to become strong:
Luke 1:80, “So the child grew and **became strong** in spirit, and was in the deserts till the day of his manifestation to Israel.”
Luke 2:40, “And the Child continued to grow and **become strong**, increasing in wisdom; and the grace of God was upon Him.”
1 Cor 16:13, “Be on the alert, stand firm in the faith, act like men, **be strong**.”
Eph 3:16, “that He would grant you, according to the riches of His glory, **to be strengthened** with power through His Spirit in the inner man.”
- a2) ἐδραῖος (3 NT uses) [2], meaning steadfast, firm:
1 Cor 15:58, “Therefore, my beloved brethren, be **steadfast**, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.”
Col 1:23, “if indeed you continue in the faith firmly established and **steadfast**, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.”
- a3) ἀμετακίνητος (1 NT uses) [1], meaning immovable:
1 Cor 15:58, “Therefore, my beloved brethren, be steadfast, **immovable**, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.”
- 72) θεμελιόω (6 NT uses) [5], meaning to lay [as a foundation], found, establish:
Eph 3:18, “so that Christ may dwell in your hearts through faith; *and* that you, being rooted and **grounded** in love.”
Col 1:23, “if indeed you continue in the faith **firmly established** and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.”
1 Pet 5:10, “And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* **establish** you.”
- By illustration:
Matt 7:25, “And the rain descended, and the floods came, and the winds blew, and burst against that house; and *yet* it did not fall, for it **had been founded** upon the rock.”
Luke 6:48 (NKJ), “He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it **was founded** on the rock.”
- 73) ῥιζόω (2 NT uses) [2], meaning to become firmly rooted:
Eph 3:18, “so that Christ may dwell in your hearts through faith; *and* that you, **being rooted** and grounded in love.”
Col 2:7, “**having been firmly rooted** *and now* being built up in Him and established in your faith, just as you were instructed, *and* overflowing with gratitude.”
- 74) ἐποικοδομέω (8 NT uses) [4], meaning to be built upon (consider. 4 uses in 1 Cor 3, vv. 10, 12, 14):
Acts 20:32 (NKJ), “So now, brethren, I commend you to God and to the word of His grace, which is able **to build you up** and give you an inheritance among all those who are sanctified.”
Eph 2:20, “**having been built upon** the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*,”
Col 2:7, “having been firmly rooted *and now* **being built up** in Him and established in your faith, just as you were instructed, *and* overflowing with gratitude.”
Jude 20, “But you, beloved, **building yourselves up on** your most holy faith; praying in the Holy Spirit;”
- d. On Watchfulness (sample negations):
- 75) μὴ + πλανᾶω [5], be not deceived:
Luke 21:8 (NKJ), “And He said: ‘Take heed that **you not be deceived**. For many will come in My name, saying, “I am *He*,” and, “The time has drawn near.” Therefore do not go after them.’”

1 Cor 6:9, “Or do you not know that the unrighteous shall not inherit the kingdom of God? **Do not be deceived**; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, ...”

1 Cor 15:33, “**Do not be deceived**: ‘Bad company corrupts good morals.’”

Gal 6:7, “**Do not be deceived**, God is not mocked; for whatever a man sows, this he will also reap.”

James 1:16, “**Do not be deceived**, my beloved brethren.”

76) μηδεῖς + σύ + ἀπατάω [1], let no one deceive you:

Eph 5:6, “Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.”

77) μή + μετακινέω [1], not shifted or moved away:

Col 1:23, “if indeed you continue in the faith firmly established and steadfast, and **not moved away** from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.”

e. Theological Debate:

n18) ἡ στάσις [1] (9 NT uses), meaning dissension, rebellion, standing:

Acts 15:2, “And when Paul and Barnabas had great **dissension** and debate with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue”

n19) ἡ ζήτησις [1] (7 NT uses), meaning debate, controversy, discussion:

Acts 15:2, “And when Paul and Barnabas had great dissension and **debate** with them, *the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue”

n20) ἡ συζήτησις [1] (2 NT uses; this use is zh,thsij in NA27), meaning dispute, discussion:

Acts 15:7, “After there had been much **debate**, Peter stood up and said to them, ‘Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe’”

f. Decision-making:

78) τάσσω [1] (9 NT uses), meaning to arrange, appoint, order:

Acts 15:2, “And when Paul and Barnabas had great dissension and debate with them, *the brethren* **determined** [to set up] that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue”

1 Cor 16:15, “Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have **devoted** themselves for ministry to the saints)”

79) ὁράω (695 NT uses) + ὁ λόγος (331 NT uses) [1] (2 total uses of these verbs in a compound clause, the other is Luke 1:29):

Acts 15:6, “The apostles and the elders came together **to look** into this **matter**”
 Συνήχθησαν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου

g. Not scandalizing:

1) and cognate:

(80) σκανδαλίζω [3] (30 NT uses; 14 in Matthew; 8 in Mark; 2 in Luke; 2 in John; 4 in Paul), meaning to scandalize, cause to stumble; be offended:

Rom 14:21, “It is good not to eat meat or to drink wine, or *to do anything* by which your brother **stumbles**.”

1 Cor 8:13, “Therefore, if food **causes** my brother **to stumble**, I will never eat meat again, that **I might** not **cause** my brother **to stumble**.”

Other uses of σκανδαλίζω for consideration (and Gospel parallels):

Matt 5:29-30, “And if your right eye **makes you stumble**, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. And if your right hand **makes you stumble**, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell.” cf. Matt 18:8-9.

Matt 11:6, “And blessed is he who keeps from **stumbling** over Me.”

Matt 13:20-21, “And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately **he falls away**.”

Matt 13:54-58, “And coming to His home town He *began* teaching them in their synagogue, so that they became astonished, and said, ‘Where *did* this man *get* this wisdom, and *these* miraculous powers? Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? And His sisters, are they not all with us? Where then *did* this man *get* all these things?’ And **they took offense** at Him. But Jesus said to them, ‘A prophet is not without honor except in his home town, and in his *own* household.’ And He did not do many miracles there because of their unbelief.”

Matt 18:5-6, “And whoever receives one such child in My name receives Me; but whoever **causes** one of these little ones who believe in Me **to stumble**, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea.”

Matt 24:10, “And at that time many **will fall away** and will deliver up one another and hate one another.”

Matt 26:33, “But Peter answered and said to Him, ‘*Even* though all **may fall away** because of You, I **will never fall away**.’”

n21) τὸ σκάνδαλον + οὐαί [3] (15 NT uses of τὸ σκάνδαλον; 43 uses of οὐαί; 2 verses with both), τὸ σκάνδαλον means “stumbling block”; οὐαί means “woe”:

Matt 18:7, “**Woe** to the world because of *its stumbling blocks*! For it is inevitable that **stumbling blocks** come; but **woe** to that man through whom the **stumbling block** comes!”

Luke 17:1, “And He said to His disciples, ‘It is inevitable that **stumbling blocks** should come, but **woe** to him through whom they come!’”

a4) ἀπρόσκοπος + γίνομαι [1] (3 NT uses of ἀπρόσκοπος; 676 NT uses of γίνομαι; 1 verse with both), ἀπρόσκοπος means “giving no offense”; γίνομαι means “to be, become”:

1 Cor 10:32, “**Give no offense** either to Jews or to Greeks or to the church of God.”

n22) μή + τίθημι + πρόσκομμα [1] (6 NT uses of πρόσκομμα; 4 in Romans), πρόσκομμα means “a stumbling, offense”:

Rom 14:13, “Therefore let us not judge one another anymore, but rather determine this—**not to put an obstacle** or a stumbling block in a brother's way.”

81) ἀνασκευάζω [1] (1 NT use), meaning “to unsettle”:

Acts 15:24, “Since we have heard that some of our number to whom we gave no instruction have disturbed you with *their* words, unsettling your souls.”

C. Verbs indicating physical presence or physical action:

1. Gather Together:

a. συνάγω and cognate nouns:

82) συνάγω [3] (61 NT uses) – to assemble:

Acts 4:31, “And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit, and *began* to speak the word of God with boldness”

Acts 15:6, “And the apostles and the elders came together to look into this matter”

1 Cor 5:4, “In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus”

n23) ἡ συναγωγή [1] (57 NT uses) – an assembly:

James 2:2, “For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes”

n24) ἡ ἐπισυναγωγή, [1] (2 NT uses) – the assembling together:

Heb 10:25, “not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more, as you see the day drawing near”

- b. (83) συνέρχομαι [3] (32 NT uses) – to come together, assemble:
 1 Cor 11:18, “For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it” [verb also found in 11:17, 20, 33, 34]

Comparing Translations: 1 Cor 11:18-20

Byzantine Textform	New American Standard (1977)	IBS's French <i>Le Semeur</i> (my translation)	ABS's Contemp English Version* (1995)
¹⁸ Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.	¹⁸ For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part, I believe it.	¹⁸ To begin with I hear it said that when you hold a gathering, there are among you divisions. --- I am inclined to believe that there is a portion of truth in what is recounted.	¹⁸ I am told that you can't get along with each other when you worship, and I am sure that some of what I have heard is true.
¹⁹ Δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γένωνται ἐν ὑμῖν.	¹⁹ For there must also be factions among you, in order that those who are approved may have become evident among you.	¹⁹ No doubt must it be that there be divisions within you, so that the Christians who have proven themselves be clearly recognized in your midst!	¹⁹ You are bound to argue with each other, but it is easy to see which of you have God's approval.
²⁰ Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν.	²⁰ Therefore when you meet together, it is not to eat the Lord's Supper,	²⁰ Thus, when you gather yourselves together, one cannot truly call that “taking the supper of the Lord.”	²⁰ When you meet together, you don't really celebrate the Lord's Supper.

*My translation of: “¹⁸ Tout d'abord j'entends dire que lorsque vous tenez une réunion, il y a parmi vous des divisions. --- J'incline à croire qu'il y a une part de vérité dans ce qu'on raconte. ¹⁹ Sans doute faut-il qu'il y ait chez vous des divisions, pour que les chrétiens qui ont fait leurs preuves soient clairement reconnus au milieu de vous! ²⁰ Ainsi, lorsque vous vous réunissez, on ne peut vraiment plus appeler cela «prendre le repas du Seigneur»,”

1 Cor 14:23, “If therefore the whole church should assemble together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad?”

1 Cor 14:26, “What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.”

- c. (84) συντυγχάνω [1] (1 NT use) – to meet with, join:
 Luke 8:19, “And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.”

2. Greeting and sending off:

- a. ἀσπάζομαι and cognate:

85) ἀσπάζομαι [3] (60 NT uses) – greet, welcome, visit:

Acts 21:7, “and after **greeting** the brethren, we stayed with them for a day”

Acts 21:19, “And after **he had greeted** them”

2 Cor 13:12-13, “**Greet** one another with a holy kiss. All the saints greet you”

86) ἀσπάζομαι [1] (1 NT use in NA27) – say good-bye, take leave, embrace:

Acts 21:6 (Geneva), “Then when **we had embraced** one another”

- b. (87) ἐπιπίπτω + τράχηλος [1] – fell on his neck, embrace (both also used together in Luke 15:20):
 Acts 20:37, “And they *began* to weep aloud and **embraced** Paul, and repeatedly kissed him”
- c. (88) καταφιλέω [1] (6 NT uses) – kiss, repeatedly kiss:
 Acts 20:37, “And they *began* to weep aloud and embraced Paul, and **repeatedly kissed** him”

3. Remain / Warn:

- a. μένω and cognate:

89) μένω [3] (121 NT uses) – to remain, dwell, abide:

Acts 21:7, “and **abode** with them one day”

Acts 21:8, “and entering into the house of Philip the evangelist, who was one of the seven, **we abode** with him”

1 John 2:19, “They went out from us, but they were not *really* of us; for if they had been of us, **they would have remained** with us; but *they went out*, in order that it might be shown that they all are not of us”

90) διαμένω [1] (5 NT uses) – to remain, continue:

Gal 2:5, “to whom we did not yield submission even for an hour, that the truth of the gospel **might continue** with you.”

91) ἐπιμένω [1] (17 NT uses) – remain, stay, continue, keep on, persist:

Acts 21:10, “And as **we were staying** there for some days”

4. Depart/Separate:

92) ἀφίστημι [1] (15 NT uses) – leave, go away, desert, commit apostasy; keep away; incite [a revolt]:

Acts 19:9, ἀποστάς ἀπ’ αὐτῶν ἀφώρισεν τοὺς μαθητάς - **he departed** from them, and separated the disciples

93) ἀφορίζω [2] (10 NT uses) – separate, take away, exclude; set apart, appoint:

Acts 19:9, ἀποστάς ἀπ’ αὐτῶν ἀφώρισεν τοὺς μαθητάς - he departed from them, and **separated** the disciples

2 Cor 6:17, ““Therefore, come out from their midst and **be separate**,’ says the Lord. ‘And do not touch what is unclean; And I will welcome you.’” [quoting Isa 52:11]

94) ἐξέρχομαι [3] (222/223 NT uses), go out, come out, get out, come away:

Positively stated:

2 Cor 6:17, ““Therefore, **come out** from their midst and be separate,’ says the Lord. ‘And do not touch what is unclean; And I will welcome you.’” [quoting Isa 52:11]

Heb 13:13, “Hence, let us **go out** to Him outside the camp, bearing His reproach.”

Negatively stated:

1 John 2:19, “They **went out** from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, in order that it might be shown that they all are not of us.”

- 95) στέλλω / στέλλομαι [1] (2 NT uses) – to set, place, appoint [to a position]; (middle) guard against; withdraw, keep away, stand aloof [set apart? mark out? call out?] (2 NT uses)— “separation” is one topic that has antagonized Evangelicals to State Church leaders!
 2 Cor 8:20, “**taking precaution** that no one should discredit us in our administration of this generous gift”
 2 Thess 3:6, “Now we command you, brethren, in the name of our Lord Jesus Christ, that you **keep aloof** from every brother who leads an unruly life and not according to the tradition which you received from us.”

Translations of στέλλω / στέλλομαι in 2 Thess 3:6b

Byzantine	Vulgate	Wycliffe 2 nd ed. (1388); cf. Tyndale; Bishops; Geneva; KJV; Young’s; Darby; English Revised (1885); ASV (1901); NKJ (1982)	Bible in Basic English (1949, 1964); cf. RSV; NIV; New Jerusalem [®] ; ESV (2001); CSB (2003); NET (2004)	NASB (1977);	God’s Word for the Nations (1995)	New Living (2004)
	Subtraho*	Withdraw	Keep away	Keep aloof	Not to associate	Stay away
	Active emphasis		Passive emphasis			
στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβον παρ’ ἡμῶν	ut subtrahatis vos ab omni fratre ambulante inordinate et non secundum traditionem quam acceperunt a nobis	that ye withdrawe you from ech brother that wandrith out of ordre, and not after the techyng, that thei resseyueden of vs	to keep away from all those whose behaviour is not well ordered and in harmony with the teaching which they had from us	that you keep aloof from every brother who leads an unruly life and not according to the tradition which you received from us	not to associate with any believer who doesn’t live a disciplined life and doesn’t follow the tradition you received from us	Stay away from all believers who live idle lives and don’t follow the tradition they received from us

*Subtraho (Charlton T. Lewis, *An Elementary Latin Dictionary* [1890]): **sub-trahō** trāxī, trāctus, ere, to draw from below, drag out, draw off, carry off, withdraw, take away, remove.

Why is precaution needed? Because passivity communicates acceptance: Luke 9:50 (NKJ), “But Jesus said to him, “Do not forbid *him*, for he who is not against us is on our side.”

- 96) ἀποτρέπω [1] (1 NT use) – to turn away from, avoid (1 NT use; no use in LXX):
 2 Tim 3:4-5, “treacherous, reckless, conceited, lovers of pleasure rather than lovers of God; holding to a form of godliness, although they have denied its power; and **avoid** such men as these”

Translating ἀποτρέπω in 2 Tim 3:5

Greek Byzantine	Latin Vulgate*	Wycliffe (1388)	Tyndale (1534)	Eng. Geneva (1560)	Bishops (1595)	KJV (1611, 1769); Webster’s	Young’s (1862)	Darby (1884)	English Revised (1885); ASV	Bible in Basic English (1949)
καὶ τούτους ἀποτρέπου	et hos devita	And eschewe thou these men	and soche abhorre	turne away therefore from suche	turne away from these	from such turn away	and from these be turning away	and from these turn away	from these also turn away	Go not with these
RSV (1952)	NAB [®] (1971)	NASB (1977)	NKJ (1982)	NIV (1984)	NJB [®] (1985)	ABS’ CEV [®] (1992)	ABS’ GNT [®] (1993)	ESV (2001); CSB	NLT (2004)	NET (2004)
Avoid such people	Reject them	and avoid such men as these	And from such people turn away!	Have nothing to do with them	Keep away from people like that	Don’t have anything to do with such people	Keep away from such people	Avoid such people[!]	Stay away from people like that!	So avoid people like these

- 97) ἐκκλίνω [2] (3 NT uses) – to deviate, turn away, turn aside:
 Rom 16:16, “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and **turn away** from them.”

D. Verbs about attitude:

1. Love:

a. (98) ἀγαπάω [12] (142 NT uses) – love:

John 13:34, “A new commandment I give to you, that you **love** one another, even as I have loved you, that you also **love** one another”

John 13:35, “By this all men will know that you are My disciples, if you have **love** for one another”

John 15:12, “This is My commandment, that you **love** one another, just as I have loved you”

John 15:17, “This I command you, that you love one another”

Rom 13:8, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the law*”

1 Pet 1:22, “Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently **love** one another from the heart”

1 John 3:11, “For this is the message which you have heard from the beginning, that **we should love** one another”

1 John 3:23, “And this is His commandment, that we believe in the name of His Son Jesus Christ, and **love** one another, just as He commanded us”

1 John 4:7, “Beloved, **let us love** one another, for love is from God; and everyone who loves is born of God and knows God”

1 John 4:11, “Beloved, if God so loved us, **we also ought to love** one another”

1 John 4:12, “No one has beheld God at any time; if **we love** one another, God abides in us, and His love is perfected in us”

2 John 5, “And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that **we love** one another”

b. (n25) ἡ ἀγάπη [1] – love (116/131 NT uses):

1 Pet 4:8, “Above all, keep fervent in your **love** for one another, because love covers a multitude of sins”

c. (n26) ἡ φιλαδελφία [2] – brotherly love (6 NT uses):

Rom 12:10, “Be devoted to one another in **brotherly love**; give preference to one another in honor”

Heb 13:1, “**Let love of the brethren** continue” (Ἡ φιλαδελφία μενέτω).

d. (a5) ἀκέραιος [3] – unmixed, pure, innocent (3 NT uses):

Matt 10:16, “Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and **innocent** as doves.”

Rom 16:19, “For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good, and **innocent** in what is evil.”

Phil 2:15, “that you may prove yourselves to be blameless and **innocent**, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.”

2. Be patient:

a. (99) μακροθυμέω [1] – be patient:

1 Thess 5:14, “And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men.”

Remembering that patience is the first attribute in the definition of love:

1 Cor 13:4, “Love is patient [μακροθυμέω], love is kind, *and* is not jealous; love does not brag *and* is not arrogant...”

And patience was commanded in James:

James 5:8, “You too be patient; strengthen your hearts, for the coming of the Lord is at hand.”

2. Mutual subjection:

a. (100) ὑποτάσσω [2] (40 NT uses) – subject, subordinate:

Eph 5:21, “and **be subject** to one another in the fear of Christ”

1 Pet 5:5, “You younger men, likewise, **be subject** to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble”

- b. (101) ἡγέομαι [1] (28 NT uses) – lead, guide; think, consider, regard:
Phil 2:3, “Do nothing from selfishness or empty conceit, but with humility of mind **let each of you regard** one another as more important than himself”

3. Oneness of mind:

- b. (102) φρονέω [1] (29 NT uses) – think, form or hold an opinion, judge; set one’s mind on, be intent on; have thoughts or attitudes, be minded or disposed:
Rom 12:16, “**Be of the same mind** toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation”
- d. (103) ἀνέχω / ἀνέξομαι [2] (15 NT uses) – endure (patiently), put up with, bear with:
Eph 4:2, “with all humility and gentleness, with patience, **showing forbearance** to one another in love”
Col 3:13, “**bearing with** one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you”

4. Oneness of care:

- a. Three terms in Rom 12:10, Τῆ φιλαδελφία εἰς ἀλλήλους φιλόστοργοι· τῆ τιμῆ ἀλλήλους προηγούμενοι·:

1) ἡ φιλαδελφία (n26 above)

a6) φιλόστοργος [1] – loving, dearly devoted:

Rom 12:10, “**Be devoted** to one another in brotherly love; give preference to one another in honor”

104) προηγέομαι [1] – go before, outdo, consider better, esteem more highly:

Rom 12:10, “Be devoted to one another in brotherly love; **give preference** to one another in honor”

- b. (105) προσλαμβάνω [1] – receive, accept:

Rom 15:7, “Wherefore, **accept** one another, just as Christ also accepted us to the glory of God”

5. Attitudes to avoid:

- a. (106) κρίνω [1] – judge, think, consider; decide, propose, intend; pass judgment on:
Rom 14:13, “Therefore **let us not judge** one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother’s way”

- b. Three negatives in Gal 5:26:

Gal 5:26, “Let us not become boastful, challenging one another, envying one another.”

[Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.]

a7) μὴ + γίνομαι + κενόδοξος [1] (1 NT use) – conceited, boastful:

Gal 5:26, “Let us not **become boastful**, challenging one another, envying one another”

107) προκαλέω / προκαλέομαι [1] (1 NT use) – provoking:

Gal 5:26, “Let us not become boastful, **challenging** one another, envying one another”

108) φθονέω [1] (1 NT use) – envy, jealous:

Gal 5:26, “Let us not become boastful, challenging one another, **envying** one another”

E. Verb indicating the opposite of proper follow-up:

1. Verbs indicating the improper action:

- a. πλανᾶω and cognate:

1) πλανᾶω – deceive, lead astray, mislead:

Matt 24:11, “And many false prophets will arise, and will **mislead** many.”

Matt 24:24, “For false Christs and false prophets will arise and will show great signs and wonders, so as to **mislead**, if possible, even the elect.”

Luke 21:8, “And He said, ‘See to it that you be not misled; for many will come in My name, saying, ‘I am *He*,’ and, ‘The time is at hand’; do not go after them.”

2) ἀποπλανᾶω – mislead:

Mark 13:22, “for false Christs and false prophets will arise, and will show signs and wonders, in order, if possible, **to lead** the elect **astray**.”

b. ἀποσπάω – draw away, lead away, draw:

Acts 20:30, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν – **draw away** disciples after themselves

c. ἀπόλλυμι – ruin, destroy:

1 Cor 8:11, “For through your knowledge he who is weak **is ruined**, the brother for whose sake Christ died”

d. σκανδαλίζω – scandalize, cause to stumble or fall, offend:

1 Cor 8:13, “Therefore, if food **causes** my brother **to stumble**, I will never eat meat again, that I might not cause my brother to stumble”

2. Results of the false teaching:

a. ἀνασκευάζω + ψυχή – unsettling of soul:

Acts 15:24, “Since we have heard that some of our number to whom we gave no instruction have disturbed you with *their* words, **unsettling** your souls.”

b. ἀφίστημι – fall away, become apostate:

1 Tim 4:1, “But the Spirit explicitly says that in later times some **will fall away** from the faith, paying attention to deceitful spirits and doctrines of demons”

c. ἀποστρέφω – turn from, turn away, reject:

2 Tim 4:4, “and **will turn away** their ears from the truth, and will turn aside to myths.”

d. ἐκτρέπω – turn, turn away:

2 Tim 4:4, “and will turn away their ears from the truth, and **will turn aside** to myths.”

e. παραρρέω – flow by, slip away, fig. drift away [be carried away]:

Heb 2:1, “For this reason we must pay much closer attention to what we have heard, lest we drift away *from it*.”

Translations of παραρρέω in Heb 2:1

Vulgate	Wycliffe 2 nd ed (1388)	Tyndale (1534)	Geneva (1560)	Bishops (1595); KJV	Murdock (1852)	Young’s (1862, etc.)	Darby (1884)	ERV (1885); ASV	DRA [Ⓢ] (1899)	BBE (1949)	RSV (1952); NAS; ESV	NKJ (1982)	NIV (1984); NJB [Ⓢ] ; NET	NAB [Ⓢ] (1985)	CSB (2003)
perefluamus	we fleten awei*	we perysse	we shulde let them slippe	we should let them slippe	lest we fall away	we may glide aside	we should slip away	we drift away from them	we should let them slip	we might be slipping away	we drift away from it	we drift away	we do not drift away	we may not be carried away	we will not drift away

*we floaten away.

Two French versions may bring further insight into the history of interpretation of Heb 2:1:

Heb 2:1 (FGB 1669), “Pour cette cause il nous faut prendre de plus près garde aux choses que nous avons ouïes, afin que nous ne venions point à nous écouler”

[My translation] “For this reason we must take much closer attention to the things which we have heard, in order that we not-at-all come to drift”

Heb 2:1 (NEG 1975), “C’est pourquoi nous devons d’autant plus nous attacher aux choses que nous avons entendues, de peur que nous ne soyons emportés loin d’elles”

[My translation] “Because of this we must far more cling to those things which we have heard, for fear that we be driven far from them”

f. παραφέρω – carry away, remove:

Heb 13:9, “Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were thus occupied were not benefited”

F. Differentiating Emphases Between Verbs for Evangelism and Verbs for Follow-Up:

1. Perhaps Acts 8:25 provides the best example of the change in terminology, as verbs for both evangelism and follow-up are found in the same verse
2. Differentiation: Some verbs are used for both evangelism and follow-up (διαλέγομαι [reason], διαμαρτύρομαι [solemnly testify], διδάσκω [teach]), while other verbs are used exclusively for follow-up (παρακαλέω [encourage], ἐπιστηρίζω [establish], οἰκοδομέω [edify]):
 - a. There is a sense in which the message for the saved and the lost is Christ, Col 1:28
 - b. Note the verbs that are uniquely used for Christian to Christian interaction, there is a clear distinction between telling lost souls about salvation and the encouragement and edification of those who are already saved
3. Some verses groups verbs directed to both saved and lost, however, according to the usage in the Book of Acts and elsewhere, these verb strings are normally directed to the saved:

Col 1:28: καταγγέλλω (proclaim), νουθετέω (admonishing), and διδάσκω (teaching)

1 Thess 2:11[12]: παρακαλέω (exhort), παραμυθέομαι (encourage), and μαρτύρομαι (testify)

2 Tim 4:2: κηρύσσω (preach), ἐλέγχω (reprove), ἐπιτιμάω (rebuke), and παρακαλέω (exhort)
4. What can we learn?
 - a. There seems to be a marked shift in terminology from Gospel proclamation (evangelism) to exhortation and encouragement once a person is saved
 - b. Evangelism of the lost has a very different feel than exhorting the saved—a primary tendency is to confuse the two:
 - 1) Does not the seeker church model of preaching confuse this differentiation in terminology?
 - 2) Can this difference not also explain the shallow teaching in some churches where believers are not exhorted and strengthened in the Word?
 - c. The greater majority of communicatory verbs in the book of Acts are evangelistic verbs, directed to the lost
 - d. The English-language's lack of clarity in translating some proclamational verbs (e.g. εὐαγγελίζω) may hide some of this differentiation from English-only readers, as well as color the research of those who do know the original languages

G. What can we learn about biblical follow-up (based on the concept of the sufficiency of Scriptures)?

1. The apostles never trained in new believers for cultural accommodation, neither do we find any concrete evangelism training programs
2. We have no concrete examples of a follow-up methodology or program, even when it would be obvious to the context:
 - a. Such as Paul training in Priscilla and Aquila before they joined him on a mission trip in Acts 18, in fact, we hear nothing of their conversion through their employment of Paul!
3. Amazingly, there is even little emphasis on church planting or leadership development methodologies, other than brief descriptions of what happened and perhaps what was said
 - a. In fact the closest thing we have to a methodology is the giving of regulations by James in Acts 15 and repeated Acts 21, which ended up bringing further confusion that Paul dealt with in 1 Corinthians and Galatians, not to speak of all the ecclesiastical regulations of Rome wherein they affirm the precedent of James!
4. Then, what do we have? Patterns of Christians beginning life together in fellowship, while fulfilling the Great Commission among those who are not a part of the church.

III. Content and Themes for Follow-Up:

- A. Content: the Word of God:
Heb 13:7, “Remember those who led you, who **spoke** the word of God to you; and considering the result of their conduct, imitate their faith”
1 Pet 2:2, “like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation”
- B. Theme: Evangelism Training:
- a. Fishing for men:
Matt 4:19, “And He said to them, ‘Follow Me, and **I will make you** fishers of men.’”
Mark 1:17, “And Jesus said to them, ‘Follow Me, and **I will make you become** fishers of men.’”
 - b. Taking men alive:
Luke 5:10, “and so also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, ‘Do not fear, **from now on** you will be **catching men.**’”
 - c. Eagerness to share the Gospel:
1 Peter 3:15, “but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence”
- C. Theme: Teaching to observe:
Matt 28:19-20, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, **teaching them to observe** all that I commanded you; and lo, I am with you always, even to the end of the age.”
- D. Theme: Admonitions to go and grow:
1 Cor 15:58, “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord”
Phil 2:12-13, “So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for *His* good pleasure”
Col 2:6-7, “As you therefore have received Christ Jesus the Lord, *so* walk in Him, having been firmly rooted *and now* being built up in Him and established in your faith, just as you were instructed, *and* overflowing with gratitude”

E. Theme: Walk in holiness:

1 Thess 4:3, “For this is the will of God, your sanctification”¹⁴¹¹

Translations of 1 Thess 4:3

Byzantine	Latin	Wycliffe (1388); cf. Bishop’s	Tyndale (1534)	Geneva (1560); cf. KJV; Darby; ERV; ASV	NAB ² (1901, 1991)	BBE (1949, 1962)	RSV (1952)	NAS (1977); cf. NKJ; ESV; JCSB	NIV (1984)	NET (2005)	NJB ² (1985)	NLT (2004)	French Le Semeur (1992, 1999)*	ABS’s CEV ² (1995)
Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·	haec est enim voluntas Dei sanctificationis vestra [4:4] ut abstinatis vos a fornicatione	For this is the will of God, youre holynesse, that ye absteyne you fro fornyca-cioun.	For this is the will of god even that ye shuld be holy ⁴ and that ye shuld abstayne from fornicacion	For this is the wil of God <i>euēn</i> your sanctification, & that ye shulde absteine from fornication	his is the will of God, your holiness: that you refrain from immorality	For the purpose of God for you is this: that you may be holy, and may keep yourselves from the desires of the flesh	or this is the will of God, your sanctification: that you abstain from unchastity	For this is the will of God, your sanctification; <i>that is</i> , that you abstain from sexual immorality	It is God’s will that you should be sanctified: that you should avoid sexual immorality	For this is God’s will: that you become holy, that you keep away from sexual immorality	God wills you all to be holy. He wants you to keep away from sexual immorality	God’s will is for you to be holy, so stay away from all sexual sin	What God wants is that you maintain a holy life: that you abstain from all immorality	God wants you to be holy, so don’t be immoral in matters of sex.

*Original French “Ce que Dieu veut, c’est que vous meniez une vie sainte: que vous vous absteniez de toute immoralité”

1 Peter 1:14-16, “As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance, but like the Holy One who called you, be holy yourselves also in all *your* behavior; because it is written, ‘You shall be holy, for I am holy’”

F. Theme: Warning:

- a. προσέχω – pay attention; beware, be on guard (see this verb above):
Matt 7:15, “**Beware** of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.”
- b. σαλεύω – totter, shake, disturb (what false prophets will seek to do):
2 Thess 2:2, “that you may not be quickly **shaken** from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.”
- c. ἐξαπατάω – deceive, cheat, seduce (what false prophets seek to do):
2 Thess 2:3, “Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction”

¹⁴¹¹ 1 Thess 4:3a became a favorite verse for the Holiness Movement in the U.S. (coming out of the “National Holiness Camp Meeting” in Vineland, NJ, in 1867), and of those churches which proceeded out of this movement, e.g. 1880, The Holiness Church; Church of God (Anderson); 1881, Christian and Missionary Alliance; 1886, The (original) Church of God, The Church of God (Cleveland, TN), The Peniel Mission, Mennonite Brethren in Christ; 1894, The Church of the Nazarene; 1897, Pilgrim Holiness Church, African-American Church of God in Christ; 1898, Pentecostal Holiness Church; 1900, The Apostolic Faith Mission; 1907, Assemblies of God; 1914, Assemblies of God (General Council).

Questions:

Is there ever a time we ought to be “leaving the elementary teaching about the Christ” (Heb 6:1)?

What about Paul’s thoughts as expressed in 1 Cor 2:2 and Col 1:28-29?

Notice that after writing Hebrews 6, the author of Hebrews spent significant time on Jesus as the new Mediator (Heb 7-8), the atonement (Heb 9-10), faith (Heb 11), and perseverance (Heb 12).

IV. Biblical Aspects of Follow-up:**A. Follow-Up Is Important!****1. God desires the Christian to continue to minister after the conversion of the contact!**

However, this should in no way negate the validity of itinerant evangelism, itinerating mission teams, street preaching, and street evangelism which are exemplified and taught throughout the NT!

- a. In the first Great Commission passage (Matt 28:19-20), Jesus commands His disciples to “win disciples”:
 - 1) This includes “baptizing”, the identification with the body of Christ, as well as with a local church body.
 - 2) This includes the “teaching” all of the commands of Christ (quite a task in itself).
- b. Christians are to bear fruit that remains:
 - 1) That remains eternally, John 4:36; 15:16; Gal 6:8
 - 2) In general, Matt 28:19-20; John 15:16; Col 1:28-29.
- c. The one who brings a person to Christ has a special place as “a father” to the new believer, 1 Cor 4:14-15, e.g. 2 Cor 12:14 (cf. 1 Cor 9:1-2; Phil 2:22; 2 Tim 1:2; Philm 10, 12).¹⁴¹²
 - 1) Are you regularly leading others to Christ? Have you ever led anyone to Christ?
 - 2) Dawson Trotman’s follow-up question: “Are they living for Christ now?” Please note the context of this question:

“You are going out to the foreign field. You hope to be used by the Lord in winning men and women to Christ. Is that right?”

“Yes.”

“You want them to go on and live the victorious life, don’t you? You don’t want them just to make a decision and then go back into the world, do you?”

“No.”

“Then may I ask you something more? How many persons do you know by name today who were won to Christ by you and are living for Him?”

The majority had to admit that they were ready to cross an ocean and learn a foreign language, but had not won their first soul who was going on with Jesus Christ. A number of them said that they got many people to go to church; others said they had persuaded some to go forward when the invitation was given.

I asked, “Are they living for Christ now?” Their eyes dropped. I then continued, “How do you expect that by crossing an ocean and speaking a foreign language with people who are suspicious of you, whose way of life is unfamiliar, you will be able to do there what you have not yet done here?”

These questions do not apply to missionaries and prospective missionaries only. They apply to all of God’s people. Every one of His children ought to be a reproducer.¹⁴¹³

¹⁴¹²In this case follow-up is understood as a type of spiritual parenting, cf. Psa 127:3-5. This spiritual parenting can lead to a fulfillment of Isa 54:1, “For the sons of the desolate one will be more numerous than the sons of the married woman,” says the Lord.”

¹⁴¹³Dawson Trotman, *Born to Reproduce* (Colorado Springs: NavPress, 1984), 18-19.

Several comments related to these statements of Trotman:

- (1) Notice his communicated antagonism to just making a decision: “just to make a decision”—by the way, this antagonism is the pivotal key which drives the discipleship movement!
 - (2) Notice his reference to the “old-fashioned” methodology of “persuaders”, who would personally invite others to come forward during the invitation
 - (3) Trotman also missed the “gift of the missionary,” which may allow someone from a second culture to have a larger impact than even someone from their own culture, even with linguistic and other cultural barriers:
 - (a) This second culture ministry is a given in the Great Commissions of Matthew, Mark, Luke, and Acts
 - (b) Short term ministry in other cultures is clearly exemplified in Scripture, as Paul ministered where they spoke Lyconian (Acts 14) and in Europe (Acts 16)
 - (4) Giving the Christian the title of “reproducer” is not as biblical as some other titles, such as “fishers of men” or “evangelist”—again we find the same move that was noted above (Chapter 10) as exemplified in Howard Hendricks.¹⁴¹⁴
- d. Paul describes those who came to faith in Christ under his ministry as “children of promise,” Gal 4:28.
- e. Paul had a passionate concern for the churches he founded:
 2 Cor 11:2 (my trans), “For I am zealous for you with a godly zeal [Ζηλω γὰρ ὑμᾶς θεοῦ ζήλω]; for I betrothed you to one husband, that to Christ I might present you *as* a pure virgin” (cf. John 2:17)
 2 Cor 11:28-29, “Apart from *such* external things, there is the daily pressure upon me *of* concern for all the churches. Who is weak without my being weak? Who is led into sin without my intense concern?”
- f. The lasting spiritual fruit of an evangelist is a testimony to his ministry, 2 Cor 3:1-3
- g. Evangelism without proper follow-up can be work “in vain”, Gal 4:11; Phil 2:16; 1 Thess 3:2-5; 2 John 8 (cf. 1 Cor 15:58):

REASONS FOR VAIN LABOR IN THE NEW TESTAMENT		
Passage	Problem	Application
Gal 4:11	Theological drift: soteriology	Teach sound doctrine
Phil 2:16	Practical drift	Train in righteousness
1 Thess 3:5	Drift due to persecution	Prepare for persecution
2 John 8	Theological drift: Christology	Teach sound doctrine

One possible example of vain labor, as far as theological drift is concerned, is involvement in evangelism with non-evangelical churches, in which case the follow-up would be done with some theological lack of clarity on issues like total depravity and justification by faith alone. Yes, God can truly save someone, and yes, God can do the follow-up. However, it puts the new believer into a situation whereby he would not be properly fed the pure milk of the word.

¹⁴¹⁴“Make disciples’ is the mandate of the Master (Matthew 28:19-20). We may ignore it, but we cannot evade it. Our risen Christ left this legacy—the magna charta of the church. He provided both the model and the method. His life—and death—recast the lives of men. He demonstrated that you have not done anything until you have changed the lives of men. ‘Follow Me,’ He urged His men. And then that staggering assurance: ‘Lo, I am with you *always*...’ Somehow we have forgotten that this promise is linked to a process. We cannot embrace the *promise* and ignore the *process*” (Howard Hendricks, “Foreword,” in Walter A. Hendrichsen, *Disciples Are Made—Not Born: Making Disciples Out of Christians* [Wheaton, IL: Victor, 1974; 23rd printing, 1985], 5; Italics from original).

- h. Samuel D. Faircloth's comments conclude this point:

"It is unscriptural as well as deplorably neglectful to leave new converts without adequate spiritual nurture and care."¹⁴¹⁵

2. The Apostle Paul as *the Example for Biblical Spiritual Growth and Follow-Up*, Acts 9:17-30 (compare this list with the chart "Comparing Follow-Up Tools"):¹⁴¹⁶

- a. Immediate occurrences, vv. 18-19:
- 1) Blindness removed
 - 2) Regained his sight
 - 3) Was baptized
 - 4) Was strengthened, broke his fast
- b. After several days, vv. 19-22:
- 1) With the disciples (changed his companions)
 - 2) Began to evangelize (test of true faith)
 - 3) His reputation changed
 - 4) His early spiritual growth
- c. After many days, vv. 23-30:
- 1) Organized persecution
 - 2) Protection of the believers
- d. **NOT an example** of follow-up nor of initiation into the clergy, Acts 21:21-27:

Introduction: Unfortunately seeking to:

- a) Appease those who were "zealous for the Law," v. 21
- b) Show that Paul also was not telling Jews to abandon the law, v. 21
- c) Appease heresay, v. 21-22
- 1) Four men appointed by the church, v. 23
- 2) They "made a vow," v. 23
- 3) They had to go through a ritual of purification, v. 24
- 4) The purification rite cost them money, v. 24
- 5) They needed to receive a special haircut to show their vow (compare Medieval "tonsure"), v. 24

Conclusion: Notice how some churches have used this text as a precedent for entering the Holy Orders!

3. Follow-up summarized:

- a. Paul used the unusual image of a weaning mother to describe his follow-up ministry with the Thessalonian house-church Christians:
- 1 Thess 2:7-9 (NKJ), "But we were gentle among you, just as a nursing *mother* cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God"
- b. Consider that Paul may have been pointing to Isaiah 28 on follow-up:
- Isa 28:9-13, "'To whom would He teach knowledge? And to whom would He interpret the message? Those *just* weaned from milk? Those *just* taken from the breast? For *He says*, "Order on order, order on order, Line on line, line on line, A little here, a little there.'" Indeed, He will speak to this people Through stammering lips and a foreign tongue, He who said to them, 'Here is rest, give rest to the weary,' And, 'Here is repose,' but they would not listen. So the word of the LORD to them will be, 'Order on order, order on order, Line on line, line on line, A little here, a little there,' That they may go and stumble backward, be broken, snared, and taken captive."

¹⁴¹⁵Samuel D. Faircloth, *Church Planting for Reproduction* (Grand Rapids; Baker, 1991), 175.

¹⁴¹⁶Johnston, *Charts for a Theology of Evangelism*, Chart 31, "Comparing Follow-Up Tools" 56-57.

- c. Lessons from Isaiah 28 on follow-up:
 - v. 9, Biblical follow-up borrows from the image of the weaning mother: gentleness, comfort, patient care for the tedious aspects of life
 - vv. 10, 13, Young believers need to learn as do elementary school children: handwriting, memorizing, and regular repetition of the basics
 - v. 11, Growing believers must-need to learn new languages for Scripture intake (Greek and Hebrew) as well as for future missionary pursuits, hence the “stammering lips and foreign tongue.”
 - v. 12, In the study and obedience of the Scriptures is found true rest and repose of soul
 - v. 13, This passage comes with a warning: even to those who study the Scriptures in this way, perseverance is needed lest they become like the seed sown in the shallow soil!

4. Some Follow-up precedents in the Old Testament:

- a. Follow-Up Advice:
 - Ezek 20:7, “Cast away, each of you, the detestable things of the eyes, and do not defile yourselves with the idols of Egypt; I am the Lord your God.”
 - Ezek 20:18, “And I said to their children in the wilderness, ‘Do not walk in the statutes of your fathers, or keep their ordinances, or defile yourselves with their idols. I am the LORD your God; walk in My statutes, and keep My ordinances, and observe them. And sanctify My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the LORD your God.’”

5. Concerning Length of Follow-Up:

- a. In the Gospels:
 - 1) No apparent follow-up:
 - a) Jesus did not stay with the crowds, but went on to the next city, Mark 1:37-38; Luke 4:42-44 (cf. John 2:23-25).
 - b) Jesus did not allow the [former] demoniac from Gerasenes to stay with him, Mark 5:18-20, Luke 8:38-39; e.g. John 8:11, Acts 8:39-40
 - 1) Note that the town’s people wanted Christ to depart, Mark 5:17; cf. Matt 8:34
 - b) Shorter Follow-up:
 - a) Jesus stayed two days in Sychar, Samaria, John 4:40-42.
 - b) Jesus stayed in the house of Zaccheus, Luke 19:5
 - 3) Disciples were with Jesus approximately three years, Mark 3:13-14.
- b. In the Acts:
 - 1) No follow-up, Acts 8:39, “And when they came out of the water, the Spirit of the Lord snatched Philip away; and the eunuch saw him no more, but went on his way rejoicing.”
 - 2) No mention of follow-up of the first recorded convert from Paul’s first missionary journey: “Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord. Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem,” Acts 13:12-13
 - a) Later Barnabas went to Cyprus with John Mark, Acts 15:39
 - 3) Did not stay: “When they asked him to stay a little longer [in Ephesus], he did not consent,” Acts 18:20
 - 4) Contact took the initiative: First European convert pleaded that Paul and Silas stay with her: “A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized, she urged us, saying, ‘If you have judged me to be faithful to the Lord, come into my house and stay.’ And she prevailed upon us,” Acts 16:14-15 (it is likely that a church ended up being founded in her home, 16:40)

- 5) Several days, Acts 10:48, “Then they asked him to stay on for a few days”
- 6) Seven days in Troas, Acts 20:6
- 7) Some follow-up, Acts 17:14, “and Silas and Timothy stayed there [in Berea].”
- 8) One year of teaching in Antioch, Acts 11:26
- 9) One and a half years in Corinth, Acts 18:11, “And he settled there a year and six months, teaching the word of God among them.”
- 10) Extended follow-up in Ephesus (after not consenting in Acts 18:20-21):
 - a) Three months in synagogue (Acts 19:8) + Two years at school of Tyrannus (Acts 19:10)
 - b) Three years, Acts 20:31

6. Follow-up Encouragement (Acts 16:40):

a. In the Gospels:

- 1) Jesus to demoniac from Gerasenes, “Go home to your people and report to them what great things the Lord has done for you, and *how* He had mercy on you,” Mark 5:19

b. In the Book of Acts:

- 1) The Jerusalem Council (Acts 15:19-21, parallel in Acts 15:29):

“Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles [with forced circumcision (Acts 15:1, 5) or following the whole law (Acts 15:5)], but that we write to them that they abstain:

- a) from things contaminated by idols and
- b) from fornication and
- c) from what is strangled and
- d) from blood.

“For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”

Conclusion: However, the authority of these admonitions may be blurred a bit by:

- (1) The Jerusalem church, being zealous for the law, rather than for Jesus Christ or their salvation, were rather acting like a hierarchical church (Acts 21:20-25)
- (2) The book of Romans on food (Rom 14)
- (3) The book of 1 Corinthians on eating meat (1 Cor 8-11)
- (4) The book of Galatians on the role of the Law
- (5) Also note the way that some hierachical churches have interpreted this passage as being a precedent for all of their non-biblical regulations!

On the Translation of Acts 15:20

Byzantine Textform	Tyndale (1534)	Geneva (1560)	KJV (1611)	Webster's (1833)	Young's (1862, 1887, 1898)	ERV (1885); Douay-Rheims ²² ; ASV	Bible in Basic English (1949)	RSV (1952)
ἀλλὰ Ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἄλισθημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος	but that we write vnto them that they abstayne themselves from filthynes of ymages from fornicacion from straglyd and from bloude	But that we send vnto them, that they abstaine themselues from filthinesse of idoles, and fornication, and that that is strangled, and from blood	But that we write unto them, that they abstain from pollutions of idols, and <i>from</i> fornication, and <i>from</i> things strangled, and <i>from</i> blood	But that we write to them that they abstain from pollutions of idols, and {from} lewdness, and {from} things strangled, and {from} blood	but to write to them to abstain from the pollutions of the idols, and the whoredom, and the strangled thing; and the blood	but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood	But that we give them orders to keep themselves from things offered to false gods, and from the evil desires of the body, and from the flesh of animals put to death in ways against the law, and from blood	but should write to them to abstain from the pollutions of idols and from unchastity and from what is strangled and from blood
Byzantine Textform	NAS (1977)	NKJ (1982)	NIV (1984)	NJB ²³ (1985)	NLT (2004)	NET (2005)	ABS' GNT ²⁴ (1993)	ABS' CEV ²⁵ (1991)
ἀλλὰ Ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἄλισθημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος	but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood	"but that we write to them to abstain from things polluted by idols, <i>from</i> sexual immorality, <i>from</i> things strangled, and <i>from</i> blood.	Instead we should write to them, telling them to abstain from food polluted by idols, <i>from</i> sexual immorality, <i>from</i> the meat of strangled animals and <i>from</i> blood	we should send them a letter telling them merely to abstain from anything polluted by idols, <i>from</i> illicit marriages, <i>from</i> the meat of strangled animals and <i>from</i> blood	Instead, we should write and tell them to abstain from eating food offered to idols, <i>from</i> sexual immorality, <i>from</i> eating the meat of strangled animals, and <i>from</i> consuming blood	but that we should write them a letter telling them to abstain from things defiled by idols and from sexual immorality and from what has been strangled and from blood	Instead, we should write a letter telling them not to eat any food that is ritually unclean because it has been offered to idols; to keep themselves from sexual immorality; and not to eat any animal that has been strangled, or any blood	We should simply write and tell them not to eat anything that has been offered to idols. They should be told not to eat the meat of any animal that has been strangled or that still has blood in it. They must also not commit terrible sexual sins

2) Direct quotes:

- a) Acts 2:40-41, "Be saved from this perverse generation!" (cf. Deut 32:5)—this was the follow-up of past generations, who emphasized "Separation" (cf. Acts 19:9; e.g. Mordecai Ham)
- b) Acts 14:22, "Through many tribulations we must enter the kingdom of God" (cf. John 16:33)—of all the follow-up programs listed in my book of charts, none of

them highlight the promise of persecution! Is this omission because they are developed in the United States?¹⁴¹⁷

- 3) Further follow-up explanations:
 - a) Acts 11:23, “began to encourage them all with resolute heart to remain true to the Lord”
 - b) Acts 13:43, “urging them to continue in the grace of God” (cf. 2 Cor 5:20-6:2)
 - c) Acts 18:23, “strengthening all the disciples”

7. Other Aspects of Follow-Up:

- a. Salvation issues:
 - 1) Emphasis on faith as the active agent, Mark 5:34, John 1:50-51, cf. Eph 2:8-9
 - 2) Assurance of salvation:
 - a) Forgiveness of sin, John 8:11, cf. Rom 8:1
 - b) Eternal life, Luke 23:42, cf. John 5:24
- b. Change of relationship:
 - 1) Emphasis on following Christ, John 1:38-39, 43
 - 2) Emphasis on being “with” Jesus, Acts 4:13
 - 3) Joining with the apostles, Acts 13:43, 17:4, 34
- c. Baptism as part of follow-up, Acts 2:41; 8:12-16, 36-38, 9:18; 10:47-48; 16:15, 33; 18:8; 19:5 (cf. Matt 28:19-20)
- d. Encouragement to share what Christ had done immediately, Mark 5:18-20, Luke 8:39; e.g. John 1:41, 44-45; 4:28-29
- e. A focus on God’s Word:
 - 1) In the Gospels, John 4:40-42, 50
 - 2) In the Book of Acts, Acts 8:25, 13:44, 18:11, 20:32
 - 3) In the epistles, 1 Thess 2:13
- f. Healing after salvation, Mark 5:34, John 5:14, cf. John 14:26
- g. Call to holy living, John 5:14, 8:11, cf. 1 Pet 1:14-16
- h. Emphasis on the great things God will do, John 1:50-51
- i. Teaching the new believer to take a stand, 1 Cor 15:58:
 - 1 Cor 15:58 (TYN), “Therefore my deare brethren be ye stedfast and unmovable alwayes ryche in the workes of the Lorde for as moch as ye knowe how that youre labour is not in vayne in the Lorde.”
 - 1) Without, however, involving them in disputes about secondary matters, Rom 14:1-5

Considering Translations of ἀμετακίνητος in 1 Cor 15:58

Wycliffe (1388); Tyndale; Bishops; Geneva; KJV; Young’s; ERV; Douai-Rheims ²⁶ ; ASV;	Webster’s (1833); Rotherham; Noyes; Darby; RSV; NAS; NKJ; NRS; CSB; ESV	NET (2006)	NIV (1984, 2011); TNIV	NIRV (1995)	NABO ²⁶ (1991)*; NAB ²⁶	NJB ²⁶ (1985)*; NLT	Bible in Basic English (1949)*	Mc-Donald’s (2006)*	God’s Word for the Nations (1995)*	Common English Bible (2011)
Unmovable	Immovable	Do not be moved!	Let nothing move you	Don’t let anything move you.	Be firm, steadfast	Keep firm and immovable	Be strong in purpose and unmoved	Become stalwarts who will not move from position	Don’t let anyone move you off the foundation of your faith.	Unshakable

*Combine the two adjectives “steadfast” and “immovable” into one phrase.

¹⁴¹⁷Ibid.

8. The apostle Paul was involved in follow-up:

- a. His concern for those he led to the Lord (and those he didn't lead to the Lord, Col 2:1-3):
 - 1) Individuals, Col 1:28-29 (e.g. 2 Cor 2:12-13)
 - 2) Churches he founded, Acts 13:47, 20:18-21, 25-27, 2 Cor 11:2, 28, 12:21, 1 Thess 2:17-3:10:
 - a) The Thessalonian church, as many of the churches founded by the apostle Paul (Pisidian Antioch, Iconium, Lystra, Philippi, Berea and Athens), had sporadic follow-up by the Apostle. He seems to have sent co-workers to work in follow-up and nurture. Paul sent Timothy to Thessalonica for a season—to give a foundation to the brethren (1 Thess 3:2). During this same time it seems that Silas was left in Berea (Acts 17:15-16).
 - b) It is interesting to note the relatively small amount of follow-up done in some of the churches founded. Yet nurture of churches seems to be a major thrust of the second and third missionary journeys of Paul, Acts 15:36 (cf. 2 Cor 11:28). There are two extended ministries of the Apostle Paul as recorded in the Bible:
 - (1) Ephesus: two years, Acts 19:10; three years, Acts 20:31
 - (2) Corinth, one year and 6 months, Acts 18:11
 - c) Paul's foundational desire was to plant new churches where Christ was not named, as is evident in Rom 15:20-21
- b. Aspects of the apostle Paul's follow-up:
 - 1) He prayed for those he led to the Lord, 1 Cor 1:4-9; Eph 1:15-23; 3:14-19; Phil 1:9-11; Col 1:3, 9-12; 1 Thess 1:2-5; 2 Thess 1:3-4.
 - 2) He visited the churches he had founded to encourage them, Acts 14:21-23; 15:36; 20:17; 1 Cor 16:5-7
 - 3) He wrote letters to individuals and churches encouraging them in the faith:
 - a) Individuals, 1 Tim 1:1-2; 2 Tim 1:1-2; Tit 1:1, 4; Philm 1
 - b) Churches, Rom 1:1, 7; 1 Cor 1:1-2; 2 Cor 1:1; Gal 1:1-2; Eph 1:1; Phil 1:1; Col 1:1-2; 1 Thess 1:1; 2 Thess 1:1
 - 4) He loved, exhorted and disciplined wayward members from afar:
 - a) Love, his intense concern when believers were led into sin, 2 Cor 11:29 (e.g. 2 Cor 12:19-21)
 - b) Disciplined, 1 Cor 5:3; 1 Tim 1:20
 - c) Exhorted, Phil 4:2-3, Col 4:17
 - 5) He had a ministry while he was at the Churches:
 - a) He preached, Acts 14:22; 20:7-11, 18-35
 - b) He exhorted, 2 Cor 5:20 (cf. 2 Cor 11:2)
 - c) He disciplined where it was needed, Gal 2:11-13
 - 6) Follow-up was one of his passions, 2 Cor 11:2, "For I am zealous for you with a godly zeal [Ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω]"
 - 7) Follow-up was one of his reasons for living:
 - a) Phil 1:24, "yet to remain on in the flesh is more necessary for your sake"
 - b) 1 Thess 3:8 [NKJ], "For now we live, if you stand fast in the Lord"
 - 8) No follow-through by the Christians he led to Christ would have been ministry "in vain," Gal 4:11; Phil 2:16; 1 Thess 3:5 (cf. Gal 2:2)—see chart above

9. Special teaching in the epistles:

a. Distinctions of spiritual maturity or spiritual giftedness:

1) Weak:

- a) The weaker brother, Rom 15:1-3; 1 Cor 8:9-13
- b) The weak, 1 Cor 12:22; 1 Thess 5:14
- c) The one who is weak in the faith, Rom 14:1ff

2) Distinctions in honor:

- a) Less honorable, 1 Cor 12:23
- b) Unseemly and seemly, 1 Cor 12:23-24

3) Other spiritual distinctions:

- a) The disorderly, 1 Thess 5:14
- b) The fainthearted, 1 Thess 5:14
- c) Those who are doubting, Jude 22-23

b. Specific advice related to distinction:

- 1) Not eating meat to avoid scandalizing a brother, 1 Cor 8:9-13
- 2) Give greater honor to the less honorable and unseemly, 1 Cor 12:23-24

10. **The importance of emphasizing ministry to fellow-believers**, e.g. follow-up, Gal 6:10, “So then, while we have the opportunity, let us do good to all men, and especially to those in the household of the faith.”

11. In conclusion we quote from the Amsterdam Affirmations read by Billy Graham and affirmed by 4,000 evangelists at the close of the International Conference for Itinerant Evangelists in 1983:

“We are responsible to arrange for the spiritual care of those who come to faith under our ministry, to encourage them to identify with the local body of believers, and seek to provide for the instruction of believers in witnessing to the Gospel.”¹⁴¹⁸

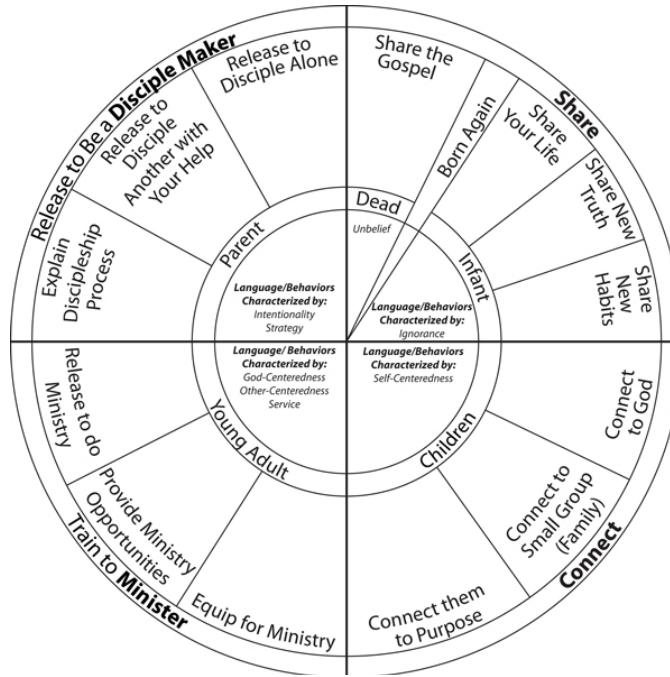
¹⁴¹⁸Billy Graham, *A Biblical Standard for Evangelists* (Minneapolis; World Wide, 1984), 109.

V. Further Issues Concerning the New Convert:

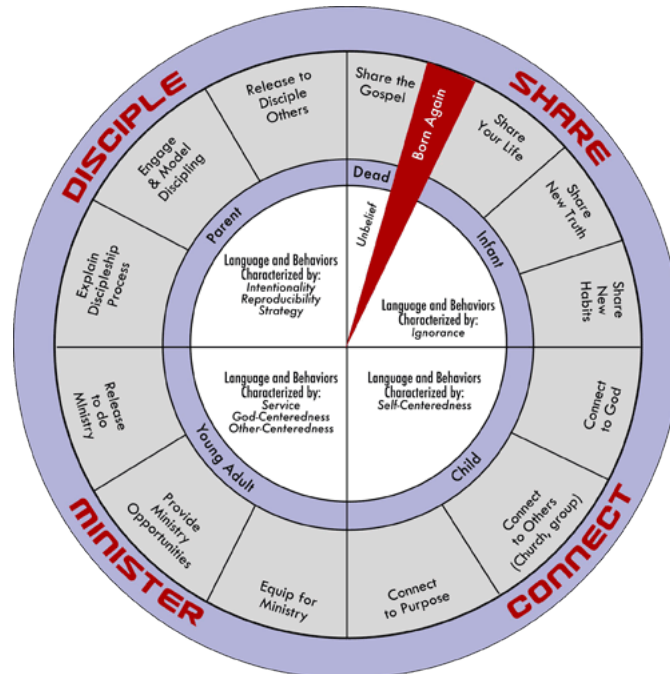
- A. The temptation will be to give qualified new Christians a leadership position too quickly:
 - 1 Tim 3:6, “*and* not a new convert, lest he become conceited and fall into the condemnation incurred by the devil.”
- B. Do not embroil the new Christian in theological debates and controversies:
 1. Scripture:
 - Rom 14:1 (Greek), Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε μὴ εἰς διακρίσεις διαλογισμῶν
 - Rom 14:1 (French Geneva Revised), “Accueillez celui qui est faible dans la foi, et ne discutez pas les opinions”
 - Rom 14:1 (My translation), “Welcome he who is weak in the faith, and do not discuss opinions [points-of-view]”
 - Rom 14:1 (Geneva), “Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations”
 - Rom 14:1 (NIV), “Accept him whose faith is weak, without passing judgment on disputable matters”
 - Rom 14:1 (ESV), “As for the one who is weak in faith, welcome him, but not to quarrel over opinions”
 2. False teachers, however, do embroil new followers into their particularities:
 - Matt 23:15, “Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves”
 - Acts 13:10 [Elymas the Magician was making crooked the straight ways of the Lord]
 3. False teachers also teach the need for special acts of obedience to accompany salvation; acts which are not taught in the NT (baptism, however, is commanded in the NT, Matt 28:19-20): The OT is one place where false teachers can find a number of biblical commands to add to faith alone; circumcision was the struggle of the NT church
 - Gal 5:2-3, “Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.”
- C. Examples of teaching new converts particularities (as used in lecture material):
 1. Jehovah’s Witnesses;
 2. Mormons;
 3. Roman Catholic.

VI. Select Helpful Discipleship Charts:

A. Avery Willis Discipleship Model Avery Willis:¹⁴¹⁹



B. Jim Putnam’s “Discipleship Wheel” is quite similar but different, especially in the discipleship elements:¹⁴²⁰



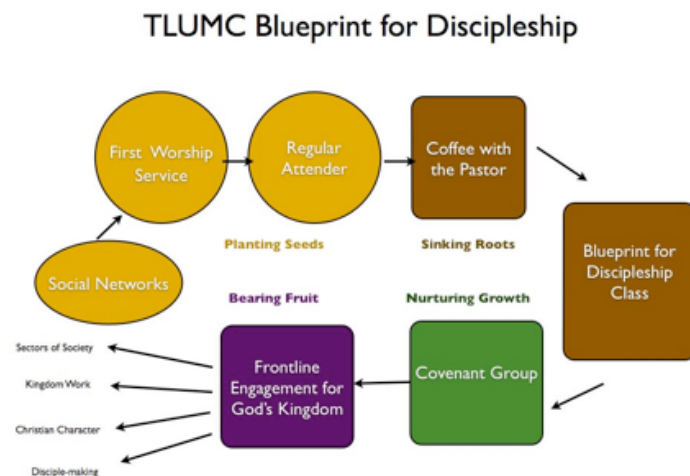
¹⁴¹⁹Lisa Sells, “Avery Willis’ Last Dream,” *Mission Frontiers* (Jan 1, 2011); <http://www.missionfrontiers.org/issue/article/avery-willis-last-dream> (online); accessed 13 Oct 2015; Internet. I am indebted to Eric M. Purser and other students in my Evangelism and Discipleship class that drew my attention to this and other helpful resources.

¹⁴²⁰Jim Putnam’s “Discipleship Wheel”; from Jeff Noble’s review of Jim Putnam’s *Real Life Discipleship: Building Churches that Make Disciples* (NavPress, 2010); available at: <http://www.journeyguy.com/the-urgency-of-discipleship-and-a-review-of-real-life-discipleship/> (online); accessed: 17 Oct 2015; Internet.

- C. First Baptist Jensen Beach (FL) has developed a helpful church specific discipleship model:¹⁴²¹



- D. Tri-Lakes United Methodist Church, "Blueprint for Discipleship Model has another very church friendly discipleship sequence:¹⁴²²



- E. Saddleback Church has also created a reproducible "Life Development Process" discipleship model based on the illustration of a baseball diamond. Since the graphic is copyrighted, the URL and order information are made available in the footnote.¹⁴²³

¹⁴²¹"FBJB Discipleship Model"; available at: <http://fbjb.com/fbjb-discipleship-model-2/> (online); accessed: 17 Oct 2015; Internet.

¹⁴²²"TLUMC Blueprint for Discipleship"; available at: <http://bobkaylor.com/the-blueprint-for-discipleship-at-tri-lakes-united-methodist-church/> (online); accessed: 17 Oct 2015; Internet.

¹⁴²³Saddleback Church's "Life Development Process"; available at: <http://www.ymresourcer.com/model/strategy.htm> (online); accessed: 17 Oct 2015; Internet. The model is available in Rick Warren's *Saddleback's Life Development Church Concept* (); available at: <http://www.saddlebackresources.com/products/saddlebacks-life-development-church-concept> (online); accessed 17 Oct 2015; Internet.

VII. Comparing Follow-Up Tools (see my chart on this in Book of Charts):¹⁴²⁴

- A. Disclaimer: Some models in my *Book of Charts* are specifically for follow-up of new believers (*Survival Kit* and *Beginning Steps*), while others seem helpful for the spiritual nourishment of all believers (*MasterLife* and *A Call to Joy*).
- B. The chart begins with Acts 9 as the model for early spiritual growth.
- C. It must be noted that:
 1. Few models deal with baptism and the importance of the church—a particular weakness of parachurch materials!
 2. Few models deal with persecution, this omission is somewhat peculiar (perhaps due to their North American provenance):
 - a) Especially because dealing with persecution was one of the first follow-up comments in the Book of Acts (e.g. Acts 14:22)
 - b) Especially in light of the fact that those who fall away in the Parable of the Sower do so because of persecution!

VIII. Select Online Resources:

Discipleship Models (Oct 2015):

Battle Zone Ministries: <http://blogs.echurchnetwork.net/battlezoneblog/permalink/00001.aspx>

Blueprint for Discipleship: <http://bobkaylor.com/the-blueprint-for-discipleship-at-tri-lakes-united-methodist-church/>

First Baptist Church (Jensen Beach, FL): <http://fbjb.com/fbjb-discipleship-model-2/>

The Stages in Discipleship (by Paul J. Bucknell of Advanced Discipleship Training):

http://wwwFOUNDATIONSforfreedom.net/Topics/ADT/Intro/ADT05_Discipleship.html

The Three Stages of Spiritual Growth and the Flow (Biblical Foundations for Freedom):

http://wwwFOUNDATIONSforfreedom.net/Topics/Disciple/Flow_Discipleship.html

[also see the 12 pins by William Chaney at Pinterest: <https://www.pinterest.com/pastorchaney/models-of-discipleship/>]

¹⁴²⁴Johnston, *Charts for a Theology of Evangelism*, Chart 31, “Comparing Follow-Up Tools” 56-57.

Chapter 26 Appendixes

Who Takes the Initiative in Follow-Up?

Introduction: Since the onset of the discipleship movement, the onus of responsibility for follow-up has been placed on the shoulders of the evangelist. This set of notes seeks to investigate the verbs used to describe the follow-up in the Book of Acts to determine (1) the subjects and objects of those verbs, and (2) the voices of the verbs. In this way, God will speak for Himself by the verbs that He has placed in His Word.

A. An overview of who took the initiative in the New Testament:¹⁴²⁵

1. The recipient of the evangelism took the initiative:
 - a. John 4:40, the Samaritans asked Jesus to stay, so He stayed two days
 - b. Acts 5:14, “and all the more believers [participle present active nominative masculine plural] in the Lord, multitudes of men and women, were constantly added [indicative imperfect passive 3rd person plural] to *their number*”
 - c. Acts 8:36, The eunuch said to Philip, “Look, some water, what prevents me from being baptized”
 - d. Acts 13:42-44, the hearers begged that they speak again on the next Sabbath, they obliged; many followed Paul and Barnabas after the first hearing, they spoke to them urging them to continue in the grace of God
 - e. Acts 16:15, Lydia “was baptized” (aorist passive) and urged them to stay with her
 - f. Acts 16:30-34, Philippian jailer took the initiative by asking “What must I do to be saved?”; Paul and Silas then spoke the word of the Lord to him and his household; the jailer released them and washed their wounds; he was baptized (aorist passive); he fed them; he rejoiced because he and his household had believed
 - g. Acts 17:18-19, “they took hold of him and brought him to the Areopagus;” sounds quite forceful, similar words used of arresting someone!
 - h. Acts 17:34a, “But some men joined him [participle aorist passive nominative masculine plural] and believed [indicative aorist active 3rd person plural]”
 - i. Acts 18:8b, “and many of the Corinthians when they heard [participle, present, active, nominative, plural] were believing [imperfect, active, 3rd person, plural] and being baptized [imperfect, passive, 3rd person, plural]”
2. There was a mixed initiative (through the evangelist preaching for commitment, and through listener verbally responding):
 - a. Matt 3:2-7, Luke 3:3-14, John the Baptist took the initiative by going out and preaching repentance; the listeners took the initiative going out to him, by coming for baptism, and by asking what they should do
 - b. Matt 16:15-28, Jesus asked a question, and Peter answered
 - c. Acts 2:36-37, Peter took the initiative by telling the crowd at Pentecost that they were responsible for the death of Christ; the listeners took the initiative by asking, “Brethren, what shall we do”
3. The Lord (or His Word, or His Spirit) taking the initiative, along with the recipients:
 - a. Acts 2:47b, “And the Lord was adding [indicative, perfect, 1st person, singular] to their number day by day those who were being saved [participle, present, passive, accusative, masculine, plural]”
 - b. Acts 6:7, “And the word of God kept on spreading [from *αὐξάνω*, to grow; indicative imperfect active 3rd person singular]; and the number of the disciples continued to increase [indicative imperfect passive 3rd person singular] greatly in Jerusalem, and a great many of the priests were becoming obedient [indicative imperfect active 3rd person plural] to the faith”

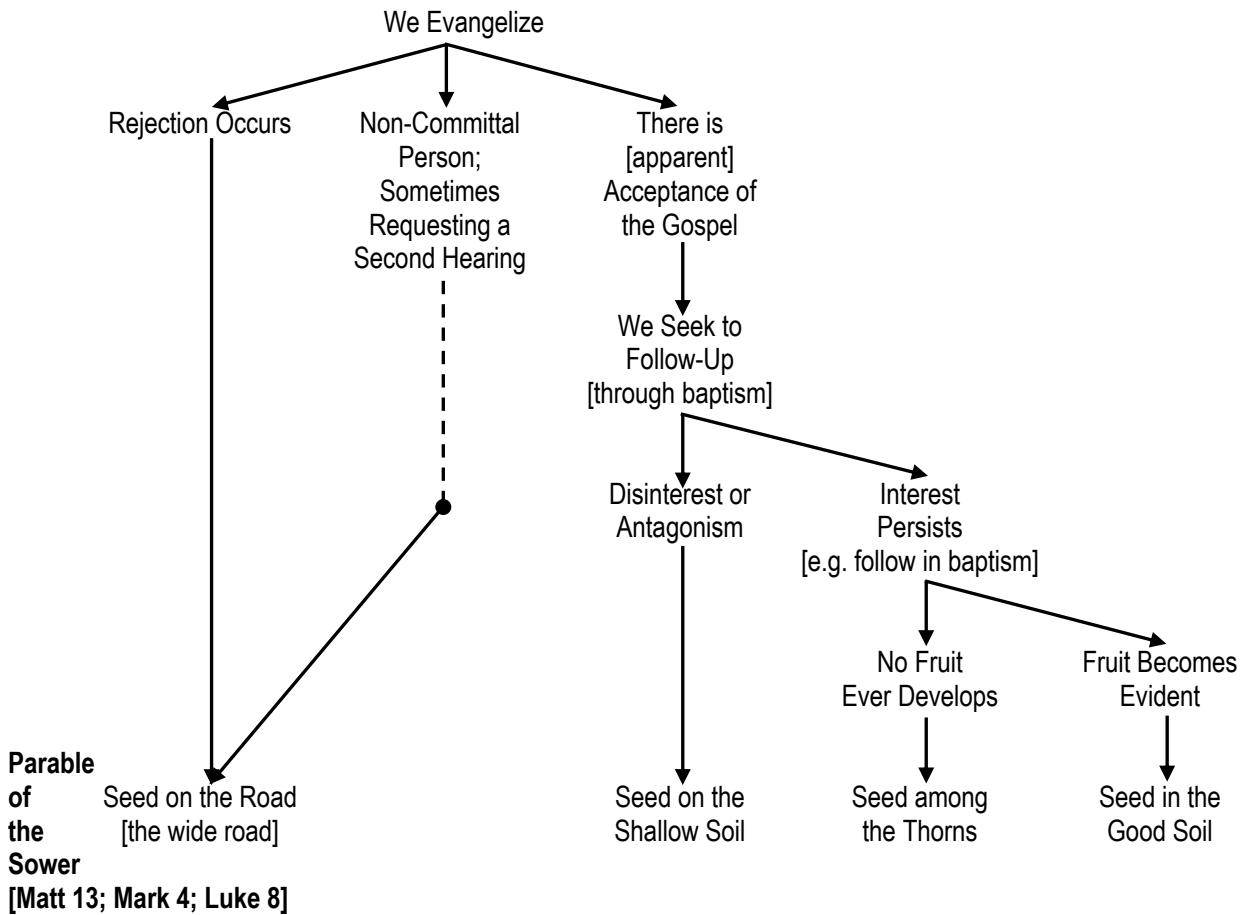
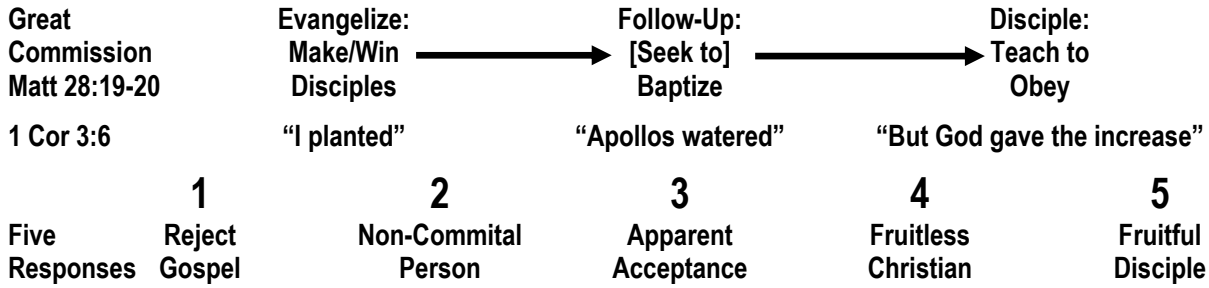
¹⁴²⁵Verses included were gleaned from Chapter 19, positive reactions or responses.

- c. Acts 13:50-52, Paul and Barnabas were driven out of the district; somehow they shook the dust off their feet (although there were some believers), and yet the disciples were filled with joy and the Holy Spirit
- 4. No follow-up recorded:
 - a. John 7:40-41
 - b. Mark 15:39
 - c. John 3:4, both the conversion of and follow-up of Nicodemus are unclear from the text, although we have him speaking in John 7:50-51 and bringing spices in John 19:39
- 5. No continued follow-up at all:
 - a. Even though it was requested: Mark 5:18-19, “And as He was getting into the boat, the man who had been demon-possessed was entreating Him that he might accompany Him. And He did not let him, but He said to him, ‘Go home to your people and report to them what great things the Lord has done for you, and *how* He had mercy on you.’”
 - b. Jesus did not stay even though it was requested: Mark 1:38; Luke 4:42-44
 - c. He saw him no more: Acts 8:39, “And when they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch saw him no more, but went on his way rejoicing”
 - d. Even though it was requested, Acts 18:19-20
- 6. The evangelist took the initiative by himself:
 - a. John 5:14, Jesus went to find the man that he had healed; the man seems to have turned on Jesus in vv. 15-16
 - b. John 9:35-38, follow-up of prior contact for the purpose of evangelism, follow-up after conversion unclear
 - c. Jesus followed-up with miracle, John 11:27ff.
 - d. Follow-up for Thomas seemed to be the presence of Jesus in, with, and by the Word of God, John 20:28-31
 - e. Paul returned to Lystra after he had been stoned and left for dead, then he left the next day, Act 14:20
 - f. Follow-up to establish churches where they had been, Acts 14:21-23
 - g. The second missionary journey was initiated for follow-up, Acts 15:36

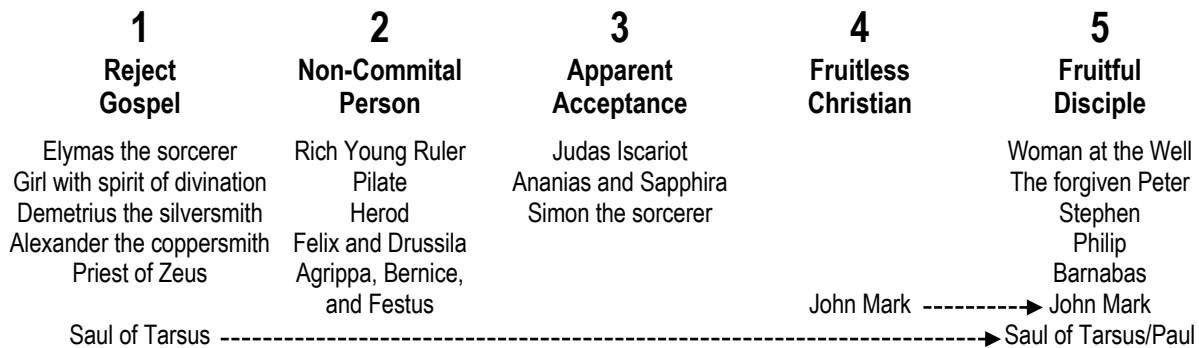
B. Some principles to be gleaned from this study:

- 1. The evangelist is responsible to preach with conviction and for commitment
- 2. The recipient of the message is primarily responsible for the follow-up!
- 3. Once the recipient shows interest in follow-up, it is then the responsibility of the evangelist to follow-up in so far as possible, although particulars of what follow-up actually means is unclear from the text, other than the knowledge that later churches were founded in many of the cities where there was a positive reception
- 4. The Bible is strangely silent on the nuts-and-bolts of a programmatic follow-up mechanism (the church has been good at creating very intricate follow-up programs anyway, from the founding of monasteries and orders with their multiple vows and rules, to present day year long programs of follow-up)

Charting the Complications in Spiritual Follow-Up



Are There Not Biblical Examples of These Five Responses?



Assessing Evangelizing in the Pastoral Epistles

Introduction: What is the relationship of evangelism to the functioning of the church as portrayed in the Pastoral Epistles. Is there a difference between the evangelistic priority as found in the Book of Acts and the teaching on ecclesiology as found in the Pastoral epistles? What are the issues? How is this to be understood?

1. The relationship of the Pastorals to Eph 4:11 and the work of the evangelist:

Introduction: It was brought to my attention that the word “evangelist” is used only once in the pastorals, and that only speaking of Timothy.

Question: Do evangelists have a rightful place in the leadership of the church (cf. Eph 4:11) if they are not specifically mentioned in the Pastorals (1 Timothy [2 Timothy] and Titus)?

Response 1.1: As far as descriptive nouns, the word “pastor” is not found in the Pastorals, and the word prophet is found only once, and that of a certain Cretan prophets (Tit 1:12)

Response 1.2: As far as descriptive nouns that are found in the Pastorals, Paul twice refers to himself with the string: preacher [or herald for κήρυξι], apostle, and teacher (1 Tim 2:7; 2 Tim 1:11); evangelist is found once (2 Tim 4:5)

Response 1.3: As far as the message of which the apostle Paul was a herald, in 1 Tim 1:7 Paul was referring to the truth that Christ gave “gave Himself as a ransom for all” (v. 6)—thus clearly referring to the Gospel. In 2 Tim 1:11, Paul was also referring to this Gospel message, “the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel” (v. 10). This Gospel is specifically that message which is directed to the unsaved that they may come to Christ by faith—therefore referring to his role as an evangelist (cf. 1 Cor 9:16).

Response 2.1: As far as verbs, “prophesy” is not used in the Pastoral, whereas “preach” is found several times [in the NAS], in 1 Tim 5:17, it is a translation of [those laboring] “in the word,” and in 1 Tim 6:2, as a translation of “exhort,” other than that, “preach” [κηρύσσω] is found only once in the pastorals! It is interesting that while the Pauline epistles use the verb evangelize [εὐαγγελίζω] 21 times, that word is not used in the Pastorals either.

Response 2.2: We have to watch out for an argument from silence.

Response 2.3: We have to maintain “plenary inspiration”, as far as the example of the Book of Acts for ecclesiology. After all it is the Book of Acts that exemplifies congregational rule and provides insight as to the sending off and receiving missionaries.

2. The relationship of the Pastorals to the Book of Acts:

Introduction: Someone once told me that while evangelism is found in the Gospels and the Book of Acts, it is not found in the epistles.

Question: Is the ecclesiology of the Book of Acts different than, unrelated to, or from an era of the church that is not meant to be repeated or mimicked, and therefore is authoritatively secondary to the Epistles, and especially the Pastorals as regards ecclesiology?

Response 1.1: “Plenary inspiration” seems to indicate that both the Pastorals and the Book of Acts are equally inspired. The only way to discount this is to make an artificial differentiation between the teaching and practice of the Apostolic Age and that of the Church Age. By the way, the entire New Testament was written in the Apostolic Age, thus making a stark difference between the two ages may lead to a dispensational problem, and perhaps a Process Theology problem.

Response 1.2: Both the Book of Acts and the Epistles relate to the Church Age.

Response 1.3: The Commission given by Christ to the Apostles at the end of each Gospel and at the beginning of the Book of Acts applies both to the Apostolic Church and to the post-Apostolic Church.

Response 2.1: The lack of translation of the word εὐαγγελίζω as evangelize has led some English-only or English-primary readers of the Bible to think that mandate for or task of evangelism is not found in the Epistles. As mentioned above, the word is found in Paul 21 times (not counting 2 uses in Hebrews), and in Luke-Acts 25 times.

Response 2.2: The predominant number of denominations, theologians, and church historians that provide the majority of texts that we read do not believe in the substitutionary atonement, nor in instantaneous conversion (“You must be born again”), nor in New Testament evangelism. Therefore it is not surprising that their textbooks expunge evangelism from the theology of and history of the churches.

Response 2.3: Because of the auxiliary verb “make” in “make disciples” in Matthew 28:19, non-instantaneous conversion people have interpreted “make” as providing for a lifetime of conversion, corresponding to a blending of passages on justification and sanctification, have ignored the proclamationally-oriented Great Commission passages, and have determined that the New Testament should be interpreted predominantly or uniquely as a manual for discipleship. In this context, it is no wonder that the verbal proclamation of evangelism is completely ignored.

Response 3.1: One must remember that when Luther read his Vulgate, he found the verb *evangelizare* perhaps 43 times as a direct translation of the 54 NT uses of the Greek εὐαγγελίζω, including three times in Gal 1:8-9. The evangelism of Johannes Tetzel, the seller of indulgences, was completely against the method of the Book of Acts. Therefore, the evangelism methodology of the Book of Acts was foundational in moving Luther to see the need for the Reformation.

3. The relationship of the Pastorals and the Great Commissions:

Introduction: The concepts communicated here are twofold: (1) Matthean primacy as regards the Great Commission passages; and/or (2) ascribing to the principle of multiplication in 2 Timothy 2:2 as a Great Commission (see the chart on this verse in the next portion).

Question 1: Does the Matthean Great Commission usurp or envelope all the other Great Commission passages, to the point that they are not even discussed as Great Commission passages?

Response 1.1: There seems to be no reason that the Matthean Great Commission has risen to primacy, other than its emphasis on the linear element of training and teaching, which is picked up in the current translations of μαθητεύω as “make disciples,” with an emphasis on the word “make.”

Response 1.2: The punctiliar elements of preaching in Mark and Luke, and testifying in Acts, are buttressed by Pauline theology, whereby faith comes by hearing, and hearing by the word of Christ, as well as by numerous analogies of Scripture, such as fishing for men, catching men alive, etc.

Response 1.3: Those not adhering to the substitutionary atonement, but rather adhering to a reconciliation model of the atonement (relational), *Christus Victor*, liberation theology model, or the moral influence model *must necessarily* (especially the last three) oppose preaching as the only or primary emphasis of the Great Commission. For if they upheld preaching as the primary emphasis of the Great Commission they would be inconsistent with theology. And in actuality, the first thing to go when theological drift occurs is urgent evangelism.

Question 2: Does 2 Timothy 2:2 constitute a Great Commission or does it contain all the characteristics of a Great Commission?

Response 2.1: The main verb in this verb is the verb “commit” [παράθου]. This verb is considered to be an indicative aorist middle by some and an imperative aorist middle by others. In other words, it is not necessarily a command. Likewise, Luke’s Great Commission contains an infinitive aorist passive (Luke 24:47), and in Luke 24:50 we find the only imperative, which is “wait.” The issue is similar with John [πέμπω, present active indicative] and Acts [ἔσεσθέ, indicative future no voice or middle].

Response 2.2: The verb παράθου [from παρατίθημι] in the middle voice means “commit, entrust, point out, prove.” The secondary verb is the infinitive form of διδάσκω, meaning “to teach.” These verbs are generally directed to those who are already Christians, and not to the lost as in the case of the other Great Commissions. Thus 2 Tim 2:2 has an interior focus rather than an exterior focus—develop leaders first, then evangelize second. Otherwise, if it is taken with an outward focus, it may be taken as meaning that we ought to seek to reach “leaders” with the Gospel first (like the athletes

- on a college campus), which does not seem to fit with 1 Cor 1:26, “For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble.”
- Response 2.3: The verse is *not* given by Jesus Christ in a post-resurrection appearance (cf. Acts 10:42).
- Response 2.4: The verse lacks the universality of the other Great Commission passages, (all nations, all the earth, all creation, unto the uttermost parts of the earth, etc.), but rather limits the emphasis only to “faithful men who will be able to teach others also.”
- Response 2.5: The verse lacks clarity as to the message, in two cases only using demonstrative pronouns, “What” [ὅ] and “these things” [ταῦτα]. There is a sense in which the message is not clear, as in Matthew—“all that I have commanded you,” Mark—the Gospel, Luke—the death and resurrection and repentance for the forgiveness of sins, and Acts—“my witnesses.” Granted, John 20:21 does not contain a specific message.
- Response 2.6: It must be noted, however, that “teaching to obey” is part of Matthew’s Great Commission, which is directly related to 2 Tim 2:2.

4. The relationship of the Pastorals to evangelizing:

Introduction: The issue here relates to the presumed lack of the outward emphasis on evangelizing in the Pastorals, which therefore casts doubt on the necessity of emphasizing evangelizing in the local church, as some are fond to do (e.g. this author).

Questions 1: Is there a lack of emphasis on evangelizing in the Pastorals, especially as regards ecclesiology?

- Response 1.1: Paul refers to his own ministry using the proclamational term “herald” [κήρυξι] often used with an evangelistic emphasis (1 Tim 2:7; 2 Tim 1:11)
- Response 1.2: The fact that Paul was a prisoner for the Gospel, at least at the time of the writing of 2 Timothy [1:8], makes persecution for the “testimony of the Lord” (evangelizing) an obvious contextual issue in the proper interpretation of the Pastorals.
- Response 1.3: If the string of nouns used by Paul refers to a chronological order in ministry, Paul is first a herald [κήρυξι], then he becomes an apostle to those who believe [ἀπόστολος], and finally he becomes their teacher [διδάσκαλος], 1 Tim 2:7; 2 Tim 1:11
- Response 1.4: In 2 Tim 1:11 Paul refers to his teaching role as being for the Gentiles [διδάσκαλος ἐθνῶν], a term most often used not for believers, but for non-believers
- Response 1.5: The admonition for Timothy to “Do the work of an evangelist” [ἔργον ποιήσου εὐαγγελιστοῦ] is found in 2 Tim 4:5
- Response 1.6: The additional admonition in 2 Tim 4:5 “fulfill your ministry” [τὴν διακονίαν σου πληροφόρησον] seems to indicate that Timothy was not accomplishing the work of an evangelist as he should have been. πληροφορέω meaning to accomplish or carry out fully.
- Response 1.7: It may be ascertained that Timothy was ashamed of two things in 2 Tim 1:8: (1) the testimony of the Lord (clearly in the context, the Gospel message), and (2) that Paul was a prisoner because of the testimony of the Lord. Again, Paul is addressing Timothy’s timidity as regards evangelizing.
- Response 1.8: In 2 Tim 4:17, Paul additionally used the word πληροφορέω to emphasize his evangelistic mission, “that by me the preaching **might be fully known**, and *that* all the Gentiles might hear” [ἵνα δι’ ἐμοῦ τὸ κήρυγμα πληροφορηθῆ καὶ ἀκούσωσιν πάντα τὰ ἔθνη]. This includes the words preaching and hearing with the object being “the Gentiles,” clearly referring to an evangelistic mission
- Response 1.9: Paul also portrays his mission in terms of the salvation of the chosen in 2 Tim 2:10, “For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation [ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν] which is in Christ Jesus *and* with *it* eternal glory,” which verses, by the way sound like a restatement of 1 Cor 9:22-23
- Response 1.10: Paul explained that the result of Timothy “paying close attention” to himself and to his teaching would result in the salvation of those who heard him (1 Tim 4:16), clearly an evangelistic purpose, again a parallel to that found in 1 Cor 9:18-23; 10:32-11:1 and Col 1:28-29.

Response 1.11: The “teaching[s]” or more accurately “words” [λόγοις] opposed by Alexander the Coppersmith, 2 Tim 4:14-15, was likely not some teaching within the church, as there is no evidence that Alexander was saved; rather it was likely referring to the evangelism of Paul in the marketplace (cf. Acts 17:16-17), similar to that referred to by Demetrius the Silversmith, Acts 19:26, “And you see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made **with** hands are no gods *at all*” (cf. 1 Thess 1:9-10)—this teaching, then, refers to evangelism outside the church!

Question 2: If there is this presumed lack of emphasis on evangelism in the pastorals, then should our churches be bound to the Great Commission given to the twelve apostles?

Response 2.1: If not, then a bifurcation is made between the teachings of Christ, hence the five Great Commission passages, and the teachings of the Apostle Paul, or more specifically Paul as expressed in the Pastorals. This dismemberment of the NT is indeed a pseudo-Dispensationalism—one in which the command of Christ (cf. 1 Cor 9:21) is deemed different than the example of Paul (cf. 1 Cor 11:1).

Response 2.2: If not, the law of Christ is nullified, the command of Christ is made void, and the new command of Christ to “love one another” (John 13:34-35) may as well be nullified as well.

Response 2.3: If not, then the commissioning (ἐντειλάμενος) given by Christ in Acts 1:2 and also mentioned in Acts 10:42, “He ordered us to preach to the people, and solemnly to testify” (παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι), does not apply to the post-apostolic church, therefore adding third dispensation: (1) Christ and his teachings; (2) Paul and the apostolic times; (3) the post-apostolic church with the Pastorals as their only guide, which would lead us to another question, “Why chose the Pastorals and not, for example, the Johanne epistles or the Book of James?”

Summary: It would seem that the Great Commission passages *do* apply to the church, and has been shown, *there is no lack of emphasis on evangelizing* in the Pastorals. Similarly, it would seem that the reader has to purposefully ignore the context of the Book of Acts and the very message of the Pastorals in order to whitewash evangelization from their pages!

An Assessment of Multiplication

Introduction: The principle of multiplication—that proclamational evangelism brings only addition, whereas discipleship evangelism leads to geometric progression—has been taught to prioritize discipleship over evangelism.¹⁴²⁶ How does the concept of multiplication impact the Great Commission as studied in Chapter 7, “Defining Evangelizing,” and Chapter 10, “The Great Commission”?

1. Some proponents of multiplication develop their thoughts roughly as follows:

- a. Presuppositions:
 - #1 A Christian (or believer) is different than a [true] disciple:
 - a) Using the “He who follows after Me” passages in Matthew and Luke
 - b) Contra Acts 11:26, “and the disciples were first called Christians in Antioch”
 - #2 Mentoring/training/discipleship takes a born-again Christian and produces a [true] disciple out of him/her
 - #3 That, based on 2 Tim 2:2, the Christian is to focus his attention primarily on those new believers who show potential to be leadership candidates:
 - a) Therefore, seemingly countering the words of Paul in 1 Cor 12:22-29, which encourages the church to bestow more abundant honor on the weak
 - b) However, seemingly affirmed by Jesus’ Parable of the Sower, which teaches that some who seem to repent and believe actually either, are not saved (seed sown in the rocky soil) or are embroiled with life’s issues (seed sown among the thorns)

On the Translations of 2 Timothy 2:2

[On whether the final clause is a result clause of teaching others, or another descriptor of the “faithful ones,” e.g. “apt to teach”?]

Greek Byzantine Text	KJV; ERV; ASV; RSV; NAS; NKJ; CSB; ESV	Young’s (1862)	Darby (1884)	Douais-Rheims ^z (1899)	Bible in Basic English (1949)	New Jerusalem ^z (1985)	NAB ^z (1970)	NIV (1984)	NET (2005)
οἵτινες ἰκανοὶ ἔσονται καὶ ἑτέρους διδάξαι	who shall be able to teach others also	who shall be sufficient also others to teach	such as shall be competent to instruct others also	who shall be fit to teach others also	so that they may be teachers of others	so that they in turn will be able to teach others	who will have the ability to teach others as well	who will also be qualified to teach others	who will be competent to teach others as well
Καὶ ἃ ἤκουσας παρ’ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἰκανοὶ ἔσονται καὶ ἑτέρους διδάξαι	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.	and the things that thou didst hear from me through many witnesses, these things be committing to stedfast men, who shall be sufficient also others to teach	And the things thou hast heard of me in the presence of many witnesses, these entrust to faithful men, such as shall be competent to instruct others also	And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also	And the things which I have said to you before a number of witnesses, give to those of the faith, so that they may be teachers of others	Pass on to reliable people what you have heard from me through many witnesses so that they in turn will be able to teach others	And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well	And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others	And entrust what you heard me say in the presence of many others as witnesses to faithful people who will be competent to teach others as well

¹⁴²⁶Walter A. Hendrichsen in *Disciples Are Made--Not Born* (Wheaton, IL: Victor Books, 1974) has entitled chapter 11, "Multiplying Your Efforts." This chapter is an excellent summary of the topic, and has been reprinted as chapter 6 in *Discipleship: The Best Writings From the Most Experienced Disciple Makers* edited by Billie Hanks, Jr. and William A. Shell (Grand Rapids, MI: Zondervan Publishing House, 1981).

- c) Preliminary thoughts on the interpretation of 2 Tim 2:2:
- (1) Please note that the word faithful ones (πιστοῖς is from the adjective πιστός found 63 times in the NT), and is used in the exact same form to describe all believers in Eph 1:1, Col 1:2, and 1 Tim 4:3
 - (2) The restriction to men (πιστοῖς ἄνθρωποις), is related to men being considered the leaders of the church, 1 Tim 3:2, etc.
- d) Delving into 2 Tim 2:2:
- (1) Does Paul encourage Timothy to focus his teaching ministry solely or primarily on those “who have leadership potential?”
 - (a) This leading to a hierarchy of men who have leadership potential, crack troupes if you will, necessitating an artificial distinction between a mere Christian and a “disciple”:
 - [1] Faithful men would be considered people such as those on Paul’s missionary team, i.e. those able to journey with Paul on a missionary trip
 - (b) Which by necessity requires a [human] distinction among the parts of the body, that being locating and working only with those with a chosen aptitude, which problem Paul wanted to avoid in 1 Cor 12:22-29
 - [1] Here is where the problem lies, making a human set of guidelines for who is or who is not the recipient of the teaching described
 - [2] Once a human set of guidelines comes into place, then all the human sciences enter the picture to assist the pastor in determining who is or who is not worthy of his time; enter competition, pride, and favoritism
 - (c) What chosen aptitude would be most apt to be considered, when seeking a set of criteria to determine who are the “faithful” to be trained?
 - [1] “Ability to teach” follows from a predisposed reading that “faithful” is a special aptitude that is not a characteristic of all Christians
 - [2] From which follows then, ability to lead
 - [3] From which sometimes follows, ability to make money and give
 - (2) Or does Paul call Timothy to teach all faithful men (all Christians without distinction), with the result that they will then be able to teach other Christians also?
 - (a) Although this is not the usual reading of this text, it may be preferred
 - (b) It does not appear that Paul is calling Timothy to focus on several apprentices in the ministry, but rather to pass on all that he taught Timothy to “many witnesses,” just as he himself had done.
- b. Necessary definitions:
- #1 Itinerant evangelizing (preaching the Gospel) = addition, and produces...
 - a) Mere decisions
 - b) Merely born again Christians
 - c) Not necessarily [true] disciples
 - #2 Intentional discipleship = multiplication ($2^{32} = 4.3$ billion), and does produce both born-again Christians and [true] disciples, who:
 - a) Produce fruit in keeping with their repentance
 - b) Reproduce themselves
- c. Hermeneutical progression:
- #1 While Paul exemplified itinerant evangelizing, itinerant evangelizing was not the example of Jesus (*contra* Mark 1:38; Luke 4:42-44; 8:1-3; 9:1-2, 6; 10:1), nor is it taught or exemplified in the Epistles
 - #2 The Book of Acts must be understood in its place and time as a part of the Apostolic Church, but is less relevant [especially methodologically] to a post-apostolic church:
 - a) This division leads to a “dispensationalism” of evangelism methodology
 - b) There is nowhere in the Bible wherein this claim can be verified

- c) This bifurcation is made between Pauline methodology and that of Jesus—only to lead to a bifurcation in conversion, and finally to soteriology
- #3 Jesus' only, primary, chronologically prior, or most important ministry example was that of long-term [one-on-one or small group] discipleship:
 - a) Itinerant evangelism was not the primary public thrust of the ministry of Jesus (contra Mark 1:38; Luke 4:42-44, etc.)
 - b) The public or itinerant evangelism ministry of Jesus was merely a “fishing pond” for the more important discipleship ministry
- #4 Matthew's Great Commission is therefore prior to, superior to, or more complete than the other Great Commission passages (e.g. in Mark 16; Luke 24; or Acts 1):
 - a) Thus they can be ignored as relating to the Great Commission
 - b) Often no attempt at correlating all the Great Commission passages is attempted
- #5 The aorist tense [a punctiliar emphasis] of μαθητεύω in Matthew 28:19 should therefore be translated:
 - a) With the auxiliary verb “make”—whereby “make” implies linear action, or an extended period of time, then, “make” almost becomes the most important verbal element of “make disciples”
 - b) Rather than use the auxiliary verb “win” (as in Acts 14:21, NIV), which implies instantaneity in becoming a disciple, or the beginning of faith, rather than its continuation in a prolonged period of initiation, growth, and development:
 - (1) Several scholars consider Paul's second missionary journey to be two years in length, not allowing for a two or three year discipleship program (Nav 2:7-type program) to be implemented in every town, much less in the city of Derbe (Acts 14:20-21, after he had evangelized that city and won many disciples):
 - (a) F. F. Bruce places the journey in A.D. 47-48¹⁴²⁷
 - (b) Frank Goodwin places Paul's First Missionary Journey as follows in his chronology: “First Missionary Journey, 45-47 A.D., 2 years.”¹⁴²⁸ Allowing for a stay of a “long time” in Antioch of 2 years (Acts 14:28), hence 48-49 A.D.
 - c) “Win” actually fits more clearly with a theology of instantaneous conversion (“You must be born again!”), as well as the New Testament examples of evangelism.
- d. Ensuing methodological results:
 - #1 Itinerant evangelizing (addition) is understood as being only a part of the discipleship process, and therefore as only a [small and shrinking] part of the Great Commission
 - #2 Intentional discipleship, however, is often considered more holistic and more inclusive of Christ's purposes for individual believers and His church on earth.
 - #3 The building of a friendship with a lost person as being called “pre-discipleship”; thus combining the necessary preparatory grace of friendship in evangelism with the linear process of long-term discipleship to posit the starting of a friendship as “pre-discipleship”

2. Some considerations in light of the above:

- a. Jesus' ministry did include itinerant evangelism as the Central Interpretive Motif of the Gospels (Mark 1:38; Luke 4:42-43), as well as particular instances wherein Jesus did not allow someone to stay with him (Mark 5:18-20), thereby calling into question the *a priori* place of long-term discipleship as the only model of Jesus

¹⁴²⁷“Chronological Table” in F. F. Bruce, *The Acts of the Apostles*, 2nd ed. (Grand Rapids: Eerdmans, 1952), 55.

¹⁴²⁸“Outline Life of Paul” in Frank J. Goodwin, *A Harmony of the Life of St. Paul According to the Acts of the Apostles and the Pauline Epistles* (Grand Rapids: Baker, 1951), 7. Goodwin cited that he based his chronology on Hackett's commentary on Acts (Hovey ed.), which itself took into account information derived from the dates found in Josephus for the rulership of Aretas and Herod Agrippa I.

- b. Joseph of Arimathea was deemed to have been a “disciple of Jesus” (μαθητεύω [Byz: indicative, aorist, active, 3rd person, singular], Matt 27:57), even though he did not walk with Jesus in prolonged training or equipping (John 19:38).
 - c. Paul’s ministry in Acts was provided as a faithful representation of the ministry of Christ (1 Cor 11:1), and therefore provides Christians a divinely inspired example as to how to follow Christ.
 - d. Multiplication is difficult to prove from the Book of Acts (much as McGavran’s finding “People Movements” throughout the Book of Acts was a stretch in his 1955 *Bridges of God*).
 - e. Acts 11:21 and 26 show the interchangeable use of the words “believer,” “disciple,” and “Christian”
 - f. The decentralization of, denigration of, antagonism to, and ultimate elimination of evangelism [note the progression in these four terms] due to an overemphasis on discipleship or multiplication proves difficult to reconcile with the Great Commissions in Mark, Luke, and Acts, unless Christ [and the authorship of the Holy Spirit] is divided (1 Cor 1:13)
 - g. Discipleship becomes for some the [ultimate] panacea that assures that the seed of the Gospel is sown in receptive soil, and it will not fall on shallow or weed-infested soil (cf. Matt 13; Mark 4; Luke 8); and therefore, that seed sown in shallow soil needed only discipleship to bring it to become seed sown in good soil; an interpretation which is tangential to the teaching of this parable
 - h. Discipleship (and its cousin the spiritual disciplines) can regenerate into a works methodology, then a works ministry, culminating in a works salvation:
 - 1) Is this not what happened in the Roman Catholic church with its sacramental system and its monastic leadership over the years?
- 3. That being said, however:**
- a. The idea to focus on a few *appears* biblical and is definitely practical, 2 Tim 2:2 (depending on how this verse is translated, interpreted, and applied);
 - b. The Matthean Great Commission *does* include “teaching to obey,” Matt 28:20 for all believers;
 - c. A proper follow-up *is* biblical and necessary when at all possible;
 - d. The planting and multiplication of churches *is* important and necessary.

Evaluation of the Impact of Sunday School on the Church

Introduction: We live about 150 years after the advent on the Sunday School movement within the local church in the United States. While there has been much good come from the Sunday School movement, there have also been ancillary results from the movement. The following charts seeks to look at the impact of the Sunday School upon local church ministry.

ISSUE	POSSIBLE NEGATIVE ANGLE	RESULTS	BIBLICAL INPUT	POSITIVE SIDE
Time	Shortens available time for worship service, to accommodate time for Sunday School	Adds time constraints to the worship service	Evangelizing-preaching-teaching is emphasized in the NT	Divides time in church between teaching/fellowship and worship/preaching
Definitional	Can make an unhelpful dichotomy between teaching and preaching	Can lead to fighting between soul-winning (evangelism) and soul-building (discipleship)	NT uses preaching (evangelizing) and teaching together	Keeps balance between wining disciples and teaching to obey all that Christ has commanded
Sunday School as Follow-up	Some may differentiate between the role of Sunday School and the follow-up of new converts	Lack of a "follow-up program" may be used to discourage evangelism, even when a complete program of Sunday School is in place	Differentiation between follow-up of new believers and establishing mature believers is difficult to prove from the NT	The Sunday School program can and should be used for the follow-up of new believers
Punctiliar versus Linear Emphasis	Can lead to a scenario wherein "You must be born again" is considered archaic, while a gradual catechetic or progressive enlightenment is deemed more relevant, based on secular psychological and educational theories	Can lead to a de-emphasis on evangelistic preaching, and an mis-emphasis on transformational studies, such as discipleship and the spiritual disciplines	The Bible places conversion (justification) before and prior to sanctification (spiritual growth and maturity)	Can and should provide an environment wherein teaching emphasizes "all that I have commanded you"
Age-Appropriate Learning	Can champion ministry in smaller, age-delineated groups, while denigrating preaching to non-discriminate large groups	Can lead to disagreement in defining age-appropriate issues of topical relevance, wherein man becomes the judge of what is relevant and what is not both practically and theologically	NT does not seem to divide the church by age groups; however, secular educational theory does	Takes into account issues through which different ages go, and their need for age-oriented fellowship, teaching, and ministry
Learning Environments	Can make a dichotomy between small group teaching and large group preaching	Can lead to arguments between the ineffectiveness of large groups (mass evangelism, mass meetings, or congregational settings) versus small groups (in smaller classrooms or home settings)	NT does not seem to emphasize differences in learning environments in the church	Takes into account different learning environments
Learning Styles	Can make a dichotomy between interaction-dialogue and preaching-monologue	Can lead to discussion of the benefits of the Socratic method, and varieties in styles of learning and teaching, while denigrating some of the very methods used by Jesus and the apostles	NT never mentions personality types as found in Greek philosophy, even though the "Four Personality Types" were available in the 2 nd Century B.C.	Takes into account different learning styles

ISSUE	POSSIBLE NEGATIVE ANGLE	RESULTS	BIBLICAL INPUT	POSITIVE SIDE
Place for Bible Teaching	May tend toward less biblically-based preaching, as Sunday School is considered the place for “hard core” Bible teaching	Since Sunday School emphasizes Bible teaching, then in reaction (some may claim) that relevancy and motivational speech should guide homiletics	Moving from revealed truth to cultural relevance is an early indication of doctrinal downgrade	Expository preaching and expositional teaching should be the focus of everything in the church
Expectations*	Smaller churches (and church plants) may feel forced to emulate the age-group differentiation of much larger churches and their CE materials	Smaller churches and church plants often focus on the goal and expectation of staffing a “full range” of ages in their educational program	The nature of the church described in Acts and the Pastoral Epistles does not match the complexity of some educational expectations	Gives churches something on which to focus for growth, and provides places for new people to be plugged in to help in the ministry of the church
False Expectations**	A developed CE program seems to be the expectation in the U.S. for all “normal” churches	As 85% of U.S. churches are below 100 people, they cannot staff educational programs to the level for which books and CE materials are published	Again, the NT does not emphasize these educational complexities; wherein the NT may emphasize cell or house churches	Cell and house churches provide a NT alternative to these expectations; How can publishers accommodate smaller churches without a complete paradigm shift?
Personnel Needs	Can lead to the largest administrative arm of any church, with all of its programmatic complexities	Christian education often entails the largest administrative program in the church, as well as its most expensive branch	A NT church should focus on the winning souls and growing disciples, rather than developing extravagant educational hierarchies	Allows multiple people to be involved in ministry, albeit Program-Based Design ministry**
Space Needs	May lead to the need for numerous classrooms for Sunday School classes, apart from a large group worship service	Christian education entails the most expensive architectural element in the construction of a typical U.S. church, following the architectural norms and codes of public schools	NT churches were located in houses or rented quarters; in early U.S. history, the only space designed in churches was for congregational gathering; between 1900-1940, progressive U.S. churches added significant CE space	Need for more classroom space is a healthy sign of church growth
Inter-generational Nature of Church	Elaborate Sunday School programs may segment age groups, further augmenting the generation gap, and disallowing the younger to learn from older	Attendees may not learn from the whole range of God’s people in the church	NT places importance on the older teaching (and modeling for) the younger	Allows for qualified (hopefully) older persons to teach classes of younger people
Need for Reliance on the Holy Spirit	As a whole age appropriate range of lessons are developed, repackaged lessons may not encourage the Sunday School teacher to grapple with the text of Scripture himself or herself	Sunday School teachers teach that which they have not received or inferred from the text, leaving the Holy Spirit out of the process of lesson preparation; the application points of some lessons may even be tangential to the text, further confusing the teacher and his class	The Bible places the onus of responsibility for teaching on the shoulders of the teacher as he individually grapples with the text; removing this responsibility is removing the inspiration of the Holy Spirit from the process	Sunday School materials can allow the teacher to provide a quality lesson without a lengthy time commitment, while controlling lesson plans allows the publisher to control the theology (for better or worse) and corresponding lessons learned from a given text of Scripture

*It would seem that once a Sunday School program is established, then the expectation is for the church to develop a complete music program.

**These Christian education [and other programmatic] expectations can lead to what Ralph Neighbour, Jr. calls Program-Based Design or PBD churches, in his *Where Do We Go From Here? A Guide for the Cell Group Church* (Houston: Touch, 1990). For example, see Thom Rainer’s *Simple Church* (Nashville: Broadman, 2007). Rainer guides churches to rethink core values, so that they can actually minister effectively, while reshaping the expectations of how a true church should look.

Considering Differences Between Roman Catholic and Evangelical Spiritual Disciplines

Introduction: Contemporary books on the spiritual disciplines, a fairly new emphasis among Evangelicals, have often drawn from Medieval Roman Catholic sources, perhaps not realizing the significant gulf that divides the two both practically and doctrinally.

		Catholic Holy Orders	Catholic Non-Holy Orders	Evangelical
Participants in Spiritual Disciplines		Persons who have taken the Benedictine Vows of Poverty, Celibacy, and Obedience	Not expected to participate in spiritual disciplines, other than saying the regular saying of the Rosary, attendance at Mass, the buying and lighting of candles for prayer, etc.	All believers, ordained or non-ordained, are considered equal
Reasons for Spiritual Disciplines	As Related to Salvation	To add to the merits of Christ, Mary, and the Saints	To add to the merits of Christ, Mary, and the Saints	In gratitude for salvation, full and free
	As Related to Sanctification	To put to death the vices and increase the virtues	To put to death the vices and increase the virtues	In obedience to the commands of Christ, as well as the teaching and examples in the Bible
	As Related to Human Relationships	To obey the rule of the particular order, and the desires of the order's superior	To obey the local priest and ultimately the Pope	To live in relationship with others as Christ would desire
Content of Spiritual Disciplines	Content Allowed	The Sentences of Peter the Lombard	The Rosary and the Mass	The Bible
	Content Disallowed	Study of the Bible, until the theology of Lombard and Aquinas has been completely absorbed	Study of the Bible until very recently, and that only when read in submission to the hierarchy	Sinful, idolatrous, and worldly things
Practice of Spiritual Disciplines	Secular Employment	Because of a Vow of Poverty, secular work cannot and must not be done	Although work is encouraged, social welfare from the state is also encouraged	Evangelicals assume that all believers are to work, based on Acts 20:34; Eph 4:28; 1 Thess 4:11-12; 2 Thess 3:12
	Family	Because of the Vow of Celibacy, one does not have the demands (or joys) of family constraints	Marriage and the raising of a family is required for those who have not taken the vow of Holy Orders	Evangelicals assume that one ought to honor father and mother, and that marriage is a good thing, Heb 13:4; Prov 18:22
	Use of Time	One's time is completely devoted to a life of obedience to the rule of discipline of the particular order	While daily mass and the multiple times of saying the Rosary are expected of Roman Catholic lay persons, most knowing that it is very difficult to maintain this degree of "devotion" are just nominal catholics	Practical demands on time spent in pursuing "spiritual disciplines" are tempered by work and family

Historical Addendum

Francois Lambert d'Avignon on the Subtle Trap of Monasticism

François Lambert d'Avignon, “Histoire du moine racontée par lui-même, traduite du latin” [story of a monk told by he himself, translated from Latin], in Franck Puaux, *Histoire de la Réformation Française* (1523; Paris: Michel Lévy Frères, 1859), 1:412-17; taken from Gerdesius, *Historia christianismi renovati*, vol IV; translation mine.

“François Lambert, d'Avignon, useless servant of Jesus Christ, to the pious reader, may grace and peace be given to you in Jesus Christ.

“Received hithertofore into the minor orders [Observant Franciscans, a.k.a. O.F.M., *Ordo Fratrum Minorum*]¹⁴²⁹ who take the title of observing, I during several years, wearing the costume of their order, announced the Word of God in a number of counties. Lately I was forced to remove their habit and their society. It is therefore necessary that I make known the causes and that I give my reasons for my way of acting. If I would not do this, the simple would be scandalized, not understanding that I was able to do so in a Christian fashion. To this end I composed two tracts: in the first, it is this: I expose several of the reasons for my leaving the minor orders; in the second, I make know what are the rules of this order of monks, and how one ought to think of such.

“When you will have read them, not only will you not be, dear reader, scandalized by my actions, but you will be convinced that I acted well. Goodbye, and may the grace of God be with you!

“In the town of Avignon, celebrated city of the Gaul's [Medieval French people-group], having lost my father when I was very young, I felt myself drawn to God by His Spirit. What struck me in particular about this city, was the exterior beauty of the minor orders called observants, and their appearance of great holiness. In the simplicity of my childhood, I thought that with these monks their interior responded to their exterior. With them I admired the decency of their clothing, the humility of their appearance, their lowered eyes, the softness of the voice, the crossing of their arms, the grace of their gestures. I admired their bare feet, their shaved and covered head, and other similar things. But what I did not recognize among them, was the spirit of a fox and the heart of a wolf hidden under their lambs wool.

“When I heard them in their public assemblies, I felt myself drawn to them and I thought that what they did was pleasing to God. When with lies they told me of life in the convent, the rest of the cloister, and the advantage of education and other similar things, they motivated me. But what they should have revealed to me, this they carefully hid from me.

“Feeling myself drawn to them more and more, I was fifteen years old when I was received into their order at Avignon. I was immensely deceived! But God permitted that I be in order that I might later understand His own wisdom. I do not doubt that it was all by the effect of His providence that I found myself in the midst of them, in order that after having been deceived by their exterior appearance, I exit their convent with a knowledge of the truth, to reveal to others all that there is of rottenness in these whitewashed sepulchers.

“During the year of my initiation, they carefully hid from me all the bad there was among them, in the fear that I would leave them. This is what they always do with their initiates, because they are assured that if they were to make known what they were, no one would want to be received among them; the initiation completed, they feared nothing, hardily assuring me that it was an unforgivable sin to leave their home.

“My initiation completed, just fifteen years and several days old, I made my vows, barely knowing what I was doing. It did not take long for me to get to know the convent, and how the interior [image] corresponded very little to the exterior [image]. Finding myself deceived during my abeyance [period of waiting], I was sad, afflicted, and languishing; my spirit did not have peace, and my heart was missing the repose that it had so desired. I moaned to live in the midst of all these godless.

“Called later to the ministry of the Word, I was tormented by those of the minor orders, because I did not preach for their cloister. And while the people eagerly listened to my sermons, these sorry people, deaf as vipers closed their ears and scorned the Word of the Most High; they said that I was a flatterer and corruptor of the Word of God. I was therefore always with them in dissension.

¹⁴²⁹The reference to the *minorites* is made throughout this essay. It is a plural noun that signifies those of the minor orders, in particular Franciscans (founded in Southern France approximately 1208-1209), who were also known in French as *cordelier*, because of a rope that they tied around them. The Dominicans were also founded (also in Southern France approximately 1225) and were known in French as *capucins*, probably due to the skullcap that they wore. These orders were a Catholic response to the *hereticos* (Latin) *parfaits* (French for perfect ones), the name given by the Dominican inquisitors to the Albigenses of that time (also used of the Waldenses). The derogatory name Albigenses was first used by crusade preacher Jacques de Vitry in 1209, 80 years after Southern France was evangelized by Henry of Lausanne.

“After several years, I was named an apostolic missionary. In this new job description, besides the difficulties associated with my ministry, the monks were a continual cross for me. The function of apostolic missionary consists of going out, as the apostles, to preach the Gospel to all the world, wherever the opportunity presents itself. While I with infinite difficulty fulfilled my duties, the minor brothers made efforts to destroy with their slander what God was doing through me. While I saw them furious and filled with hatred, I did not want to take all the means that I had in the exercise of my duties; this did not effect them, and they did not cease from persecuting the poor servant of Jesus Christ.

“Often, when tired from my many sermons, I entered into their convent, these wicked men, who should have given me rewards, sold me off to wickedness; their gossip, their mockery was the bread at each of my meals. Because of the weakness of my body I was not able to travel on foot, they hoped in this way to hinder me from attending to my ministry. They permitted nevertheless that my friends gave me donkeys to assist me; but in their cupidity they sold them several days later, or else gave them away according to their own desire.

“Four years ago, I was preaching the Gospel in a town in France; my audience, touched by my sermons and returning to their better sentiments, brought me masques, dice, [playing] cards, and other similar things to burn them; but several of these miserable monks, enemies of the truth, lifted numerous of these objects and notably a mask resembling a lascivious young girl. I therefore accused them of theft. From that time on they conspired against me in order to remove me from the ministry of the Word; they did not neglect anything to this end: they invented lies and false testimonies, but they did not tell them to me. God confounded the designs of these Ahitophels,¹⁴³⁰ to the end that I did not lose one opportunity to preach.

“One day, a miserable partisan of the antichristian [papal] bulls stood up against me. Sustained by the Spirit of God, I resisted him so well, that he was condemned by the judges of the town. My colleagues blamed me for having acted as I did.

“Bringing myself another day to one of the homes that gives hospitality to brothers of the minor orders, I learned that they were public libertines, usurers [one loaning at exorbitant interest] and players; I warned them in secret of what people were saying and thinking of them; they did not want to listen to me. Irritated, they condemned my advice, as they had not asked for it.

“A certain Cardinal of those we call *à latere* [cf. *légat*; papal legate] wanted one day that I preach before him. All of this excited the jealousy of my brothers, and especially of two elderly men whose behavior was very poor: one of them was the guardian [must be a title in the monastery]. The day of the preaching having arrived, furious, they went to the palace of the Cardinal and told him that I was sick; it was a lie. The fear of these two Babylonian elderly men was that I would not flatter them enough before the Cardinal and his following; when I found out the facts, I reprimanded the guardian who threatened me with imprisonment and torture.

“Becoming the provincial of his order [regional superintendent], this guardian remembered his old wickedness and wrote against my faithful and truthful speeches; fearing because of this to fall into their hands and to see my life broken, I resolved to leave the order and become *chartreux*.¹⁴³¹ I had a great fear of returning into the society of men, for fear of becoming an object of scandal in all the places that I had preached the Gospel of Christ.—I told myself equally, if I can announce in peace the Word of God, I would then be able to show him what I could through writing. That was again an illusion, for they would not have permitted me to do so.

“Persecuted by the *minorites* [brothers of the minor orders], I was not received among the *chartreux*, although they admitted me with a greeting of peace. Removed from the latter by the intrigues of my older brothers, who saw me with spite, I returned to them and continued my circuit of preaching. It was not long before I was again persecuted.

“I had in my cell [small room] some very-evangelical books of the very illustrious doctor Martin Luther; they took these and placed them under lock and key. Then, without having examined them, the chapter condemned them and threw them in the fire. They should have at least read them before they cried out: they are heretical! They are heretical! This is how they act, condemning that which they do not know. I would say confidently, God knows that I am not lying, that there was in these books the truest theology of all the books of the monks of all time.

“Pardon me, good reader, to have taken so much time on the folly of these Pharisees.—Again however a few words to speak of the evil that these wicked men have done to me and to those like me who love the truth; wickedness so great that several volumes would not suffice to tell them all.

“Such are the men who proudly call themselves observant, when Jesus Christ, in the seventeenth chapter of Saint Luke [v 10], says: “When you have done all the things that are commanded you say, ‘We are your useless servants!’” But these men, dear reader, in order that you might know it, despise the Holy Word even in the name that they carry [observants]. They have placed in their rules, all the statutes of the other monks, in order to be able to, better than their brothers, call themselves observants,—but none do better than they wrong to the Church.—But how can men, who do not know their own rules nor do not want to understand them, how can they sincerely follow them?

“The glorious tomb of Jesus Christ was not yet open to me, and the rock of eternal wisdom under which was kept the loving truth of God, had not yet been rolled... How much I was mistaken!—Whom have they not seduced, these persistent enemies of the observance of the commands of God!—They persecute the one who announces to them the

¹⁴³⁰David’s counselor who gave advice to the treasonous Absalom (cf. 2 Sam 15-17).

¹⁴³¹*Chartreux* [English, Cartusians], a Catholic religious order founded in 1084 by [St] Bruno.

Holy Word and those among their brotherhood who push themselves to rigorously keep the rule. What would I have become among these godless men?

“Having received letters of commissioning from the general or vice-general of the order (I do not remember which), I went from France to Germany.—I seized the first favorable opportunity to remove my pharisaical costume, persuaded that the form and color of the habit are of little importance. I protested to God that I would never have left my order, if, by staying in my convent, I would have been able to freely announce the Gospel; but as that was impossible for me, I had to do what I did. If I had done otherwise, I would have sinned against the precept of the Apostle Paul, “You were purchased with a great price—do not become the slaves of men” [1 Cor 7:23]. Thus, those that attached themselves to the foolish constitutions of men, do they not make themselves slaves? Me therefore who, seduced, made myself the slave of men, how could I do anything else but to observe this other precept of Saint Paul, “If you can become free, do it.” Separated from the assembly of the wicked, I arrived at the academy of Wittenberg, the first of the universe, and that leaves nothing to be desired as regards evangelical studies. I regret if I may say so of being mute and of not being able to announce with my own voice to the people the Word of God.—But I will wait the command of the Lord: I will place myself under His hand, and I will attempt with all that I can, by my writings, to exhort the world to receive the Gospel.

“I tell you only, dear reader, a few of the reasons that constrained me to leave the *minorites*... but it must suffice that I told you only summarily. In a few days, you will receive a commentary concerning the rule of their order, that will help you understand the totality. In the meantime, in order that all the world may know what to wait for as far as my resolutions and convictions, I will say these three things:

“1st Hithertofore seduced and ignorant of what I was doing, I pronounced vows contrary to the Christian profession of faith. Oh well! I renounce to all these inventions of the *minorites* and recognize that the holy Gospel is my rule and should be that of all Christians;

“2nd I retract what I have preached that does not conform to Christian truth. I pray all those who have heard me preach or who read my writings to reject all that is contrary to the Holy Books. I have confidence in Him who removed me from a captivity more difficult than that of Egypt, that I will repair with His divine help by my words and by my books my numerous errors;

“3rd As no one can come to the knowledge of the truth without being in disagreement with the Pope, I renounce him and all his decrees, and I no longer want to be a part of his reign of apostasy. I desire rather to be excommunicated by him, knowing that his reign is excommunicated and accursed of God...

“In another book, we will speak of these things in greater detail; we will do so for the name of Jesus Christ to whom be honor and glory.”

[Puaux then narrated the following epilogue]

“Henceforth speaks Francois Lambert: his simple words, but full of conviction, reveals in him one of those righteous souls thirsting to drink from the pure source of Christian truth. Such are almost all of the Fathers of Protestantism: theirs was a desire to know God and to be faithful to Him, we recognize all of them.

“The monk Lambert dated his letter from Wittenberg, where he arrived in 1523. That same year he was married. He was the first French monk who broke the vow of celibacy, and found in a virtuous and pious woman the help that God in his kindness has given to man.

“Lambert tried to come back to France to preach here the truths of salvation, but he could not. He established himself in Marburg [Germany], where he became a professor of theology and died there at the age of 43. Let us now return to the thread of our narrative interrupted for but a moment.”

Another 19th Century Protestant View of Monasticism and Monastic Vows

Note the parallel concerns from “Translators Note,” in Jean Charles Léonard Simonde de Sismondi, *History of the Crusades against the Albigenses, in the Thirteenth Century* (London: Wightman and Cramp, 1826; New York: AMS, 1973), xxviii; quoting Venema’s *Historia Ecclesiastica*, 5:115-26:

“7. They [the Waldenses] held only three ecclesiastical orders, bishops, priests, and deacons, and that the remainder were human figments; and that monasticism was a putrid carcase, and [monastic] vows the inventions of men; and that marriage of the clergy was lawful and necessary.”

Teaching on the Benedictine Vows

The monastic vows began with the so-called “Benedictine Vows,” derived from [St] Ambrose (340-397), being named for [St] Benedict (480-550), who was made famous by a writing of Gregory I [the Great], *Life of St. Benedict*, being vows of poverty, chastity, and obedience:

1. [Voluntary] poverty [aka. the abolition of private property or communism]:
 - a. Thereafter living from begging or from alms given to the church
 - b. With no income from secular employment [however encouraged manual labor for the monastery]
2. Chastity [with communal living, in one room if possible]:
 - a. An irreversible vow of perpetual celibacy, henceforth being considered married to the church as:
 - 1) The Bride of Christ, for monks
 - 2) Christ as a husband, for nuns.
 - b. The celibacy of the clergy being established as Canonical Law by the Second Council of Lyons (1274):

“16. On bigamists [i.e. priests married to church and to a woman]
 “16 [or 22] Putting an end to an old debate by the present declaration, we declare that bigamists are deprived of any clerical privilege and are to be handed over to the control of the secular law, any contrary custom notwithstanding. We also forbid bigamists under pain of anathema to wear the tonsure or clerical dress.”¹⁴³²
3. Obedience:
 - a. From *Rule of Benedict*:

“They no longer live by their own judgement, giving in to their whims and appetites; rather, they walk according to another’s decisions and directions, choosing to live in monasteries and to have an abbot over them.”¹⁴³³

Of an abbot: “He is believed to hold the place of Christ in the monastery, since he is addressed by a title of Christ.”¹⁴³⁴
 - b. The following are examples of the vows of obedience taken by Jesuits (an order founded by Ignatius Loyola [1491/1495-1556] as the Society of Jesus [S.J.], organized in Paris as part of the Roman counter-Reformation):
 - 1) From *The Spiritual Exercises of St. Ignatius*:

“13. If we wish to be sure that we are right in all things, we should always be ready to accept this principle: I will believe that the white that I see is black if the hierarchical Church so defines it. For, I believe that between the Bridegroom, Christ our Lord, and the Bride, His Church, there is but one spirit, which governs and directs us for the salvation of our souls, for the same Spirit and Lord, who gave us the Ten Commandments, guides and governs our Holy Mother Church.”¹⁴³⁵

[Note how Psalm 139:12 can be read in light of this statement; note also the woe of Isaiah 5:20]
 - 2) From “The Obedience of the Jesuits”:

“Let us with the utmost pains strain every nerve of our strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; so that in all things, to which

¹⁴³²“The Second Council of Lyons—1274”; available from: <http://www.geocities.com/Heartland/Valley/8920/churchcouncils/Ecum13.htm#On%20excommunication%201>; accessed: 1 Sept 2005; Internet.

¹⁴³³Robert C. Jones, “A Brief History of Monasticism”; available at: http://www.sundayschoolcourses.com/monastic/monastic.htm#_Toc476569431; accessed: 5 Oct 2005; Internet; quoted from *The Rule of Saint Benedict in English* (The Liturgical Press, 1982), Chap 5.

¹⁴³⁴Ibid., quoted from *The Rule of Saint Benedict in English*, Chap 2.

¹⁴³⁵St. Ignatius Loyola, *The Spiritual Exercises of St. Ignatius*, translated by Anthony Mottola, S.J., imprimatur, Cardinal Spellman (Garden City, NY: Image Books, Doubleday and Company, 1964), 140-41.

obedience can be extended with charity, we may be most ready to obey his voice, just as if it had been issued from Jesus Christ our Lord..., leaving nay work, even a letter, that we have begun and have not yet finished; by directing to this goal all our strength and intention in the Lord, that holy obedience may be made perfect in us in every respect, in performance, in will, in intellect; by submitting to whatever may be enjoined on us with reainess, with spiritual joy and perseverance; by persuading ourselves that all things [commanded] are just; by rejecting with a kind of blind obedience all opposing opinion or judgement of our own; and that in all things which are ordained by the Superior where it cannot be clearly held [*definiri*] that any kind of sin intervenes. And let each one persuade himself that they that live under obedience ought to allow themselves to be borne and ruled by divine providence working through their Superiors exactly as if they were a corpse which suffers itself to be borne and handled in any way whatsoever; or just as an old man's stick which serves him who holds it in his hand wherever and for whatever purpose he wish use it...."¹⁴³⁶

- 3) Cardinal Lavigerie's *Spiritual Testament* (Lavigerie [1825-1892] was the Roman Catholic Bishop of Algiers, Bishop of Carthage, and founder of the White Fathers order [organized to reevangelize Equitorial Africa]; this testament was originally written in 1884):

"Spiritual Testament

"*In the name of the Father, of the Son and of the Holy Spirit. So may it be.*

"This is my spiritual testament.

"I begin it by declaring, in the presence of eternity that will open itself before me, that I want to die with the same convictions in which I have always lived, that being obedience and devotion without limits to the Holy Apostolic Seat and to our Holy Father the Pope, Vicar of Jesus Christ on the earth. I have always believed, and I believe all that they teach and in the sense that they teach it. I have always believed, and I believe that outside of the Pope or against the Pope, there can be in the Church nothing but trouble, confusion, error, and eternal loss. He alone was created as the foundation of unity and as a consequence [of that] of life, and all that regards things of salvation.

"I have the signal honor of remaining very close to the Holy Apostloc Seat by my character of priest, bishop, and by my title of cardinal of the Holy Roman Church. Without a doubt these honors which are strongly above my misery and my weakness are done to confound me, in this moment that I ponder my presence before the tribunal of God, but I want to see in it even greater gratitude and faithfulness to the Seat of Peter and before our Holy Father the Pope, who has lavished me with the marks of his confidence and of his goodness.

"I have served him with my best, all that I was able. Not being able to do anything now, I pray that the Lord will accept the sacrifice that I have offered Him in my life and in my sufferings that will accompany my death, for the prolongation of the precious days of Leo XIII [his contemporary Pope] and in the triumph of his magnanimous designs."¹⁴³⁷

4. Numerous other "vows" or "rules" were added to the Benedictine vows as monastic orders multiplied and differentiated themselves from one another.

Conclusion: It must be noted that the Reformers took exception to all of these vows as derived from man and unbiblical (1 Tim 4:1-5). When the Reformers married (Lambert d'Avignon, 1523; Zwingli, 1524; Luther and Hubmaier, 1525; John Rogers, 1533; Calvin, 1540), they visibly turned from the human yoke of these vows that they had made (in the case of Lambert, Zwingli, Luther, and Hubmaier), rejecting the necessity of obeying the ecclesiastical laws of the Roman Catholic church.

However, for the Church of Rome, its laws are equally [or more] important than biblical commands, as can be seen by the prices attributed to the indulgences. For sins such as murder and rape had a same or lower "price" than ecclesiastical "sins":

"Absolution for the one who reveals the confession of any penitent is taxed at seven *carlins*.

"Absolution for the one who abuses a young girl is taxed at six *carlins*.

"Absolution for the one who has killed his father, his mother, his brother, his sister, his wife, or any other relative or associate, being a lay person, is taxed at five *carlins*.

"If there is adultery and incest one the part of lay people, they will need to pay for each head six *tournois*.

¹⁴³⁶"Obedience of the Jesuits," in Henry Bettenson, *Documents of the Christian Church* (London: Oxford University Press, 1963), 261.

¹⁴³⁷Cardinal Lavigerie (1825-1892), *Ecrits d'Afrique* (Paris: Bernard Grasset, 1966), 235-36. Translation mine.

“Permission to eat milk products when it is forbidden [prohibited] costs, for only one person, six *tournois*.”¹⁴³⁸

The gravity of the “pretended” Reformation of the Church [as the Reformed Church was called by King Louis XIV of France, “RPR—Religion Prétendue Réformée”] was that it did not follow all the ecclesiastical laws and canon laws of the Church of Rome.

Hence the battle lines are drawn up at the canon laws of the Church of Rome, which Protestants and Anabaptists viewed as unwarranted additions to Scripture, that actually removed the power of salvation from the Gospel message.

¹⁴³⁸“Old tariffs of indulgences and absolutions of the Roman Church,” Franck Puaux, *Histoire de la Réformation Française* (Paris: Michel Lévy Frères, 1859), 1:406-07; translation mine.

A Biblical Critique of the Benedictine Vows

Of human vows based on the philosophy of men, does not Paul call them the commandments and ordinances of men, the basic principles of men, which have no value against fleshly indulgence?

- Col 2:18-23, “Let no one cheat you of your reward, taking delight in *false* humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase *that is* from God. Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations—‘Do not touch, do not taste, do not handle,’ which all concern things which perish with the using— according to the commandments and doctrines of men? These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh”

Of Retreat from the World in General:

- Paul did not admonish retreat from the world, 1 Cor 5:9-10, in accord with Jesus’ teaching, John 17:15; for retreat from the world contradicts the Great Commission
- Rather, Paul taught a voluntary separation from the worldly within the church, 1 Cor 5:11-13.

1. Of the vow of poverty:

- Two New Testament passages seem to contradict the vow of poverty:
 - 2 Thess 3:10-12, “For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread”
 - Eph 4:28, “Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need”
- In the Old Testament, the Levitical priest, when he leaves his hometown to go to Jerusalem, appears to keep the earnings of his inheritance, according to Deut 18:8, rather than to give up his right to possessions. The discerning reader will notice how this verse has led to variety in interpretation likely because of this very issue:
 - Deut 18:8 (NKJ), “They shall have equal portions to eat, besides what comes from the sale of his inheritance”
 - Deut 18:8 (NJB), “eating equal shares with them—what he has from the sale of his patrimony notwithstanding”
- Furthermore, “Voluntary Poverty” may feed an egotistical side, “I could be rich, but I have chosen to be poor as an example and for your benefit”
- Likewise “Voluntary Poverty” may appear to be pleasing men, and saying, “Look at me!” rather than saying “I am nothing, look at Him!” John 1:26-27; 3:30; 15:5
- Notice that Paul did not tell the rich to sell all that they had and give it to the poor (as was singularly the case for the Rich Young Ruler, Matt 19:21; Mark 10:21; Luke 12:33); Paul rather instructed them as follows:
 - 1 Tim 6:17-19, “Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. *Let them* do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life”
- Notice also that the poverty at the birth of Jesus was not voluntary on the part of Joseph and Mary, and the “no gold nor silver nor copper, nor bag, etc.” (Matt 10:9-10; Luke 10:4) when Jesus sent His disciples was commanded (not voluntary), and both pragmatic and circumstantial, as was that of Paul, 1 Cor 6; 2 Cor 11; Phil 4
 - The disciples were commanded not to bring anything, which assumes that they had something to bring in the first place
 - This command allowed the disciples to respond immediately (e.g. Matt 4:20, “The immediately left their nets and followed Him”; Mark 1:18); they didn’t go to the bank, go back home to get another pair of shoes, or grab a sack lunch.
- Likewise, when [St.] Dominic sent his followers to “beg food,” this violated 2 Thess 3:12

- Considering the leverage found in the translation of Luke 14:33:

**Vow of Poverty from Luke 14:33?
Or: On properly translating the verb ἀποτάσσομαι**

Ready to give up all he has	Bid adieu to all his own possessions	Take leave of all he himself has	Leave all his possessions	Give up everything he has	Give up all his possessions	Give up everything	Give up all that he owns	Forsake all he has	Forsake all that is his own	Forsake all his substance	Renounce all he has	Renounce all his possessions
BBE (1949), "And so whoever is not ready to give up all he has may not be my disciple."	Rotherham (1868), "Thus, therefore, everyone from amongst you, who doth not bid adieu unto all his own possessions, cannot be my disciple."	Young's (1862), "So, then, every one of you who doth not take leave of all that he himself hath, is not able to be my disciple."	Etheridge (1849), "So likewise, whoever he is of you that forsaketh not all that he hath, he cannot be my disciple."	NIV (1984, 2011), "In the same way, any of you who does not give up everything he has cannot be my disciple."	Murdock (1851), "So every one of you who doth not give up all his possessions, cannot be my disciple."	GWN (1995), "In the same way, none of you can be my disciples unless you give up everything."	NJB (1985), "So in the same way, none of you can be my disciple without giving up all that he owns."	Tyndale (1534), "So lykewyse none of you that forsaketh not all that he hath can be my disciple."	Darby (1884), "Thus then every one of you who forsakes not all that is his own cannot be my disciple."	Lewis (1896), "Thus every one of you that forsaketh not all his substance, cannot be my disciple."	ERV (1885), "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."	Douai-Rheims (1899), "So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple."
	HCSB, "say goodbye"			NIRV; TNIV	NASB; NRS; MIT; CEB, "unwilling"		NLT	Geneva; Bishops; KJV; Webster's; Noyes; NKJ; RWB		MGI. "all his wealth"	ASV; RSV; CJB; RPTE; ESV	NAB; NET

- Rather, the so-called "Vow of Poverty" appears to be a self-determined choice to live the superior "contemplative life"¹⁴³⁹ (rejecting the need for work to earn a living), while necessitating that the rest of human society pay for the choice of a contemplative lifestyle (either through the church receiving money from the state from taxes or through the gifts of people):
 - This urge for the contemplative life appears to be based at least in part on the teaching of Aristotle¹⁴⁴⁰
 - This almost forces *ipso facto*, that the person taking the vow becomes greedy for gain, as he has no other choice for income (Prov 1:19)
 - True, when combined with the vow of celibacy, the complexity of supporting a wife and children is eliminated, but how about support of one's aging parents, as in the case of widows in 1 Tim 5:8?
 - 1 Tim 5:8, "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever"
 - Further, it appears that this contemplative lifestyle is not earned through the rigors of teaching and publishing, but rather assumed by the individual and his ecclesiastical society at a very young age (15-16 years old), before the individual has shown intellectual propensity for such an honor
- Therefore, it appears that when Gregory I promoted Benedict and his lifestyle (690-604 A.D.), including his "vow of poverty," it came to be used as a Public Relations technique:
 - Luther explained the lavish lifestyle and meals of the monks when he traveled to Rome (who made come of their income by selling indulgences), comparing that to the languor of those outside the monasteries
 - Likewise, the people of Geneva chronicled the lavish lifestyle and meals of the monks in their city when the monasteries were opened to the outside

¹⁴³⁹As to "Whether the active life is more excellent than the contemplative?", Aquinas taught: "On the contrary, Our Lord said (Lk. 10:42): 'Mary hath chosen the best part, which shall not be taken away from her.' Now Mary figures the contemplative life. Therefore the contemplative life is more excellent than the active" (Thomas Aquinas, *Summa Theologica*, SS, Q[182], A[1], "Whether the active life is more excellent than the contemplative?").

¹⁴⁴⁰In his proof for dividing all of life into active and contemplative (Thomas Aquinas, *Summa Theologica*, SS, [Q]179, A[1], "Whether life is fittingly divided into active and contemplative?"), Aquinas quotes Aristotle five times (De Anima, ii. 4; iii. 10; ii. 4; Ethic, ix. 12; De Anima, iii. 7), Dionysius twice (both Div. Nom. iv), a homily by Gregory 1 once (Homily xiv, super Ezech.), and the Wisdom of Solomon 8:16.

- While this is not to say that there are not some monks, nuns, and priests, who suffer great privation both voluntarily and involuntarily, the so-called “vow of voluntary poverty” taken by some leaders in the Catholic Church, combined with the secrecy of Rome and its properties, appears to have been used as an effective public relations technique
- Could it be that the wealth gained by Protestants through capitalism has become a subject of envy? This author recommends to the reader a study of the history of capitalism in relationship to Reformation Geneva and the early Puritan United States of America.
- When the Catholic “vow of poverty” is compared to the Protestant or Evangelical scenario where marriage is involved, then further issues emerge:
 - What of the 60-75% who go to seminary and never “make it” in the seminary? How are these individuals figured into the lifelong “vow of poverty” scenario? Surely there are a percentage in the Catholic model that take the vows and then “do not work out”; what happens to them?
 - Whereas in the Protestant and Evangelical model, the normal pattern, which is not imposed, is that marriage occurs prior to, during, or after seminary, often children ensue, and thereupon a necessary period of 20-25 years occurs where the life of “contemplation” is impossible, due to raising children:
 - However, is that 20-25 year period in vain?
 - Are there not lessons in life, ministry, and theology gained in those years?
 - Furthermore, there is a built-in time of testing built-in prior to the minister entering into a period of the contemplative life

2. Of the vow of abstinence:

- Consider the following biblical passages:
 - Contra 1 Tim 4:1-4, [against those] “who forbid marriage”
 - Gen 2:18, “It is not good for the man to be alone; I will make him a helper suitable for him.”
 - Prov 18:22, “He who finds a wife finds a good thing, And obtains favor from the LORD”
 - Matt 19:12, “He who is able to accept *this*, let him accept *it*.”
- Paul specifically stated that he was not commanding some or any Christians to be single:
 - 1 Cor 7:5-7, “Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control. But I say this as a concession, not as a commandment. For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.”
- So also, consider the example of the godly Enoch, who begot sons and daughters while he walked with God:
 - Gen 5:21-24, “Enoch lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him.”
- Consider also King David, a “man of God” (Neh 12:24, 26), who was also the father of many children. Consider also Zacharias, the father of John the Baptist, etc. Therefore, it is clear that the Bible does not teach or exemplify the need for celibacy to be a man of God.
- From whence then did this teaching the need for celibacy come, in order to achieve some type of higher holiness? Was it not based on Stoicism, sex being part of the base human nature, and abstinence being a higher self-control? Is this self-imposed piety not vanity, vainglory, and grossly distorted?
 - Is this not strange in light of Rome’s accusation that Evangelical leaders are Manichean (flesh is evil, spirit good), and yet Evangelicals allow sex within marriage? It appears that in this case it is Rome that is acting Manichean!
 - Note also teachings, such as Wisdom 4:1 (NJB), “Better to have no children yet to have virtue, since immortality perpetuates its memory; for God and human beings both recognise it”
- Furthermore, this particular vow seems to have led to systemic sexual problems within Catholicism:
 - Note, for example, the problems of homosexuality as described in a letter of Pope Leo IX, *Ad splendidum nitentis* (DS 687-688), in which he responded to Pierre Damien’s *Liber Gomorrhianus*, which called for greater severity in dealing with homosexual clerics (see A.D. 1054 below)
- Does there not seem to be a problem of conflict of interests in those who have made a vow of abstinence seeking to convince others that such a vow is not only acceptable, but commendable?
- For the papal decree that all Roman clergy be celibate, and for comments on the backlash against those who are married, see A.D. 1079.

3. Of the vow of obedience:

- Contra Rom 14:12; Col 2:16; see also Gal 4:21ff.
- The vow of absolute obedience is to be given to God alone (Deut 26:14)—see below in 1534 and 1884 to understand how far the vow of obedience was taken;
- Contra personal accountability:
 - To study, 2 Tim 2:15;
 - To diligently search the Scriptures, Acts 17:11;
 - To be on the alert, Acts 20:31; 1 Cor 16:13; etc.

Furthermore, the monastic vows in general:

- Seem to contradict: Isa 2:22; Jer 17:5-8; 1 Cor 3:21
- Cause the monk to be unable to obey the Great Commission of preaching the Gospel to all creation (as they live in solitude or in communal life sometimes or often completely isolated from the outside world)
 - It was not until the 13th Century that Rome produced the “preaching orders” (so-called) where monks had the vocation to preach outside the monasteries (Franciscans and Dominicans)
 - The purpose for these “preaching orders” was to counter the Matthew 10-type of evangelistic ministry of the so-called heretical Cathar denominations (16 of them) and the Waldenses (aka. Poor Men of Lyons)
 - As for the Dominicans, when they were founded by Bishop Diego, they were told to utilize the methods of “the enemy” of Rome to spread Rome’s message
- Remember also that the reading and studying of Scripture in the vernacular tongue was forbidden even to clerics (by the 11th-12th Centuries), which means:
 - The monks had to both learn and rely on their Latin readings in Peter the Lombard for their spiritual development and discipleship
 - They likely did not have access to the Scriptures (even in Latin) that disallowed the particular vows they had made, until long into their “Holy Orders,” at which time they were called upon to debate with so-called “Heretics” on these very issues
- In their striving for self-imposed Stoic self-perfectionism, Cenobitic monks (those living completely alone, like [St.] Benedict of Nursia) could not obey, and thus had to disobey, the 62 “one another” commandments in the NT given to guide the interrelationships of Christians within the local church
- As regards the interpretation of Scripture:
 - While living in disobedience to the commands of Christ to “evangelize the lost” and to “love the brethren,” these monks still presumably memorized and chanted the Psalms and still handwrote portions of Scripture (for the communal monks), until the reading of Scripture was forbidden to them
 - The result of the disconnect of lifestyle from the clear teaching of Scripture was the reinterpretation of evangelistic passages and themes in the Bible, as is now codified in Lombard and Aquinas

The monastic movement, with its emphasis on “personal spiritual disciplines,” its reinterpretation of the Great Commission as evangelizing, and its role in the [Holy] Inquisition, has resulted in a strongly negative influence on the ministry of the Gospel in the history of the churches

It is interesting to note that while the living “above reproach” of the 1 Timothy 3 and Titus 1 regulations for church leadership were dropped as part of Augustine’s quarrel against the Donatists, eventually they were replaced by the three Benedictine Vows, thereby usurping those standards of the Bible for church leadership (“Nature abhors a vacuum”).

