

Chapter 1 : Stewards of the mysteries of God | Christian Research Network

"Stewards of the mysteries of God as they pertain to sex!" After all, of the three primary words in that admonition, (stewards, mystery, God) two of them are anathema to Presbyterians.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. For I know nothing against myself; yet am I not hereby justified: Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. No, not a minister — a servant. And it would be inappropriate to visualize a butler, a man with a neat suit acceptable to serve in a grand household. No, the word Paul used was appropriated from the language of seaman. The servant as Paul described himself, was the lowest on the rung of sea-men: He was not thinking of himself as anyone great. Paul described himself as the least of the evangelists, not fit to be called an apostle. He described himself as one who would tug on the oars when the wind no longer filled the sails and propelled the ship. It would be a blessing today if the evangelists, ministers, clergy would abandon the high- titles and the innumerable degrees which that only stir up suspicion and ridicule. Paul repeatedly refers to himself as the servant or slave of Jesus. Once again our understanding of the English in our text is misleading — when preachers talk about stewardship we often only refer to responsible use of finances and stress the importance of tithing. Paul was not so shallow. Lets launch out into the deep with Paul. The word that Paul used for steward is a word that describes an active person.

Chapter 2 : Stewards Of The Mysteries Sermon by Charles Scott, 1 Corinthians - blog.quintoapp.com

A minister of Christ is to be a steward entrusted with what Paul calls the mysteries God has revealed, that secret and hidden wisdom of God, these valuable truths which are only found in the revelation of the Word of God and nowhere else.

Third Sunday in Advent, 1 Corinthians 4: This e-text was scanned and edited by Richard Bucher, it is in the public domain and it may be copied and distributed without restriction. This epistle selection illustrates the Gospel lesson for the first Sunday in Advent, wherein we learned the disciples did not themselves ride on the colt, but led it to Christ and set him thereon. That is what the apostle does here. The Corinthians had come to divisions among themselves and to boasting of certain apostles as their leaders. With one party it was Peter, with another Paul, and with yet another Apollos. Each one exalted the apostle by whom he was baptized or was taught, or the one he regarded most eminent. Now comes Paul and interposes, permitting no one to boast of any apostle, and teaching them to laud Christ alone. He tells them it matters not by whom they were baptized and taught, but it is of the utmost importance that they all hold to Christ together and own allegiance to him alone. Paul beautifully teaches how the apostles are to be regarded. The whole passage is a fierce thrust at Popery and the clerical government, as we shall see. The reference is to all apostles and all heirs to the apostolic chair, whether Peter, Paul or any other. Let us, then, be very careful how we regard the apostles and bishops; we must attach neither too much nor yet too little importance to them. Not without reason did Paul--the Holy Spirit, in fact--make this restriction; and without doubt we are under obligation to follow it. The same limit here made concerning apostles applies to bishops. It designates the character of their office and the extent of their power. So when we see a bishop assuming more than this text gives him warrant for, we may safely regard him, as a wolf, and an apostle of the devil, and avoid him as such. Unquestionably he must be Antichrist who in ecclesiastical government exceeds the authority here prescribed. First, Paul warns us against receiving apostles or bishops as anything but "ministers of Christ;" nor should they desire to be regarded otherwise. But the term "minister of Christ" must not in this connection be understood as one who serves God, in the present acceptation of the phrase --praying, fasting, attendance upon Church services, and all the things styled "divine service" by ecclesiastical rites, institutions and cloisters, and by the whole clerical order. All Christians serve God but all are not in office. In Romans 11, 13, also, he terms his office a ministry: What language is forcible enough to serve me in the attempt to eradicate from the hearts of all Christians that error so deeply impressed of Popery wherein they interpret the ministry of Christ--or the service of God--in no other light than as their own works, performed to Christ without any authority to do them? Mark you, beloved, to serve Christ, or to serve God, is defined by Paul himself as to fulfil a Christ-ordained office, the office of preaching. This office is a service or ministry proceeding from Christ to us, and not from us to Christ. Note this carefully; it is important. Otherwise you cannot understand the design of the Pauline words, "ministry, ministrations, to minister. Seldom does he speak of the service or ministry rendered primarily above them to God; it is usually of the ministry beneath them, to men. Christ, too, in the Gospel bids the apostles to be submissive and servants of others. To make himself clearly understood in this matter of service, or ministry, Paul carefully adds to the word "ministers" the explanatory one "stewards," which can be understood in no other way than as referring to the office of the ministry. He terms his office "service or ministry of Christ" and himself "minister of Christ," because he was ordained of God to the office of preaching. So all apostles and bishops are ministers of Christ; that is preachers, messengers, officers of Christ, sent to the people with his message. The meaning of the verse, then, is: Rather be unanimously loyal to the one and only Christ. For we apostles are not your lords, nor your masters; we are not your leaders. We do not preach our own interests, nor teach our own doctrines. We do not seek to have you obey us, or give us allegiance and accept our doctrine. We are messengers and ministers of him who is your Master, your Lord and Leader. We preach his Word, enlist men to follow his commandments, and lead only into obedience. And in this light should you regard us, expecting of us nothing else than to bring the message. Though we are other persons than Christ, yet you, do not receive through us another doctrine than his; another word, another government, nor another authority than

his. He who so receives and regards us, holds the right attitude toward us, and receives, not us, but Christ, whom alone we preach. But he who does not so regard us, does us injustice, discards Christ, the one true Leader, sets up another in his stead and makes gods of us. In Judges 8, we read that the children of Israel said to Gideon: Jehovah shall rule over you. But perhaps you ask: Had not God given Gideon leadership in the contest, and did he not later provide many holy kings expressly for them? And let the congregation of the peoples compass thee about; and over them return thou on high. Jehovah ministereth judgment to the peoples. The magistrate is no longer a servant or minister, but rules arbitrarily, without command of God. God says of them as he said to Samuel concerning the children of Israel: Civil government is a matter that does not pertain to nor concern the soul. Where divine leadership is shared with any other than God or Christ, there must also be doctrine and commandments differing from the doctrine and command of Christ. Service of Christ must immediately fail; Christ must be rejected for the establishment of a new sovereignty. Plainly enough, no one can be servant of Christ and at the same time teacher of his own message. The two conditions cannot exist at the same time. If he advocates his own counsels, he makes himself lord and does not serve Christ. From this you may judge for yourself whence arises Popery and its ecclesiastical authority, with all its priests, monks and high schools. If these can prove they teach nothing but the message of Christ, we must regard them as his ministers or servants. But if we can prove they do not so teach, we must regard them as not his servants. Now it certainly is clear that their teaching is not the doctrine of Christ, but their own doctrine. Hence it is evident they constitute the kingdom of Antichrist and are servants of the devil. For Paul makes a firm stand here and declares: Their claim that in addition to the teachings of Christ, the commandments of the Church may be taught--and they intimate that their teachings are the doctrines of the Church--is of no significance. You see, then, the blasphemy of the Pope in crying obedience to his doctrines as the road to salvation, and disobedience to them, the road to damnation. Paul here makes obedience to these things a work of the devil; as he does also in First Timothy 4, I know mine own, and mine own know me. The Church has no other doctrine than that of Christ, and no other obedience than to obey him. All the Papists say, then, concerning obedience to the commandments of the Church is in the same class with what Paul calls speaking lies in hypocrisy, moved by false spirits and doctrines of devils. The same is the meaning of the phrase "stewards of the mysteries of God. For "oekonomus" is Greek and signifies in English a steward, or one capable of providing for a house and ruling the domestics. Christ in Matthew 24, 45 calls such a one simply a servant: It includes pastors and bishops, overseers and stewards, whose office is to have charge of the household, to provide nourishment for it and to direct its members, but in a spiritual sense. Paul puts a distinction between the stewards of God and temporal stewards. The latter provide material nourishment, and exercise control of the physical person; but the former provide spiritual food and exercise control over souls. Paul calls the spiritual food "mysteries. At the same time they know not the meaning of the term in this connection. I cannot just now find a word in German equivalent to "mysterion," and it will be well to retain the Greek form, as we have with many other words. It is equivalent to "secret," something hidden from our eyes, invisible to all, and generally pertaining to words. For instance, a saying not easily understood is said to contain a hidden meaning, a secret, a "mysterion"--something is concealed therein. The concealment itself may properly be termed "mystery"; I call it a secret. What, then, constitutes the mysteries of God? Simply Christ himself; that is, faith and the Gospel concerning Christ. The whole Gospel teaching is far beyond the grasp of our reason and our physical sense; it is hidden to the world. It can be apprehended only by faith; as Christ says in Matthew 11, Expressed in the clearest manner possible, "mystery" reception of the things of faith--that Christ the Son of God was born of a virgin, died and rose again, and all this that our sins might be forgiven. These things eye sees not nor reason comprehends. Indeed, as Paul says I Cor 1, 23, they are mere foolishness to the wise, and simply an offense to the self-righteous saints. How can the natural man perceive, or reason acknowledge, that the man Christ is our life and salvation, our peace, our righteousness and redemption, our strength and wisdom, Lord of all creatures--that he is even God-- and everything else the Scriptures testify of him? None can apprehend these truths except he hears and believes them through the Gospel. They are too far beyond sense and reason to be grasped by the natural man. So, then, the mysteries of God are simply the blessings in Christ as preached through the Gospel and apprehended and retained by faith alone. Paul says relative to the matter, speaking on

how men should behave themselves in the house of God: This is spoken of Christ, who was manifest in the flesh. He dwelt among men who had flesh and blood like himself, yet he was still a mystery. That he was Christ, the Son of God, the life, the way, the truth and all good, was hidden. The believer in Christ justifies him, and acknowledges the truth that Christ alone is our life and righteousness and wisdom, and that we are sinners, condemned and perishing. For such Christ is, and such is his claim. He who acknowledges this his claim justifies him in the Spirit; but he who does not justify him relies upon his own works; he does not see himself condemned but contends against and condemns Christ.

Chapter 3 : Daily Devotion: Stewards of the Mysteries of God (1 Cor)

The change may start slowly - in a Bible study, class or teaching seminar - but as the Word of God is sown, watered and nurtured, transformation takes place and lives are changed by the truth of the love and grace of God.

The Journey to Biblical Manhood Challenge 5: Yeah, I was thinking something else, too. Hey, it is great to be with you guys this morning, thanks for coming. Anybody here for the very first time? Back here, over here. Yeah, so we are on our Journey to Biblical Manhood. I showed you guys the website last session, but we had another group. We are talking about the disciplines, becoming a spiritually disciplined man. I just want to reinforce at the top, that as we talk about spiritual disciplines, we are not talking about doing things that put you in right standing with God. That spiritual disciplines are not about your proving your righteousness to God, they are in fact really about developing your righteousness as a child of God, as a son of God. Becoming more righteous, these are the ways that we do that. At the end of this leg of the journey, we want to understand how spiritual disciplines are a means of grace ordained by God to help me grow. Do you guys remember this? This just happened recently. Anybody need one of those? You maybe have a child that needs one of those. Man, if the bees start biting, we are really in trouble. You get stung by a bee, and you have some kind of reaction to it, you take the EpiPen, and you stab yourself. You get a shot of epinephrin, and that counteracts the bee venom, or the symptoms of the reaction to that. People went, predictably, crazy about it, right? What do people do? Why do people go crazy? If you have something, and you own something, you should be able to charge what people will pay for it. People need these drugs, and the people that own them, we have a higher expectation for something like a pharmaceutical, than just like if you had the latest and greatest toy, or video game, or video game console. Do we know how they work? But these drug companies, we look at them as stewards. Stewards of the Mysteries of God. Why should we ever do the right thing? Let me talk about three of them really quick. Why do you do the right thing? What goes around comes around. Played a prank on a guy, and the guy beat the snot out of him, all right? Because as a person, you are more fulfilled. You become more of what a person is, morally and ethically, by doing the right thing. They called these things virtues. Maybe a better step than karma, but still not the gospel. What does that look like? Moreover, it is required of stewards that they be found faithful. So James 2, Verses 14 to Now, this passage is a difficult one. Can that faith save him? Also, faith by itself, if it does not have works, is dead. Show me your faith apart from your works, and I will show you my faith by my works. Even the demons believe and shudder. Was not Abraham, our father, justified by works when he offered up his son, Isaac, on the altar? You see that faith was active along with his works, and faith was completed by his works. You see that a person is justified by works, and not by faith alone. Lord, we are so grateful that you created us in a way that we crave being together, that we want to learn your ways, but we want to do it in the company of our brothers. So Father, would you teach us this morning, through the power of your Holy Spirit, would you show us how to rightly divide your word, and interpret this passage in a way that builds our faith, and helps us understand the truth, and that helps us live it out every day? Why do you think this passage is difficult, anybody want to hazard a guess? Why is this passage difficult? The whole faith works thing. Yeah, the whole faith works thing. What were you going to say? Perfect, so those are the two reasons right there. This passage can be convicting, should be convicting to us, right? The way that you know that, one of the ways, is you have to go to the very first verse. He actually gives four examples in this passages, two bad examples, and two good examples. You could put a lot of denominations in there, I just happen to be Presbyterian, so. Faith, meaningful faith, has to be lived out. Then he gives two examples, right? Or Rahab, you know, at great risk to her personal safety. She knew in her heart that it was real, and that she had to save these people. She listened, and she was obedient to God. James gives us these two examples, these two negative examples, and two positive examples. Is your faith meaningless? Is your faith empty? Sometimes do you feel like your faith is empty? Out of that, we live out our faith. Your faith has to be lived out. This is the Big Idea then, that your faith is screaming to be lived out. Your faith is screaming to be lived out. Sometimes we have to practice those things, in order for them to become more and more real in our lives. We can give, we can serve, and we can share. In 1st Chronicles Yours is the kingdom,

O Lord, and you are exalted as head above all, but who am I, and what is my people that we should be able thus to offer willingly? For all things come from you, and of your own, have we given you. What we get to do, is we get to keep most of it, and the rest of it we invest the way that He wants us to invest it. A lot of the times you think this is just about money, and it is about money, all right? Are you willing to be inconvenienced? Are you willing to make a sacrifice of the things that you want to do to make your life easier and more convenient, for the things that the world needs you to do, so that they can hear the gospel? What does a steward do? I almost used the passage where the Master gives 10 minas to his servants, you know, and one servant turned his five minas into 10 minas, another turned his three into six, and then the one hid it, right? They all gather, and the first thing Jesus does, is He takes off his cloak, wraps a towel around his waist, like putting an apron on, right? One of the first things he did, was he got a group of poor people – He was in a situation with a group of poor people, and he got down on his hands and knees, and he washed those feet. He gets this part, anyways, right? Does your faith scream for you to put your own needs aside, so that you can meet the needs of somebody else? Then the third thing that you can do, is you can share, right? This is evangelism, this is about sharing our faith. Evangelism is being on the journey with somebody. At whatever point God brings you alongside of them, and helping point them more and more towards Christ – My son told me this story last night. What are you talking about? We had to be ready for those times. Peter tells us to be prepared to give a defense of our faith, doing it with grace and humility, but to be prepared. This is the thing guys, these three disciplines – We talked about a bunch of disciplines last session that were more about hearing God, hearing the whisper of God as He cuts through the noise, so now what do you do with that? You can be intentional about the way that you give of your time, talent, and treasures. You can be intentional, and sacrificial in the way that you serve, and you can be ready and prepared to share what you believe with somebody else, by being an evangelist. Lord bless the next few minutes as we discuss these three ways to live out our faith. Lord, we know that our faith is screaming for us to do something, so Lord, help us to do the things that are in your will, and in your way.

Chapter 4 : Faithful stewards of the mysteries of God

As stewards of the Mysteries of God, how can we be found faithful? If you have a bible, turn to James, Chapter 2, and we're going to look at what James would call empty, or dead, or meaningless faith.

The Bible has many names for them: Our text for today uses the word minister, which means servant. What God requires of his ministers and what people want from their ministers is not necessarily the same. God wants ministers who administer faithfully what belongs to God. He takes care of what belongs to someone else. The mysteries of God belong to God. The gospel and the sacraments of Christ belong to Christ. They come from Christ. They give Christ to us. They tell us of him and his saving work. They belong to the church. The church, as the bride of Christ, owns everything that belongs to him. He gives himself and all he has to her. This means that the minister of Christ is duty bound to administer the treasures of Christ " here in our text identified as the mysteries of God " as Christ wants him to. They were called apostles. The word, apostle, means one who is sent. Subsequent ministers were also sent, but not personally by Jesus. Rather, they were chosen by the church. Since the ministry belongs to the church, when the church chooses qualified men to serve in this office it is Christ who chooses them. Paul tells these men what they are supposed to do. Therefore, take heed to yourselves and to 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. It belongs to Christ and to his church. The church belongs to him who bought it with his own blood. The church belongs to him who bought her. She belongs to Christ. We can speak of these mysteries. We can identify what they are. We can use words that explain these mysteries. But the Bible calls them mysteries because we cannot understand how they can be true. The greatest mystery is the mystery of the Holy Trinity. There is only one God. Yet God is three distinct persons: This sacred mystery is essential. The second greatest mystery is the mystery of the incarnation of God. Jesus Christ is true God and true man. This is what we celebrate on Christmas. John the Baptist proclaimed him. This doctrine, more than any other, offends human reason. How can God become a man? And why would he become such a humble man? The mysteries of God are for our salvation. They are not negotiable points of doctrine that we can take or leave according to our pleasure. God reveals his mysteries to enlighten us and lead us on the path to eternal life. We can confess that these mysteries are true. We cannot explain how they are true. The minister of Christ is to proclaim these mysteries. He is to teach them, defend them, explain them, and preach them in good times and bad. A minister of Christ submits to the authority of Christ. He does what Jesus tells him to do. He teaches them to trust Christ, obey Christ, follow Christ, and be loyal to Christ. If he seeks followers for himself, he is no minister of Christ. The apostle Paul knew that he was being judged. While it is religiously fashionable to reject all judging as unchristian and unkind, there is nothing we enjoy doing more than judging one another. Judging pastors is an especially popular sport. It makes them feel good about themselves. Paul addresses this in our text. But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Paul is not saying that he is unaware of any sin he has committed. He is saying that he knows of nothing that would disqualify him from serving as a minister of Christ and a steward of the mysteries of God. It means that nobody can point to his life as an argument against his teaching. Paul writes in 1 Timothy 3, A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence. A man who cheats on his wife, who gets drunk, who is violent and greedy is unfit to serve as a minister of Christ. The judging that our Lord forbids us to engage in is not the kind of judging that keeps unqualified men out of the pulpit. It is the judging of the heart, of the motives, of things that only God can see. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Only God can judge the heart, whether of the ministers who preach or the Christians who listen to the preaching. Only God knows what is inside of us. We can judge what we hear. It is our duty to do so. That your pastor is a faithful steward

of the mysteries of God is not only your business; it is your duty to see to it. Paul warns us about preachers who teach false doctrine. He writes in Romans For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. The urgency in avoiding false teachers and false teaching comes from the fact that the way God saves sinners is by teaching them the true gospel. It is for the benefit of the people he serves. Jesus said, My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish; neither shall anyone snatch them out of my hand. Hearing his voice is how they receive eternal life from him. This is why Jesus has established the preaching office in his church and why he sends ministers to administer his saving mysteries. He wants his sheep fed with the words that bestow eternal life. He who purchased the flock with his holy, precious, blood and his innocent suffering and death is he who, risen from the dead, feeds that flock through the ministry of his ministers. It is his word that has the power to save those who believe it from their sins and from death and hell. When the preachers preach Christ crucified for sinners, it is God himself who works in the hearts of sinners the faith to receive Christ and the forgiveness he alone can give. When that happens, the ministry of Christ serves the purpose for which it was established. It is to save sinners. To know that Christ saves us poor, undeserving, sinners by revealing his saving mysteries to our faith is to know why the stewards of these mysteries must be faithful in their stewardship. Pray that God give them a love for his truth and a love for those to whom God has called them to preach it. Louis, the fourth of ten children, where his father, Dr. Robert David Preus, taught for many years. Pastor Preus graduated from high school in , from Concordia College, St. Wayne, Indiana in John Lutheran Church, Fairview, Montana. Wayne, Concordia University Wisconsin, and St. God has blessed Pastor and Dort with twelve children: God has blessed Pastor and Mrs. Preus with forty-three grandchildren so far. Three of his brothers and two of his brothers-in-law have served as pastors in the LCMS.

Chapter 5 : 1 Corinthians 4 NKJV;NIV - Stewards of the Mysteries of God - Let - Bible Gateway

Stewards of the mysteries of God Posted by Marsha West 19 October In Devotion/Teaching Stedman Ray Bookmark permalink This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed.

As of the ministers of Christ. The word used for "ministers" here expresses more strongly the idea of subordination than the word which occurs in 1Corinthians 3: It implies not only those who are under one superior, but those who are in a still inferior position--the officer who has to obey orders, as in Matthew 5: Though servants, their office is one of great trust; they are "stewards" to whom the owner of the house has entrusted the care of those sacred things--"mysteries"--which heretofore have been hidden, but are now made known to them, his faithful subordinates. It is to be remembered that even the steward in a Greek household was generally a slave. Pulpit Commentary Verses Since it is inevitable that Christians should form some estimate of the position of their ministers, he proceeds to tell them what that estimate should be. Ministers are not to be unduly magnified, for their position is subordinate; they are not to be unduly depreciated, for if they are faithful they may appeal from frivolous human prejudices and careless depreciations to that only Judge and Master before whom they stand or fall. Ministers; here *huperetas*; in 1 Corinthians 3: They are *huperetai* in its derivation "under rowers" in their relation to Christ; *diakonoi* in their relation to men. Of Christ; and therefore responsible to Him. Stewards; dispensers, subordinate distributors. These "agents" were higher slaves Luke Of the mysteries of God. The word "mysteries" means truths once hidden but now revealed; as in Luke 8: Paul has expressly said 1 Corinthians 1: For descriptions of the work of a minister according to St. A minister is not to be estimated as a supernatural teacher, or a civil autocrat, or an infallible critic, but as an ambassador from Christ, who reveals to the "initiated" that which they could not otherwise know. Matthew Henry Commentary 4: They had a great trust, and for that reason, had an honourable office. Paul had a just concern for his own reputation, but he knew that he who chiefly aimed to please men, would not prove himself a faithful servant of Christ. It is a comfort that men are not to be our final judges. And it is not judging well of ourselves, or justifying ourselves, that will prove us safe and happy. Our own judgment is not to be depended upon as to our faithfulness, any more than our own works for our justification. Then every slandered believer will be justified, and every faithful servant approved and rewarded. The word of God is the best rule by which to judge as to men. Pride commonly is at the bottom of quarrels. Self-conceit contributes to produce undue esteem of our teachers, as well as of ourselves. We shall not be puffed up for one against another, if we remember that all are instruments, employed by God, and endowed by him with various talents.

Chapter 6 : 1 Cor 4 NKJV - Stewards of the Mysteries of God - Let - Bible Gateway

Stewards of the Mysteries of God I Many mysteries can be found in the Bible. The mystery of: the Gospel, faith, grace, the law, the Sabbath, works, the Kingdom, godliness, marriage and Christ in us, are some of those which will be covered in this first series.

Now it is required that those who have been given a trust must prove faithful. Ministers are responsible to dispense these truths continually to the congregation so that lives are changed and lived on the basis of these remarkable truths. These are truths about life, about our families, about God, and ourselves. These truths lie beyond all secular research and opinion polls; they are undiscoverable by natural reason or observation. Paul says that stewards are to be found faithful. Faithful at dispensing the mysteries so people understand them. You may fail at many things as a teacher, a preacher, a leader of a class. You may not make it in many areas, but do not miss it in this one. Be sure that you are setting forth the mysteries of God. That is what stewards will be judged on. What are these mysteries? Here are some of them: There is the mystery of the kingdom of God, Mark 4: What does it mean? It means an understanding of God at work in history, how he is working through the events of our day and of the days of the past, and how he uses these events that fill the pages of our newspapers to carry out his purposes. There is the mystery of iniquity 2 Thessalonians 2: This is the explanation we desperately need to be reminded of continually, of why we are never able to make any progress when it comes to solving human dilemmas – why every generation without exception repeats the struggle, problems and difficulties of the previous generation. Then there is the counteraction to that – the mystery of godliness, 1 Timothy 3: This is the remarkable secret that God has provided by which a Christian is enabled to live right in the midst of the pressures of the world with all of its illusion and all of its danger, not to run away from it but to refuse to conform to it and do so in a loving, gracious way. What is the secret? It is the secret of an imparted life – Christ in you, the hope of glory, Colossians 1: Christ in you, available to you – his life, his wisdom, his strength, his power to act available to you – to enable you to do what you do not think you can do at the moment, but, when you choose to do, you find you have the strength to perform. That is the mystery of godliness, the most life-transforming doctrine that has ever been set before man, radical in its effect. Then there is the mystery of the church Ephesians 3: Those who are called to teach this in a church congregation are stewards of that mystery, entrusted with it to set it out and to help people to face the facts of life without fear and favor so that all can experience both the ecstasy and the agony of Christian experience. Thank you, Lord, for these insightful words that help me to understand how the church functions. Help me to support those who teach and preach and hold them up in prayer before you. Life Application Whether we teach, or are being taught, we need to know the four mysteries revealed in, and only in Scripture. Can we identify them? Are we giving priority to learning and sharing this transcendent Truth? For permission to use this content, please review www. Subject to permission policy, all rights reserved.

Chapter 7 : Stewards of the Mysteries

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Let us be faithful stewards of the mysteries of God Paul wrote: What is a steward? A steward is someone who has been entrusted with the possessions or affairs of someone else with the understanding that he is to care for them and manage them responsibly. A steward must be trustworthy. Every position of responsibility involves stewardship. How would you feel if someone gave you a briefcase containing diamonds worth thousands of dollars, and asked you to walk through the streets of a large city and deliver them to another address? Brother Gus Amssoms went to be with the Lord many years ago. When he retired, after working for 45 years as a laborer in Antwerp, he had not missed a single day of work because of illness. He was a trustworthy man. Antwerp, Belgium is the diamond-cutting capital of the world. About gem-related offices are located in a one-square-mile area near the central train station. After Gus retired, he was given a part-time job as a diamond courier. If you had been a tourist in Antwerp, you might have seen an elderly workman with a gentle smile walking through the narrow streets of Antwerp carrying an old, worn-out briefcase. You would have never dreamed that his briefcase contained diamonds worth thousands of dollars. He did not have a gun or a bulletproof vest or an armored vehicle. He had something that the diamond merchants considered much safer and more secure. He had a gentle, innocent appearance and he was a completely dependable man. As Christians, we must be faithful stewards of something much more valuable than a briefcase full of diamonds: What are the mysteries of God? The mysteries of God are truths known only by revelation: The wonders and intricacies of life, prove the existence of a Creator. A steward is answerable to his master. Preachers and elders must remember that they, as stewards, are answerable to God not to man. For neither at any time did we use flattering words, as you know, nor a cloak for covetousness - God is witness. Unfaithful stewards will be punished by God. The Lord was angry with the unfaithful prophets under the old covenant: Indeed they are prophets of the deceit of their own heart, who try to make My people forget My name by their dreams which everyone tells his neighbor, as their fathers forgot My name for Baal. The prophet who has a dream, let him tell a dream; and he who has My word, let him speak My word faithfully. What is the chaff to the wheat? In our time as well, many falsely claim to be prophets, leading people astray by the lies they speak in the name of the Lord. All Christians must be good stewards of the grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do so as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. This great responsibility rests doubly on elders, teachers and preachers because of their leadership position. Elders are stewards of God, His flock has been entrusted to their care. Paul was entrusted with the gospel because God considered him faithful: Paul mentions the faithfulness of several men with whom he worked. Let us follow their example, and be faithful servants of Christ. This solemn command, given by Paul to Timothy, echoes through the ages: Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. The message must be faithfully passed on to following generations of teachers. As faithful stewards of the mysteries of God we must pass the message on. What have we learned? As stewards, we have been entrusted with the mysteries of God, the good news of salvation by grace through the sacrifice of Christ. We are answerable to God and must speak His word faithfully, striving to please God rather than men. God will punish unfaithful stewards. We must faithfully pass on the mysteries of God to the next generation of faithful stewards. Permission for reference use has been granted. Published in The Old Paths Archive <http://>

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Yes, Lynrol, God's stewards are, indeed, given insight into the mysteries of the gospel and the mystery of godliness. These are "mysteries" to the unconverted, but not to the followers of Christ to whom God gives not just understanding but also experience in godliness and the gospel.

They are not ours. We serve him, minister for him, do all things to him Rom 6: It is our duty to be faithful stewards on this planet while God is offering salvation to all men on terms of grace and peace. We are equipped for this task through the revealed word of God preserved for us for two thousand years. Studying the word of truth rightly divided allows us to grow in our understanding. It is easy to learn. We are not left to wonder about the content of these mysteries of God. They have been revealed in scripture. If they remained a secret then what benefit would they be? How could we be stewards of them? Rather, they were made known for our spiritual understanding. We should know the mysteries of God, minister the mysteries of God, and preach and teach the mysteries of God. Instead, the church has abandoned these essential doctrines for the sake of popularity, religiosity, and worldly compromise. The Lord has provided our salvation, equipped us with his manifold wisdom, and the only thing that is needed from us is faithfulness to do his stated will. Do you know the mysteries of God? If not, you can easily learn. The harder question is, do you have what it takes? Can you remain faithful if it costs you your friends, your traditions, your life? This is what your Lord requires. March 26, Last Modified: November 19, Related posts:

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Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. account. 1 Corinthians Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.