

## He That Is A Hireling (John 10:12)

The apostles were also Ministers and Elders; and there were other **believing** brethren that continued in the apostles' doctrine, that were **SUPPORTED not only** financially, but were supplied with food, clothing, shelter, etc. as they were **NEEDY**. Today's members, "the lower class saints" supply the **financial WANTS**, not the needs of ministers and others that receive these **salaries**. But when the members are needy, they are taught how to manage their monies and are supplied from the food pantry. Are today's ministers and other "upper class saints" that receive this pay, above being supplied from the food pantry? Just maybe if they had an **occupation like the Apostle Paul**, a salary from the Church would not be **necessary**; if they managed their own monies well: unless of course it would be for **covetousness**. Are they beyond learning how to manage their monies? Usually those that receive this pay, live better than those that supply them. **This is out of order** [disorderly] according to **2Cor.** the **8th** chapter, verses **11-15**; this is why the terms "lower and upper class saints" were used. What happened to **EQUALITY**? Let us read what the Apostle Paul had to say about EQUALITY; "**2 Cor 8:11** Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.**12** For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.**13** For I mean not that other men be **(1)eased**, and ye **(2)burdened**:**14** But by an **(3)equality**, that now at this time your abundance may be a supply for their **(4)want**, that their abundance also may be a supply for your **want**: **that there may be equality**:**15** As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."(KJV)

**Definitions:** **(1)eased**-425 anesis (an'-es-is); from 447; relaxation or (figuratively) relief: KJV-- eased, liberty, rest. **(2)burdened**-2347 thlipsis (thlip'-sis); from 2346; pressure (literally or figuratively): KJV-- afflicted (-tion), anguish, burdened **(3)equality**-2471 isotes (ee-sot'-ace); likeness (in condition or proportion); by implication, equity: KJV-- equal (-ity). **(4)want**-5303 husterema (hoos-ter'-ay-mah); from 5302; a deficit; specifically, poverty: KJV-- that which is behind, penury, want. 1) deficiency, what is lacking 2) in reference to property and resources, destitution.

**Take the salaries out**, and see how many "MINISTERS" are left standing in the pulpits! **Take away the money**; the so-called "care for the souls" goes out the window because **THE HIRELING FLEETH**. You know, the only way one can **prove** that he is not a "**HIRELING**" (preaching for money), is that he doesn't take any, unless he is **NEEDY**. Then they that are in need according to New Testament scripture, are to be supported in the same manner the apostle Paul and others were; because they **did not PREACH FOR A LIVING** and neither did Christ for that matter, as is done today. The apostle Paul also made it clear that they, the apostles, were not of the MANY which corrupt The Word Of God, by preaching for MONEY (**2Cor.2:17**). They did the work of an evangelist (**2Tim.4:1-5**), without charge, for a **heavenly reward** (**1Cor.9:14-18; 2Tim.4:6-8**). They LIVED TO PREACH the gospel. Their lifestyle was preaching the gospel for the SAVING of SOULS. Today's lifestyle is preaching for the SAVINGS in their BANK ACCOUNTS. According to the apostles' doctrine, the apostles were **not** on SALARIES whether they were in need or not. They lived a low and humble life (**1Cor. 4:9-17; 2Cor.6:4-10; 2Cor.10:1-18; 11:7-9; 12:5-11**). They were instructed **both** to be full and to be hungry. Contrary to what is practiced today, their concerns were for the SPIRITUAL and FINANCIAL NEEDS of THE FLOCK. The Church that Christ is building, (Matt.16:18-19; Acts 2:47; 20:28; Eph.3:9-21; 5:25-27&32; Col.1:12-20), cannot only follow the examples of being full and abounding. The Church must also follow the examples of being abased, hungry and suffering needs; thereby having afflictions, if we are to be followers of Paul as he was of Christ (1Cor.11:1-3). This would truly cause us to love our lives less in this world. Please read...**Ref. Scriptures:**

**John 12:25 (1)He that loveth his life shall lose it; and (2)he that hateth his life in this world shall keep it unto life eternal. 26** If any man serve me, let him follow me; and where I am, there shall also my servant  
be: if any man serve me, him will my Father honour.

**Definitions:**(1)He that loveth his life shall lose it-5368 phileo-1) to love a) to approve of b) to like c) to sanction d) to treat affectionately or kindly, to welcome, to befriend 2) to show signs of love; to kiss 3) to be fond of; to have affection for. (2)he that hateth his life in this world shall keep it unto life eternal-3404 miso (mis-eh'-o); from a primary misos (hatred); to detest (especially to persecute); by extension, to love less: KJV-- hate (-ful).

**Acts 20:32** And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. **33** I have coveted no man's silver, or gold, or apparel. **34** Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. **35** I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

**1 Cor 4:11** Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; **12** And labour, **working with our own hands:** being reviled, we bless; being persecuted, we suffer it: **13** Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. **14** I write not these things to shame you, **but as my beloved sons I warn you.** **15** For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. **16** **Wherefore I beseech you, be ye followers of me.**(KJV)

**1 Cor 9:6** Or I only and Barnabas, have not we power to forbear working? **1 Cor 9:11** If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? **12** If others be partakers of this power over you, are not we rather? **(1)Nevertheless we have not used this power; but suffer all things, lest (2)we should hinder the gospel of Christ.** (KJV)

**Definition:** (1)**Nevertheless**-235 alla-but, notwithstanding, an objection, an exception, contrariwise, a restriction, nay, rather, yea, moreover, forms a transition to the cardinal matter. The American Heritage Dictionary: **car·di·nal** (kär'dn-...l, kãrd'n...l) *adj.* **1.** Of foremost importance; paramount... **(2)we should hinder** the gospel of Christ-1464 egkope (eng-kop-ay'); from 1465; a hindrance: KJV-- X hinder...1465 egkopto (eng-kop'-to);from 1722 and 2875; to cut into, i.e. (figuratively) impede, detain: KJV-- hinder, be tedious unto.

**1 Cor 9:14** Even so hath the Lord ordained that they which preach the gospel should live of the gospel. **15** **But I have used none of these things:** neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.**16** For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! **17** For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. **18** What is my (1)reward then? Verily that, when I preach the gospel, I may make the gospel of Christ **(2)without charge,** that I **(3)abuse not** my power in the gospel.**19** For though I be free from all men, yet have I made myself **servant unto all, that I might gain the more.**

**Definitions:** (1)**reward**-3408 misthos (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: KJV-- hire, reward, wages.1) **dues paid for work, wages, hire** **(2)Without charge**-77 adapanos ; from 1 (as negative particle); and 1160; costless, i.e. gratuitous: KJV-- without expense, requiring no outlay, costing nothing: KJV-- cost. **(3)Abuse not**-2710 katachraomai; from 2596 and 5530; to overuse, i.e. misuse: KJV-- abuse.

**2 Cor 2:14** Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. **15** For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: **16** To the one we are the savour of death unto death; and to

the other the savour of life unto life. And who is sufficient for these things? **17** For we are not as many, which **(1)corrupt** the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. KJV

**Definitions: (1)corrupt** the word of God 2585 kapeleuo- to be a retailer, to peddle, to make money by selling anything, to get sordid gain by dealing in anything, to do a thing for base gain, to "trade" (traffic) in the word of God; to try to get base gain by teaching divine truth, to corrupt, to adulterate; peddlers were in the habit of adulterating their commodities for the sake of gain.

**2 Cor 11:6** But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.**7** Have I committed an offence in **(1)abasing myself** that ye might be exalted, because I have preached to you the gospel of God **(2)freely?** **8** I robbed other churches, **taking (3)wages** of them, **to do you (4)service.** **9** And when I was present with you, **and (5)wanted, I was chargeable to no man:** for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. (KJV)

**Definitions: (1)Abasing myself**-5013 tapeinoo-to make low, to bring low b) metaphorically, to bring into a humble condition, to reduce to lower circumstances 2) to abase 3) to be ranked below others who are honored or rewarded 4) to humble or to abase myself by humble living c) 4) devoid of all haughtiness **(2)Freely**-1432 dorean (do-reh-an'); gratuitously (literally or figuratively): KJV-- without a cause, freely, for naught. **(3)Wages of them**-3800 opsonion-1) a soldier's pay, an allowance; that part of the soldier's support given in place of pay (that is, rations) and the money in which he is paid **(4) to do you Service**-1248 diakonia (dee-ak-on-ee'-ah); from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, of the diaconate): KJV-- (ad-) minister (-ing, -tration, -try), office, relief, service (-ing). **(5)Wanted**-5302 hustereo (hoos-ter-eh'-o); from 5306; to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient): KJV-- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

**Phil 4:12** I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.**13** I can do all things through Christ which strengtheneth me.**14** Notwithstanding ye have well done, that ye did communicate with my affliction."

Even though the Church is instructed to support the needy **saints**, the apostles and believing brethren before us did not abandon the flock "congregations" because of the lack of financial support or any other hardship, as is done in the religious world today. **They suffered needs!** This is because they were **not "HIRELINGS"** and cared for the souls of the flock (**2Cor.12:14-15; 1Thes.2:8**). The apostles and believing brethren before us did not approach congregations with resumes to determine their pay, as it is done in the religious world today; because they were **not "HIRELINGS"**. There are those in the religious world today moving from one congregation to another, until the "money is right". There are those today with family incomes that are sufficient not only for their **needs**, but for their **wants** also; yet they take money from the Church, just because they are "preaching". Finally, there are those today that take money for anniversaries, birthdays, vacations, song leading, secretaries, etc. There are no examples by the apostles and believing brethren before us, of these pre-stated practices "traditions" because, they were **not "HIRELINGS"**. Some might say "we don't do that here". We must remember according to scripture that if we fellowship in any manner, those that are partakers of any unscriptural practices "traditions", we are then partakers of their evil deeds (**Gal.6:7-9; Eph.5:1-11; 2Thes.3:6-9; 2John1:9-11**). The scriptures are clear on what the Church of and by Christ (**Rom.16:16-18; Eph. 3:21**), is to continue steadfast in and that is the apostles' doctrine (**Acts 2:41-42**). The traditions, examples, and commands for the Church that Christ is building (**Matt. 16:18; Acts 2:41&47**) are also found in the apostles' doctrine, and they are clear, and must be followed circumspectly (**Eph.5:13-17**), to be right

(righteous) with God through Christ Jesus, and his apostles. (**John17:17-21; Acts 1:1-2; Philp.3:16-20; Col.2:6-10; 1Thes.1:5-6; 2Thes.2:10-17; 3:6-7; 2Pet.3:1-3**)

**John 10:7** Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

**8** All that ever came before me are thieves and robbers: but the sheep did not hear them. **9** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. **10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. **11 I am the good shepherd: the good shepherd giveth his life for the sheep.**

**12 But he that is an hireling**, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. **13The hireling fleeth**, because he is an hireling, and **careth not** for the sheep. **14** I am the good shepherd, and know my sheep, and am known of mine. **15** As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

**John 10:12** But he that is an (1)hireling, and **not the (2)shepherd**, whose own the sheep are not, seeth the (3)wolf coming, and (4)leaveth the sheep, and (5)fleeth: and the wolf catcheth them, and scattereth the sheep.(KJV)

**Definitions: (1) Hireling**-3411 misthotos (mis-tho-tos'); from 3409; a wage-worker: KJV-- hired servant, hireling; 3409 misthoo; from 3408; to let out for wages, i.e. (middle voice) to hire: KJV-- hire.

**(2) Shepherd**-4166 poimen (poy-mane'); a shepherd (literally or figuratively): KJV-- shepherd, pastor.

**(3) Wolf**-3074 lukos; 1) a wolf 2), used of cruel, greedy, rapacious, destructive men **(4) Leaveth**-863 aphiemi (af-ee'-ay-mee); from 575 to send forth, in various applications (as follow): KJV-- cry, forgive, forsake, lay aside, leave, omit, put (send) away, remit, suffer, yield up. **(5) Fleeth**-5343 pheugo (fyoo'-go); apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish: KJV-- escape, flee (away).

According to the apostle Peter we are to be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of the Lord (2Pet. 3:2)

**John 10:12 ... he that is an hireling...Ref. Scriptures:**

**Ecc1 5:10** He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: **this is also vanity.** **11** When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? > (please read **1John2:15-17**) (KJV)

**Isa 56:9** All ye beasts of the field, come to devour, yea, all ye beasts in the forest. **10 His watchmen are blind**: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. **11 Yea, they are greedy dogs which can never have enough**, and they are shepherds that cannot understand: they all look to their own way, **every one for his gain, from his quarter.**

**Ezek 34:1** And the word of the LORD came unto me, saying, **2** Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? **3** Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: **but ye feed not the flock.** **4** The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. **5** And they were

scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. **6** My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. **7** **Therefore, ye shepherds, hear the word of the LORD;** **8** As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, **but the shepherds fed themselves, and fed not my flock;** **9** Therefore, O ye shepherds, hear the word of the LORD; **10** **Thus saith the Lord GOD; Behold, I am against the shepherds;** and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. **11** For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.(KJV)

Let's be honest with ourselves **Col.3:9-10; Rev.21:8**, who do you know that truly fits the scriptural office of a **bishop/elder** or **deacon**? If those in these positions are not following the scriptural commands and examples of this office, then they are out of order and are disqualified for the office according to the apostles' doctrine. They must also be withdrawn from (**2Thes. 3:6-7**), if they continue to hold their positions. Now let's read the scriptural blueprint if you will, for these offices:

**1 Tim 3:1** This is a true saying, If a man desire the office of a bishop, he desireth a good **work.** **2** A bishop then **must be (1)blameless,** the husband **of one wife,** vigilant, sober, of good behaviour, given to hospitality, **apt to teach;** **3** Not given to wine, **(2)no striker,** **(3) not greedy of filthy lucre;** but **(4)patient,** **(5)not a brawler,** **(6)not covetous;**

**Definitions:** **(1)blameless**-423 anepileptos-1) not apprehended, that cannot be laid hold of, not open to censure, irreproachable; cannot be reprehensible 1. (adj.) cannot Cause shame or disgrace. **(2)no striker**-4131 plektes (plake'-tace); from 4141; **a smiter,** i.e. (quarrelsome person): KJV-- striker.1) **bruiser,** ready for a blow contentious **(3)not greedy**-146 aischrokerdes-eager for base gain, greedy for money **(4)patient**-1933 epieikes (ep-ee-i-kace');from 1909 and 1503; appropriate, i.e. (by implication) mild: 1) seemingly, suitable 2) equitable, KJV-- gentle, moderation, patient. **(5)not a brawler**-269 amachos (am'-akh-os);from 1 (as a negative particle) and 3163; peaceable: KJV-- not a brawler.2) not contentious 3) abstaining from fighting **(6)not covetous**-866 aphilarguros (af-il-ar'-goo-ros); from 1 (as a negative particle) and 5366; unavaricious: KJV-- without covetousness, **not greedy of filthy lucre, not loving money.**

**1 Tim 3:4** One that **(7)ruleth (8)well his own house, having his children (9)in subjection with all (10)gravity;**

**Definitions:** **(7)One that ruleth**-4291 proistemi (pro-is'-tay-mee); from 4253 and 2476; to stand before, i.e. (in rank) to preside, or (by implication): KJV-- maintain, be over, rule, to set or to place before, a) to set over, b) to be over, to superintend, to preside over, c) to be a protector or guardian (to give aid), d) to care for, to give attention to profess honest occupations. **(8) his own house well** -2573 kalos (kal-occe');adverb from 2570; well (usually morally): KJV-- (in a) good (place), honestly, (full) well, excellently, well a) rightly, so that there shall be no room for blame, well, truly b) excellently, nobly, commendably c) honorably, in honor; **(9) having his children in subjection**-5292 hupotage (hoop-ot-ag-ay'); from 5293; subordination: KJV—subjection, 2) obedience, 5293 hupotasso (hoop-ot-as'-so);to subordinate; reflexively, to obey: KJV-- be under obedience (obedient), (be, make) subject **(10) with all gravity**-4587 semnotes-1) the characteristic of a thing or person which entitles to reverence and respect, dignity, majesty, **sanctity** 2) honor, purity

**1 Tim 3:5** (For if a man know not how to rule his own house, how shall he take care of the church of God?) **6** Not a **(11)novice,** lest being lifted up with pride he fall into the condemnation of the devil. **7** Moreover he must have a good report of them which are without; lest he fall into reproach and the

snare of the devil. **8 Likewise must the deacons** be grave, not doubletongued, not given to much wine, **not greedy of filthy lucre;** **9** Holding the mystery of the faith in a **pure conscience.** **10** And let these **also first be proved;** then let them use the office of a deacon, being found blameless. **11** Even so **must their wives be grave,** not slanderers, sober, **faithful in all things.** **12** Let the deacons be the husbands of one wife, ruling their children and their own houses well. **13** For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.(KJV)

**Definition:** Not a (11)novice-3504 neophutos (neh-of'-oo-tos); from 3501 and a derivative of 5453; newly planted, i.e. (figuratively) a young convert ("neophyte"): KJV-- novice.

**1 Tim 5:17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. **18** For the scripture saith, Thou shalt not **(1)muzzle** the ox that treadeth out the corn. And, The labourer is worthy of his reward. Food for thought: **Deut 24:14** Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: **15** At his day thou shalt give him his hire, neither shall the sun go down upon it; **for he is poor,** and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.(see also **Titus 1:5-9**)

**Definition:(1)muzzle** 5392 phimoo (fee-mo'-o);from phimos (a muzzle); to muzzle: KJV-- muzzle.1) to close the mouth with a muzzle 2) metaphorically: a) to stop the mouth, to make speechless, to reduce to silence b) to become speechless

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

Now again, after reading the above scriptures, HONESTLY, who do you know fits the scriptural qualifications, for the **office of** a bishop/elder or deacon?

**John 10:12 ... the wolf coming...Ref. Scriptures:**

**Matt 7:13** Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: **14** Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. **15** Beware of false prophets, which come to you in sheep's clothing, but inwardly they are **(1)ravening (2)wolves.** **16** Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

**Definitions:(1)ravening-727** harpax-1) rapacious, ravenous 2) an extortioner, a robber **(2)wolves-** 3074 lukos-1) a wolf 2) metaphorically, used of cruel, greedy, rapacious, destructive men

**Acts 20:27** For I have not shunned to declare unto you all the counsel of God. **28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, **to feed the church of God,** which he hath purchased with his own blood. **29** For I know this, that after my departing shall **(1)grievous (2)wolves** enter in among you, not sparing the flock. **30** Also of your own selves shall men arise, speaking (3)perverse things, to draw away disciples after them. **31** Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

**Definitions:**(1)**grievous**-926 barus (bar-ooce');from the same as 922; weighty, i.e. (fig) burdensome, grave: KJV-- greivous, heavy, weightier...(2)**wolves**-3074 lukos-1) a wolf , 2) metaphorically, used of cruel, greedy, rapacious, destructive men...(3)**perverse things**-1294 diastrepho-1) to distort, to turn aside to oppose, to plot against the saving purposes and plans of God 2) to turn aside from the right path, to pervert, to corrupt.

**2 Tim 4:1** I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; **2 Preach the word**; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. **3** For the time will come when they **will not (1)endure sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears; **4** And they shall turn away their ears from the truth, and shall be turned unto fables. **5** But watch thou in all things, **(2)endure afflictions**, do **the work** of an evangelist, make full proof of thy ministry.(KJV)

**Definitions:**(1) will not **endure** sound doctrine 430 anechomai (an-ekh'-om-ahee); middle voice from 303 and 2192; to hold oneself up against, i.e. (figuratively) put up with, 2) to hold oneself erect and firm 3) to sustain, to bear: KJV-- bear with, to endure, forbear, suffer. **(2)endure afflictions**-2553 kakopatheo; from the same as 2552; to undergo hardship: KJV-- be afflicted, endure afflictions (hardness), suffer trouble.1) to suffer (or endure) evils, troubles)

**John 10:13 ... careth not for the sheep...Ref. Scriptures:**

**Phil 2:19** But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. **20** For I have no man likeminded, who will naturally care for your state. **21** For all seek their own, not the things which are Jesus Christ's.(KJV)

**1 Tim 6:3** If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; **4** He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, **5** Perverse disputings of men of corrupt minds, and (1)destitute of the truth, (2)supposing that (3)gain is godliness: from such (4)withdraw thyself. **6** But godliness with contentment is great gain. **7** For we brought nothing into this world, and it is certain we can carry nothing out. **8** And having food and raiment let us be therewith content. **9** But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. **10** **For the love of money is the root of all evil:** which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. **11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. **12** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

**Definitions:** (1)**Destitute of the truth** -650 apostereo (ap-os-ter-eh'-o); from 575 and stereo (to deprive); to despoil: KJV-- defraud, destitute, kept back by fraud. (2)**supposing that** -3543 nomizo-1)hold by custom or usage, to own as a custom or usage, to follow a custom or usage; it is the custom, it is the received usage 2) to deem, to think, to suppose (3)**gain is godliness** -4200 porismos; from a derivative of poros (a way, i.e. means); furnishing (procuring), i.e. (by implication) **money-getting (acquisition):** KJV source of gain

(4) from such withdraw thyself-868 ahistemi (af-is'-tay-mee); frm 575 and 2476; **to remove**, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc.KJV-- depart, draw (fall) away, refrain.a) to go away, to depart from anyone b) **to desert, to withdraw from one** d) to shun, to flee from g) to keep oneself from, to absent oneself from

**2 Pet 2:1** But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and

bring upon themselves swift destruction. **2** And many shall follow their **(1)pernicious** ways; by reason of whom the way of truth shall be evil spoken of. **3** And through **(2)covetousness** shall they with**(3)feigned** words make **(4)merchandise of you**: whose judgment now of a long time lingereth not, and their damnation slumbereth not.(KJV)

**Definitions:** **(1)pernicious** ways-766 aselgeia (as-elg'-i-a); licentiousness (sometimes including other vices):KJV filthy,lasciviousness, unbridled lust, excess, wantonness, outrageousness, shamelessness, insolence.**li-cen-tious** (l<sup>o</sup>-sɹn"sh...s) *adj.* 1. Lacking moral discipline or ignoring legal restraint, especially in sexual conduct. **(2) covetousness-4124** pleonexia (pleh-on-ex-ee'-ah); from 4123; avarice, i.e. (by implication) fraudulency, extortion: KJV-- covetous (-ness) practices, greediness.greedy desire to have more, covetousness, avarice **(3) feigned words-4112** plastos (plas-tos'); from 4111; moulded, i.e. (by implication) artificial or (figuratively) fictitious (false): KJV-- feigned. **(4) make merchandise of you -1710** emporeuomai (em-por-yoo'-om-ah-ee); i.e. (by implication) to trade: KJV-- buy and sell, make merchandise. **4) to use a person or a thing for gain**

Now concerning the collection for the **Saints (1Cor.16:1)**. The collection is for the **support of all NEEDY Saints**, according to the rules of the APOSTLES' doctrine; including **NEEDY** ministers and elders, **not of covetousness**. There seems to be no misunderstanding with **verse 2** of **1Cor.16**, in that it is done on the first day of the week, but the understanding seems to fail **with verse 1**, (the collection for the **saints**). The Apostle Paul, one that is our example (**1Cor.11:1-3**), practiced what he preached, because he preached, without charge, **so that the gospel would not be hindered (1Cor.9:12)**. Paul, one of the apostles that the Church **MUST** follow, worked with his hands. In other words, he had a craft, an **occupation (tentmaker) Acts18:3**, so that he would not be chargeable to any of them. According to scripture it was not because they the apostles had not the power, but to be an example for us to follow them. Paul continued to teach by command that if any would not work, neither should he eat (**Acts 20:32-35; Eph.4:28; 1Thes.2:9; 2Thes.3:7-15**). But in the religious world today, there are those two or three that are guaranteed a check, whether they are needy or not, some not working at all.

Again there are no commands, and or examples for salaried preachers, given in the apostles' doctrine, to the Church that Christ is building. Many, we believe, misunderstand "muzzle not the ox" **1Cor.9:9-18; 1Tim.5:17-18**. We must remember that as long as the ox is muzzled it **CANNOT EAT**, and if it **cannot** eat it **CANNOT WORK**. Likewise, neither should one be kept from teaching or preaching the **WORD**, or living for that matter, because of the lack of support if **NEEDED (note the muzzle definition: (1)muzzle not-5392** phimoo (fee-mo'-o);from phimos (a muzzle); to muzzle: KJV-- muzzle.1) to close the mouth with a muzzle, to muzzle 2) metaphorically: a) to stop the mouth, to make speechless, to reduce to silence b) to become speechless ). This is not the case today. There are those professing to be "Religious Leaders", living well and are able to go anywhere they want to, even on vacations with their own salaries. This being true, surely they can go and **PREACH THE WORD** without having to rob God [**covetousness**]. We believe according to scripture we should get a job and go to work, to take care of our own needs, as well as the needs of others. Please read: "**1Thes 4:11** And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; **12** That ye may walk honestly toward them that are without, and that **ye may have lack of nothing**". Remember, a working ox will only eat what it needs to sustain. It is a shame to say that the ox understands more about "**NEED**", than we do. If we are to follow Paul and the other apostles, as they followed Christ, we **MUST** follow the examples and or commands for the support of **NEEDY** ministers, elders, and members (saints), or we will be [**disorderly**] ...**Ref. Scriptures:**

**Acts 18:1** After these things **Paul departed from Athens**, and came to Corinth; **2** And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. **3** And because he was of the same craft, he abode with them, and wrought: for by their **occupation** they were tentmakers. (KJV)

**1 Cor 11:1** Be ye followers of me, even as I also am of Christ. **2** Now I praise you, **brethren, that ye remember me in all things,** and keep the ordinances, as I delivered them to you. **3** **But I would have you know,** that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.(KJV)

**1 Cor 16:1** Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. **2** Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. **3** And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. (KJV)

**Eph 4:28** Let him that stole steal no more: but rather let him labour, **working with his hands** the thing which is good, that he may have **to give to him that needeth.**

**1Thes 2:8** So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. **9** For ye remember, brethren, our labour and travail: for **labouring night and day, because we would not be (1)chargeable unto any of you, we preached unto you the gospel of God.**

**Definition:(1)Chargeable**-1912 epibareo; from 1909 and 916; to be heavy upon, i.e. (pecuniarily) to be expensive to; figuratively, to be severe towards: KJV-- be chargeable to, overcharge. **pe·cu·ni·ar·y**-1. Of or relating to money. 2. **Requiring payment of money.**

**II Th 3:6** Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. **7** For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; **8** Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: **9** **Not** because we have **not (1)power,** but to make ourselves an (2)ensample unto you to follow us.

**Definitions: (1)power**-1849 exousia (ex-oo-see'-ah); from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, freedom: KJV-- authority, liberty, power, right, strength....**(2)ensample**-5179 tupos (too'-pos); from 5180; a die (as struck), i.e. (by implication) a stamp; (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): KJV-- en- ex-) ample, fashion, figure, form, manner, pattern, print.

**II Th 3:10** For even when we were with you, **this we commanded you,** that if any would not work, neither should he eat. **11** For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. **12** Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they (1)work, and eat their own bread. **13** But ye, brethren, be not weary in well doing. **14** And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. **15** Yet count him not as an enemy, but admonish him as a brother.(KJV)

**Definition:(1)work** and eat their own bread -2038 ergazomai (er-gad'-zom-ahee); to toil (**as a task, occupation, etc.**) be engaged in or with, etc.: KJV-- commit, do, labor for, trade (by), work.

**2 Cor 9:5** Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of **(1)bounty,** and not as of (2)covetousness.

**Definitions: (1)bounty**-2129 eulogia-3) an invocation of blessing, 4) consecration 5) benefit; (Webster)

**boun[ty] n**, goodness < bonus, good: 1 generosity in giving, 2 something given freely; generous gift. **(2)covetousness-4124** pleonexia; from 4123; avarice, i.e. (by implication) fraudulency, extortion: KJV-- covetous (-ness) practices, greediness, greedy desire to have more, avarice

**2 Cor 12:14** Behold, the third time I am ready to come to you; and I will not be burdensome to you: **for I seek not yours, but you:** for the **(1)children ought not (2)to lay up** for the **(3)parents, but the parents for the children.**

**Definitions: (1)children-5043** teknon-offspring, children: 3) in the New Testament, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters **(2)not to lay up-2343** thesaurizo (thay-sow-rid'-zo);to amass or reserve (literally or figuratively): KJV-- lay up (treasure),1) to gather and lay up, to heap up, to store up a) to accumulate riches **(3)for the parents-1118** goneus (gon-yooce'); a parent: KJV-- parent. fathers, parent, the parents

**2 Cor 12:15** And I will very gladly (4)spend and (5)be spent for you; though the more abundantly I love you, the less I be loved. **16** But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. **17 (6)Did I make a gain of you by any of them whom I sent unto you?** **18** I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? **19** Again, think ye that we excuse ourselves unto you? we speak before God in Christ: **but we do all things**, dearly beloved, **for your (7)edifying.** (KJV)

**Definitions: (4)spend-1159** dapanao-1) to incur expense, to expend, to spend **(5)be spent for you-1550** ekdapanao-1) to exhaust by expending, to spend wholly, **use up**, 2) **to spend oneself wholly** **(6)Did I make a gain of you-4122** pleonekteo (pleh-on-cek-teh'-o);from 4123; to be covetous; KJV-- get an advantage, defraud, make a gain. **(7) for your edifying-3619** oikodome; feminine (abstract) of a compound of 3624 and the base of 1430; architecture, i.e. (concretely) a structure; figuratively, confirmation: KJV-- building, edify (-ication, -ing).

Note what the apostle Paul admonished the church in Corinth and Philippi to do, and also note the apostles Peter and John: **“1 Cor 11:1** Be ye followers of me, even as I also am of Christ. **2** Now I praise you, brethren, that ye remember me in all things, and keep the (1)ordinances, as I delivered them to you. **3** But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”(KJV) **(see also 2 Cor 13:5-6);**

**Definition: (1)ordinances-3862** paradosis (par-ad'-os-is); from 3860; transmission, i.e. a precept: KJV-- ordinance, tradition. 2) a giving over which is done by word of mouth or in writing, that is, tradition by instruction, narrative, precept, etc. a) objectively, that which is delivered, the substance of a teaching **More...Ref. Scriptures:**

**Phil 4:8** Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. **9** Those things, which ye have both **learned**, and **received**, and **heard**, and **seen in me**, **do:** and the God of peace shall be with you.(KJV)

**2 Pet 3:1** This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: **2** That ye may be mindful of the words which were spoken before by the holy prophets, and **of the commandment of us the apostles of the Lord and Saviour:** (KJV)

**I Jn 2:3** And hereby we do know that we know him, if we keep his commandments. **4** He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

**I Jn 4:5** They are of the world: therefore speak they of the world, and the world heareth them. **6 We are of God:** he that knoweth God **heareth us;** he that is not of God **heareth not us.** Hereby know we the spirit of truth, and the spirit of error.(KJV)

**Jude 1:15** To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. **16** These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's **(1)persons (2)in admiration** because **(3)of advantage.** **17** But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; **18** How that they told you there should be **(4)mockers** in the last time, who should walk after their own ungodly lusts. **19** These be they who (5)separate themselves, (6)sensual, having not the Spirit.(KJV)

**Definitions:**(1) having men's **persons**-4383 prosopon (pros'-o-pon); from 4314 and ops (the visage, from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person: KJV-- (outward) appearance, X before, fashion. **(2)in admiration**-2296 thaumazo (thou-mad'-zo); from 2295; by implication, to admire: KJV-- admire, have in admiration, marvel, wonder. **(3)** because **of advantage**-5622 ophelia (o-fel'-i-ah); from a derivative of the base of 5624; benefit: KJV-- advantage, profit. **(4)mockers**-1703 empaiktes (emp-aheek-tace'); from 1702; a derider, i.e. (by implication) a false teacher: KJV-- mock, scoffer. **(5)separate** themselves-592 apodiorizo (ap-od-ee-or-id'-zo); from 575 and a compound of 223 and 3724; to disjoin, to part, to separate from another<sup>2</sup>) making divisions or separations: KJV-- separate. **(6)sensual**-5591 psuchikos-of or belonging to breath: b) governed by breath; the sensuous nature with its subjection to appetite and passion

Note the question that was asked by the LORD of hosts, to those under the Old Law. **Mal 1:10 Who is there even among you that would shut the doors for (\*)nought? neither do ye kindle fire on mine altar for (\*)nought.** I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. **Definition:** (\*)for **nought**-2600 chinnam (khin-nawm'); from 2580; gratis, i.e. devoid of cost, reason or advantage: KJV-- without a cause (cost, wages), causeless, to cost nothing, free (-ly), innocent, for nothing.

Dear readers we believe according to the apostles' doctrine, as they received it by The Holy Ghost, those professing to be of Christ MUST be mindful of the same question; and the results. Remember as always, the purpose of these articles is to seek the TRUTH according to THE WORD, thereby exposing ERROR, for the purpose of **saving our souls**. We believe this is best done by definitions and the Preponderance of SCRIPTURES; which is having superior weight, force, importance, or influence of SCRIPTURE. Again we believe this allows SCRIPTURE to INTERPRET SCRIPTURE, thereby allowing a better understanding on that topic. Again, thank you so much for your interest in the **WORD of TRUTH; GRACE** and SALVATION; John 17:17-21; Acts 20:29-32; James 1:21-25. After all it is our MAP to HEAVEN and away from HELL, and the continuance in it, is the **ONLY** thing that allows the man of God to be perfect, "**2 Tim 3:12** Yea, and all that will live godly in Christ Jesus shall suffer persecution. **13** But evil men and seducers shall wax worse and worse, deceiving, and being deceived. **14** But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; **15** And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17** That the man of God may be perfect, thoroughly furnished unto all good works."

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