

New Testament study of the word “JUDGE” (Part 2)

By Stella Paterson

Before we begin, I would like to remind you that there is a place at the end of each study where you may add comments. I encourage you to do this because it will add so much, and will benefit all those who have subscribed as well as others who may visit the study through links from ekklesia4him or other sites. My “job” is to lay out the study from the Word, and I would love to hear what the Lord reveals to you or maybe there are questions we can all dig into and find answers to. God richly bless you as you search His Word!

You have no idea how thrilled I am to be sharing these riches with you. All those years I spent in the school of the Holy Spirit were life-changing for me. I often wondered how the Lord would allow me to share with others what He was teaching me. Now it is happening. Praise the Lord! Be sure to make use of the link that will help you to share these studies with your friends. Let's share God's Word so that others may be prepared as a Bride to meet Jesus at His coming.

We will pick up our study with the second Greek word from which “judge” was translated in the revised KJV Bible. Notice that the first word, “**krino**” is one from which this word was derived.

2. Greek #350 (Derived from G303 and G2919) Total KJV Occurrences: 16

anakrino □ (an-ak-ree'-no)

Definition: “**properly to scrutinize, that is, (by implication) investigate, interrogate, determine.**”

Translated as: “ask, question, discern, examine, judge, search.”

- The words “*asking question*” were used twice in both revised and 1611 KJV Bibles.

1 Corinthians 10:25 & 27: “*Whatsoever is sold in the shambles, eat, **asking no question for conscience sake**:...If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, **asking no question for conscience sake.**”*

- The word “*discerned*” was used once in the revised KJV, replacing “*judged*” which was used in the 1611 version.

1 Corinthinans 2:14: “*Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually **judged.**”*

- The word “*examine*” was used once in the revised KJV in 1Corinthians 9:3 (&4): “*My defence to them that **examine** me is this, Have we no right to eat and to drink?*”

- The word “*examined*” was used 4 times in the revised KJV. See the **bold** words in the verses quoted to see how it was used in the 1611 version. (Take note of the revisers’ distortion in verse 15 in this first quote.)

Luke 23:14 (& 15): “*And said unto them, Ye brought unto me this man, as one that perverteth the people: and, behold, I, having **examined** him before you, found no fault in this man touching those things ye accuse him: no, nor yet Herod: for he sent him back unto us; and, behold, nothing worthy of death hath been done by him.*”

Acts 4:9: “*If we this day are **examined** concerning a good deed done to an impotent man, by what means this man is made whole;*”

Acts 12:19: “*And when Herod had sought for him, and found him not, he **examined** the guards, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and tarried there.*”

Acts 28:18: “*Who, when they had **examined** me, desired to see me at liberty, because there was no cause of death in me.*”

- The word “*examining*” was used once in the revised KJV, in Acts 24:8. I am quoting verses 5-8 to show the major changes from the 1611 version.

Acts 24:5-8: “*For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by **examining** him thyself, to take knowledge of all these things, whereof we accuse him.*”

- The word “*judged*” was used 3 times in the revised KJV. In this first verse, “*judgeth*” is also used and was taken from G350 as well. Refer to the earlier quote of verse 14 for “*discerned*.”

1 Corinthians 2:15: “*But he that is spiritual **judgeth** all things, and he himself is **judged** of no man.*”

A second occurrence of “*judgeth*” is found in the revised KJV and used in 1Corinthians 4:4: “*For I know nothing against myself; yet am I not hereby justified: but he that **judgeth** me is the Lord.*”

1 Cor. 4:3: “*But with me it is a very small thing that I should be **judged** of you, or of man’s judgement: yea, I **judge** not mine own self.*” (Note: both “*judged*” and “*judge*” are translated from the same G350.)

1 Cor. 14:24 (&25): “*But if all prophesy, and there come in one unbelieving, or unlearned, he is reprov’d by all, he is **judged** by all: the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.*”

- The word “searched” is used once in the revised KJV, and changed from “examining” in the 1611 version, in Acts 17:11: “Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, **examining** the scriptures daily, whether these things were so.”

3. Greek #1252 (Derived from G1223 and G2919) Total KJV occurrences: 22

diakrino □ (dee-ak-ree'-no)

Definition: “**to separate thoroughly, that is, (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively to discriminate (by implication decide), or (reflexively) hesitate.**”

Translated as: “contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.”

- Variations of the word “contend” were used twice in the revised KJV. See bold words for their use in the 1611 version.

Acts 11:2 (& 3): “And when Peter was come up to Jerusalem, they that were of the circumcision **contended** with him, saying, Thou wentest in to men uncircumcised, and didst eat with them.”

Jude 1:9: “But Michael the archangel, when **contending** with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.”

- Variations of the word “differ” were used 3 times in the revised KJV. See bold words for their use in the 1611 version.

1 Corinthians 4:7: “For who maketh thee to **differ**? And what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory, as if thou hadst not received it?”

Acts 15:9: “And he made no **distinction** between us and them, cleansing their hearts by faith.”

Jude 22 (&23): “And on some have mercy, who are **in doubt**; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.”

- Variations of the word “discern” were used twice in the revised KJV. See bold words for their use in the 1611 version.

Matthew 16:3: “**And in the morning, It will be foul weather to day: for the heaven is red and lowring. Ye know how to discern the face of the heaven, but ye cannot (discern) the signs of the times?**”

1 Corinthians 11:29: “For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he **discern** not the body.”

- Variations of the word “doubt” were used 5 times in the revised KJV. See bold words for their use in the 1611 version.

Matthew 21:21: “And Jesus answered and said unto them, *Verily I say unto you, If ye have faith, and **doubt** not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up, and cast into the sea; it shall be done.*”

Mark 11:23: “*Verily I say unto you, whosoever shall say unto this mountain, Be thou taken up, and cast into the sea; and shall not **doubt** in his heart, but shall believe that what he saith cometh to pass; he shall have it.*”

Acts 10:20: “*But arise, and get thee down, and go with the, nothing **doubting**: for I have sent them.*”

Acts 11:12: “*And the spirit bade me go with them, making no **distinction**. And these six brethren also accompanied me; and we entered into the man’s house:*”

Romans 14:23: “*But he that **doubteth** is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith is sin.*”

- The word “judge” was used 3 times in the revised KJV. See bold words for their use in the 1611 version.

1 Corinthians 6:5 (&6): “*I say this to move you to shame. Is it so, that there cannot be found among you one wise man, who shall be able to **decide** between his brethren, but brother goeth to law with brother, and that before unbelievers?*”

1 Cor. 11:31: “*But if we **discerned** ourselves, we should not be judged.*”

1 Cor. 14:29: “*And let the prophets speak by two or three, and let the others **discern**.*”

- The word “partial” was used once in the revised KJV. See bold word for its use in the 1611 version.

James 2:4: “*Are ye not **divided** in your own mind, and become judges with evil thoughts?*”

- The word “staggered” was used once in the revised KJV. See bold word for its use in the 1611 version.

Romans 4:20 (&21): “*Yea, looking unto the promise of God, he **wavered** not through unbelief, but waxed strong through faith, giving glory to God; and being fully assured that, what he had promised, he was able also to perform.*”

- Variations of the word “waver” was used twice in one verse in the revised KJV. See bold word for its use in the 1611 version.

James 1:6: “But let him ask in faith, nothing **doubting**. For he that **doubteth** is like the surge of the sea driven with the wind and tossed.”

4. Greek #1469 (Derived from G1722 and G2919)

egkrino □ (eng-kree'-no)

Definition: “**to judge in, that is, count among.**”

Translated as: “make of the number.”

- The phrase “*make of the number*” is used once in the revised KJV. See bold print for its use in the 1611 version.

2 Corinthians 10:12: “For we are not bold to **number**, or compare ourselves **with** certain of them that commend themselves; but they themselves measuring themselves by themselves, and comparing themselves with themselves, are without understanding.”

5. Greek #2632 (Derived from G2596 and G2919)

katakrino □ (kat-ak-ree'-no)

Definition: “**to judge against, that is, sentence.**”

Translated as: “condemn, damn.”

- Variations of the word “*condemn*” were used 17 times in the revised KJV. See bold words for their use in the 1611 version.

Matthew 27:3 (&4): “Then Judas, which betrayed him, when he saw that he was **condemned**, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? See thou to it.”

Mark 14:64: “Ye have heard the blasphemy: what think ye? And they all **condemned** him to be worthy of death.”

John 8:10: “And Jesus lifted up himself, and said unto her, **Woman, where are they? Did no man condemn thee?**”

John 8:11: “And she said, No man, Lord. And Jesus said, **Neither do I condemn thee; go thy way; from henceforth sin no more.**”

Romans 8:3 (&4): “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and as an offering for sin, **condemned** sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

1 Corinthians 11:32: “But when we are judged, we are chastened of the Lord, that we may not be **condemned** with the world.”

Hebrews 11:7: “By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he **condemned** the world, and became heir of the righteousness which is according to faith.”

James 5:9: “Murmur not, brethren, one against another, that ye be not **judged**: behold, the judge standeth before the doors.”

2 Peter 2:6: “And turning the cities of Sodom and Gomorrhah into ashes **condemned** them with an overthrow, having made an example unto those that should live ungodly.”

Matthew 12:41-42 (2): “The men of Nineveh shall stand up in the judgment with this generation, and shall **condemn** it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall **condemn** it: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”

Matthew 20:18 (&19): “Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes, and they shall **condemn** him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.”

Mark 10:33: “Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and the scribes; and they shall **condemn** him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him: and after three days he shall rise again.”

Luke 11:31-32 (2): “The queen of the south shall rise up in the judgment with the men of this generation, and shall **condemn** them: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall **condemn** it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.”

Romans 2:1: “Wherefore thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou **condemnest** thyself; for thou that judgest dost practice the same things.”

Romans 8:34: “Who is he that shall **condemn**? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.”

- The word “damned” was used twice in the revised KJV. See bold words for their use in the 1611 version.

Mark 16:16: “He that believeth and is baptized shall be saved; but he that disbelieveth shall be **condemned**.”

Romans 14:23: “But he that doubteth is **condemned** if he eat, because he eateth not of faith: and whatsoever is not of faith is sin.”

6. Greek #2922 (Neuter of a presumed derivative of G2923)

kriteion (kree-tay'-ree-on)

Definition: ***“a rule of judging (“criterion”), that is, (by implication) a tribunal.”***

Translated as: “to judge, judgment (seat).”

- Various forms of the word “judge” were used 3 times in the revised KJV. See bold words for their use in the 1611 version.

1 Corinthians 6:2: *“Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to **judge** the smallest matters?”*

James 2:6: *“But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the **judgment** seats?”*

1 Corinthians 6:4: *“If then ye have to **judge** things pertaining to this life, do ye set them to judge who are of no account in the church?”*

7. Greek #2923 (Derived from G2919)

kriteis (kree-tace')

Definition: ***a judge (generally or specifically):***

Translated as: “judge.”

- Various forms of the word “judge” were used 17 times in the revised KJV. See bold words for their use in the 1611 version.

Matthew 5:25 (2): *“Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the **judge**, and the **judge** deliver thee to the officer, and thou be cast into prison.”*

Luke 12:58 (2): *“For as thou art going with thine adversary before the magistrate, on the way, give diligence to be quit of him; lest haply he hale thee unto the **judge**, and the **judge** shall deliver thee to the officer, and the officer shall cast thee into prison.”*

Luke 18:2 (&3): *“Saying, There was in a city a **judge**, which feared not God, and regarded not man: and there was a widow in that city; and she came off unto him, saying, Avenge me of mine adversary.”*

Luke 18:6: *“And the Lord said, **Hear what the unrighteous judge saith.**”*

Acts 10:42: *“And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the **Judge** of quick and dead.”*

Acts 18:15: “But if they are questions about words and names, and your own law, look to it yourselves; I am not minded to be a **judge** of these matters.”

Acts 24:10: “And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a **judge** unto this nation, I do cheerfully make my defence.”

2 Timothy 4:8: “Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous **judge**, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.”

Hebrews 12:23 (&24): “To the general assembly and church of the firstborn, who are enrolled in heaven, and to God the **Judge** of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling, that speaketh better than that of Abel.”

James 4:11: “Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a **judge**.”

James 5:9: “Murmur not, brethren, one against another, that ye be not judged: behold, the **judge** standeth before the doors.”

Matthew 12:27: “*And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges.*”

Acts 13:19-20: “And when he had destroyed seven nations in the land of Chanaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them **judges** until Samuel the prophet.”

James 2:4: “Are ye not divided in your own mind, and become **judges** with evil thoughts?”

8. Greek #4793 (Derived from G4862 and G2919)

sugkrino□ (soong-kree'-no)

Definition: “**to judge of one thing in connection with another, that is, combine (spiritual ideas with appropriate expressions) or collate (one person with another by way of contrast or resemblance).**”

Translated as: “compare among (with).”

- The phrase “*compare among (with)*” is found 3 times in the revised KJV. See bold words for their use in the 1611 version.

1 Corinthians 2:13: “Which things also we speak, not in words which man’s wisdom teacheth, but which the Spirit teacheth; **comparing** spiritual things **with** spiritual.”

2 Corinthians 10:12: “For we are not bold to number, or **compare** ourselves **with** certain of them that commend themselves; but they themselves measuring themselves by themselves, and **comparing** themselves **with** themselves, are without understanding.”

9. Greek #1348 (From a derivative of G1349)

dikasteōs (dik-as-tace')

Definition: **a judge**:

Translated as: “judge”

- The word “*judge*” was used 3 times in the revised KJV. See bold words for their use in the 1611 version.

Luke 12:14: “But he said unto him, *Man, who made me a **judge** or a divider over you?*”

Acts 7:27: “But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a **judge** over us?”

Acts 7:35: “This Moses whom they refuse, saying, Who made thee a ruler and a **judge**? him hath God sent to be both a ruler and a deliverer with the hand of the angel with appeared to him in the bush.”

10. Greek #2233 (Middle voice of a (presumed) strengthened form of G71)

[It is necessary to give the definition of G71 here, so you have more to refer to in considering some of the more dubious translations of this one word, “heōgeomai.”

Greek #71: agoō (ag'-o): Definition: “**A primary verb; properly to lead; by implication to bring, drive, (reflexively) go, (specifically) pass (time), or (figuratively) induce**: - be, bring (forth), carry, (let) go, keep, lead away, be open.”]

Greek #2233

heōgeomai (hayg-eh'-om-ahēe)

Definition: “**to lead, that is, command (with official authority); figuratively to deem, that is, consider.**”

Translated as: “account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.”

- The word “*account*” was used once in the revised KJV. See bold words for their use in the 1611 version.

2 Peter 3:15 (&16): “And **account** that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction.”

- The word “*chief*” was used 3 times in the revised KJV. See bold words for their use in the 1611 version.

Luke 22:26: “*But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is **chief**, as he that doth serve.*”

Acts 14:12: “*And they called Banabas, Jupiter; and Paul, Mercurius, because he was the **chief** speaker.*”

Acts 15:22 (&23-26): “*Then it seemed good to the apostles and the elders, with the whole church to choose men out of their company and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabas, and Silas, **chief** men among the brethren: and they wrote thus by them; The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, to whom we gave no commandment: it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ.*”

- Variations of the word “*count*” were used 10 times in the revised KJV. See bold words for their use in the 1611 version.

Philippians 3:8 (&9-11): “*Yea verily, and I **count** all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do **count** them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead.*”

2 Thessalonians 3:15: “*And yet **count** him not as an enemy, but admonish him as a brother.*”

1 Timothy 6:1: “*Let as many as are servants under the yoke **count** their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed.*”

James 1:2 (&3): “***Count** it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience.*”

2 Peter 2: (12&)13 (&14-16): “*But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing; men that **count** it pleasure to revel in the day time. Spots and blemishes, revelling in their love-feasts while they feast with you; having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man’s voice and stayed the madness of the prophet.*”

2 Peter 3:9: “The Lord is not slack concerning his promise, as some **count** slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.”

Philippians 3:7: “Howbeit what things were gain to me, these have I **counted** loss for Christ.”

1 Timothy 1:12 (&13): “I thank him that enabled me, even Christ Jesus our Lord, for that he **counted** me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief.”

Hebrews 10:29: “Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath **counted** the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

- Variations of the word “esteem” were used 3 times in the revised KJV. See bold words for their use in the 1611 version.

Philippians 2:3 (&1-2, 4): “If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies, and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or through vainglory, but in lowliness of mind each **counting** other better than himself; not looking each of you to his own things, but each of you also to the things of others.”

1 Thessalonians 5: (12&) 13: “But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to **esteem** them exceeding highly in love for their work’s sake. Be at peace among yourselves.”

(I must include the source and definition of the word “over” in verse 12, above.)

[G4291 proiste^{mi} (pro-is'-tay-mee)

From G4253 and G2476 Definition: **to stand before, that is, (in rank) to preside, or (by implication) to practise**: - Translated as: “maintain, be over, rule”.]

Hebrews 11:26: “**Accounting** the reproach of Christ greater riches than the treasures of Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.”

- The word “governor” was used twice in the revised KJV. See bold words for their use in the 1611 version.

Matthew 2:6: “And thou Bethlehem, land of Juda, art in no wise least among the princes of Juda; for out of thee shall come forth a **Governor**, Which shall be shepherd of my people Israel.”

Acts 7:10: “And delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him **governor** over Egypt and all his house.”

- The word “*judged*” was used once in the revised KJV. See bold words for their use in the 1611 version.

Hebrews 11:11: “*By faith even Sara herself receive power to conceive seed when she was past age, since she **counted** him faithful who had promised.*”

- The phrase “*have the rule over*” was used 3 times in the revised KJV. See bold words for their use in the 1611 version. Also, read my comments on this controversial passage at the end of the study.

Hebrews 13:7: “*Remember them that **had the rule over** you, which spake unto you the word of God: and considering the issue [Greek #1545: to go out, an exit] of their life, imitate their faith.*”

Hebrews 13:17: “*Obey them that **have the rule over** you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.*”

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

- The word “*supposed*” was used once in the revised KJV. See bold words for their use in the 1611 version.

Philippians 2:25 (&26): “*But I **counted** it necessary to send to you Epaphroditus, my brother, and fellow-worker and fellow-soldier, and your messenger and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick.*”

- Variations of the word “*think*” were used 4 times in the revised KJV. See bold words for their use in the 1611 version.

Acts 26:2: “*I **think** myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews:*”

2 Peter 1:13 (&14): “*And I **think** it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me.*”

2 Corinthians 9:5: “*I **thought** it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready, as a matter of bounty, and not of extortion.*”

Philippians 2: (5&) 6 (&7-8): “*Have this mind in you, which was also in Christ Jesus; who, being in the form of God, **counted** it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.*”

Special notes on Heb 13:7 and 17:

From Clarke's commentary:

Obey them that have the rule over you - Obey your leaders. He is not fit to rule who is not capable of guiding. See on Hebrews 13:7 (note). In the former verse the apostle exhorts them to remember those who had been their leaders, and to imitate their faith; in this he exhorts them to obey the leaders they now had, and to submit to their authority in all matters of doctrine and discipline, on the ground that they watched for their souls, and should have to give an account of their conduct to God. If this conduct were improper, they must give in their report before the great tribunal with grief; but in it must be given: if holy and pure, they would give it in with joy. It is an awful consideration that many pastors, who had loved their flocks as their own souls, shall be obliged to accuse them before God for either having rejected or neglected the great salvation.*

* note: Heb 13:7

Remember them which have the rule over you - This clause should be translated, Remember your guides, who have spoken unto you the doctrine of God. Theodoret's note on this verse is very judicious: "He intends the saints who were dead, Stephen the first martyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. 'Consider these, (said he), and, observing their example, imitate their faith.'" This remembrance of the dead saints, with admiration of their virtues, and a desire to imitate them, is, says Dr. Macknight, the only worship which is due to them from the living.

Considering the end of their conversation - "The issue of whose course of life most carefully consider." They lived to get good and do good; they were faithful to their God and his cause; they suffered persecution; and for the testimony of Jesus died a violent death. God never left them; no, he never forsook them; so that they were happy in their afflictions, and glorious in their death. Carefully consider this; act as they did; keep the faith, and God will keep you.

Stella's note: This passage is all about our trust in the Lord and following the example of those gone before. It has NEVER been about "obeying rulers" in the modern-day churches. Look again at Luke 22:26 (above) to see how Jesus uses the same word. And notice how all other uses reveal how much the KJV translators "strengthened" the meaning of the original Greek word that is just not there in the definition. Remember that the Strong's concordance and dictionaries are keyed to the KJV, so some of the phrases included in definitions originate in the bias of those in King James day.

Very soon, I will be adding on ekklesia4him the whole book of Hebrews in PDF. Be watching in the "Read God's Word" section.

God bless you as you feast. Remember, comments are welcomed.

- Stella Paterson

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