

MARK THEM WHICH CAUSE DIVISIONS
(ROM16:17)

Rom 16:16-18

16 Salute one another with an holy kiss. The churches of Christ salute you. **17** Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. **18** For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.(KJV)

Rom 16:17 Now I **(1)beseech** you, brethren, **(2)mark them** which **(3)cause (4)divisions** and **(5)offences (6)contrary** to the **(7)doctrine** which ye have learned; and **(8)avoid them**.(KJV)

Definitions: **(1)Beseech**-3870 parakaleo (par-ak-al-eh'-o); KJV-- beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray. **(2)Mark them** -4648 skopeo (skop-eh'-o); KJV-- consider, take heed, look at (on), mark.1) to look at, to observe, 2) to mark 3) to fix one's eyes upon, to direct one's attention to (anyone) 4)to take heed to thyself. **(3)Cause**- 4160 poieo-to make, to produce, to construct, to form, to fashion, etc., to be the authors of, the cause. **(4)Divisions**-1370 dichostsis (dee-khos-tas-ee'-ah); disunion, i.e. (figuratively) dissension: KJV-- division, sedition. **(5)Offences**- 4625 skandalon ("scandal")-2) any person or thing by which one is (entrapped) drawn into error or sin. **(6)Contrary**-3844 para (par-ah'); [especially beyond or opposed to] or causal [on account of]: KJV-- against, contrary to. **(7)Doctrine**-1322 didache (did-akh-ay');from 1321; instruction (the act or the matter): KJV-- doctrine, hath been taught.b) doctrine, teaching, concerning something 2) the act of teaching, instruction. **(8)Avoid them**-1578 ekklino (ek-klee'-no); to deviate, i.e. (absolutely) to shun (literally or figuratively): KJV-- avoid, go out of the way.575 apo (apo');a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative): KJV-- it usually denotes separation, departure.1) used of separation c) used of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed

Rom 16:17 ... mark them which...Ref. Scriptures: (KJV)

Phil 3:16-19

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. **17 Brethren, be followers together of me, and mark them** which walk so as ye have us for an ensample. **18** (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: **19** Whose end is destruction, whose God is their belly, and whose glory is in their shame, **who mind earthly things**).(KJV)

Rom 16:17 ... cause divisions and...Ref. Scriptures: (KJV)

Acts 15:5-11

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. **6** And the apostles and elders came together for to consider of this matter. **7** And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. **8** And God, which knoweth the

hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; **9** And put no difference between us and them, purifying their hearts by faith. **10** Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? **11** But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.(KJV)

Acts 15:24-26

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: **to whom we gave no such commandment:** **25** It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, **26** Men that have hazarded their lives for the name of our Lord Jesus Christ.(KJV)

1 Cor 1:10-13

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. **11** For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. **12** Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. **13** Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?(KJV)

1 Cor 3:1-7

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. **2** I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. **3** For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? **4** For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? **5** Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? **6** I have planted, Apollos watered; but God gave the increase. **7** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.(KJV)

Gal 1:6-12

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: **7** Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. **8 But though we, or an angel from heaven, preach any other gospel** unto you than that which **we have preached unto you, let him be accursed.** **9 As we said before,** so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. **10** For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. **11** But I certify you, brethren, that the gospel which was preached of me is not after man. **12** For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.(KJV)

Gal 2:3-4

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: **4** And that because of false brethren unawares brought in, who came in privily to spy out

our liberty which we have in Christ Jesus, that they might bring us into bondage:(KJV)

Phil 3:1-3

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, **but for you it is safe.** **2** Beware of dogs, beware of evil workers, beware of the concision. **3** For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and **have no confidence in the flesh.**(KJV)

Col 2:6-9

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: **7** Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. **8** Beware **lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.** **9** For in him dwelleth all the fulness of the Godhead bodily.(KJV)

2 Pet 2:1-3

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

I Jn 2:18-19

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. **19** **They went out from us, but they were not of us;** for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.(KJV)

II Jn 1:9-13

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. **10** **If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:** **11** **For he that biddeth him God speed is partaker of his evil deeds.** **12** Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. **13** The children of thy elect sister greet thee. Amen.(KJV)

Jude 1:17-19

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 mockers in the last time, who should walk after their own ungodly lusts. **19** These be they who separate themselves, sensual, having not the Spirit.(KJV)

**Rom 16:17 ... offences contrary to the doctrine which ye have learned...Ref.
Scriptures: (KJV)**

Matt 18:7-9

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! **8** Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. **9** And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.(KJV)

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; **and avoid them.**(KJV)

Matt 18:15-17

15 Moreover if thy brother **shall trespass against thee**, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. **16** But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. **17** And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, **let him be unto thee as an heathen man and a publican.**(KJV)

1 Cor 5:9-13

9 I wrote unto you in an epistle not to company with fornicators: **10** Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. **11** But now I have written unto you **not to keep company**, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. **12** For what have I to do to judge them also that are without? do not ye judge them that are within? **13** But them that are without God judgeth. **Therefore put away from among yourselves that wicked person.**(KJV)

II Th 3:6-15

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 power, but to make ourselves an ensample unto you to follow us. 10** For even when we were with you, this we commanded you, that if any would not work, neither should he eat.(KJV) **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 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)

1 Tim 6:3-8

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 dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, **5 Perverse disputings of men of corrupt minds, and destitute of the truth, (1) supposing (2) that gain is (3) godliness: (4) from such 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.(KJV)

Definitions

(1) supposing-3543 nomizo (nom-id'-zo); from 3551; properly, to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard: KJV-- suppose, thing, be wont, to 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, to deem, to think, to suppose.

(2) that gain-4200 porismos (por-is-mos'); from a derivative of poros (a way, i.e. means); furnishing (procuring), i.e. (by implication) money-getting (acquisition): KJV—gain, source of gain.

(3) is godliness-2150 eusebeia (yoo-seb'-i-ah); from 2152; piety; specially, the gospel scheme: KJV-- godliness, holiness reverence, respect, piety toward God, godliness...2152 eusebes (yoo-seb-ace'); from 2095 and 4576; well-reverent, i.e. pious: KJV-- devout, godly.

(4) from such withdraw thyself-868 ahistemi (af-is'-tay-mee); from 575 and 2476; to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc.: KJV-- depart, draw (fall) away, refrain, withdrawself. to make stand off, to cause to withdraw, to remove, to keep oneself from, to absent oneself from.

2 Tim 3:4-5

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; **5** Having a form of godliness, but denying the power thereof: **from such turn away.**

Titus 3:9-11

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. **10** A man that is an **(1)heretick** after the **first and second admonition (2)reject**; **11** Knowing that he that is such is subverted, and sinneth, being condemned of himself.(KJV)

Definitions: (1)heretick-141 hairetikos- 1) fitted or able to take or choose a thing 2) rebellious , a follower of a false doctrine. **(2)reject**-3868 paraiteomai (par-ahee-teh'-om-ahee); to shun: KJV-- avoid, (make) excuse, intreat, refuse, reject.

Rom 16:17 ... additional scriptures (KJV)

Eph 4:13-15

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: **14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine,** by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; **15** But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:(KJV)

Eph 5:6-17

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. **7 Be not ye therefore partakers with them.** **8** For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: **9** (For the fruit of the Spirit is in all goodness and righteousness and truth;) **10** Proving what is acceptable unto the Lord. **11 And have no fellowship** with the unfruitful works of darkness, but rather reprove them. **12** For it is a shame even to speak of those things which are done of them in secret. **13** But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. **14** Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. **15** See then that **(1) ye walk (2) circumspectly**, not as fools, but as wise, **16** Redeeming the time, because the days are evil. **17** Wherefore be ye not unwise, but understanding what the will of the Lord is.(KJV)

Definitions

(1) ye walk-4043 peripateo (per-ee-pat-eh'-o); from 4012 and 3961; to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary): KJV-- go, be occupied with, walk (about), to regulate one's life, to conduct oneself, to pass one's life.

(2) circumspectly-199 akribos (ak-ree-boce'); adverb from the same as 196; exactly: KJV-- circumspectly, diligently, perfect (-ly), accurately, diligently.

2 Tim 3:10-17

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, **11** Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. **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, throughly furnished unto all good works.

1 Tim 3:1-13

1 This is a true saying, If a man desire the **(1) office of a bishop**, he desireth a good work. **2** A **(2) bishop** then must be **(3) blameless**, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; **3** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **4 One that ruleth well [full; see: Eph.5:22-33] his own house**, having his children in subjection with all gravity; **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 novice, [a new convert]** 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)

Definitions

(1) office of a bishop-1984 episkope-investigation, inspection, visitation, oversight, overseership, charge, the function of an elder, an overseer of a group of Christians...

(2) a bishop-1985 episkopos-an overseer, a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent, the superintendent, elder, or overseer of a group of Christians... **Elder**-4245 presbuteros-elder, of age: among the Christians, those who presided over the assemblies (or congregations) The New Testamnet uses the term bishop, elders, and presbyters interchangeably.

(3) must be blameless-423 anepileptos (an-ep-eel'-ape-tos);from 1 (as a negative particle) and a derivative of 1949; not arrested, i.e. (by implication) inculpable: KJV--blameless, unrebukeable, not apprehended, that cannot be laid hold of, that cannot be reprehended, not open to censure, irreproachable.

Titus 1:5-6, 9

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: **6** If any be blameless, the husband of one wife, **having faithful children not accused of riot or unruly.** **9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Titus 1:15-16-2:1

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. **16** They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER 2: 1 But speak thou the things which become sound doctrine:(KJV)

Heb 13:9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with **(1)meats, which have not profited them that have been occupied therein.**(KJV)

Definition: (1) not with Meats-1033 broma (bro'-mah); from the base of 977; food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law: see **Acts10:14-16; 1Cor.6:13; 1Cor.8:8; Col.2:6-20;**

1Tim.4:3-5; Titus 1:14-15; Heb.(chapters) 7, 8, 9 & 10.

THE LOCATION FOR SCRIPTURES MENTIONED DURING THE AUDIO

Matt 17:1-8

1 And after six days **Jesus taketh** Peter, James, and John his brother, and bringeth them up into an high mountain apart, **2** And was transfigured before them: and his face did

shine as the sun, and his raiment was white as the light. **3** And, behold, there appeared unto them Moses and Elias talking with him. **4** Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. **5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.** **6** And when the disciples heard it, they fell on their face, and were sore afraid. **7** And Jesus came and touched them, and said, Arise, and be not afraid. **8** And when they had lifted up their eyes, they saw no man, save Jesus only. (KJV)

Matt 28:16-20

16 Then the eleven disciples went away into Galilee, into a mountain **where Jesus had appointed them.** **17** And when they saw him, they worshipped him: but some doubted. **18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.** **19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** **20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.** (KJV)

Acts 2:41-42

41 Then they that gladly received his word **were baptized:** and the same day **there were added** unto them about three thousand souls. **42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.** (KJV)

Isa 55:7-9

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. **8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.** **9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.** (KJV)

Eph 3:14-21

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (KJV)

Acts 20:28 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.** (KJV)

James 1:21-27

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. **25** But whoso looketh into the perfect law of liberty, **and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26** If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. **27** Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (KJV)

James 2:17-26

17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. **19** Thou believest that there is one God; thou doest well: **the devils also believe, and tremble. 20** But wilt thou know, O vain man, that faith without works is dead? **21** Was not Abraham our father **justified by works**, when he had offered Isaac his son upon the altar? **22** Seest thou how faith wrought with his works, and by works was faith made perfect? **23** And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. **24 Ye see then how that by works a man is justified, and not by faith only. 25** Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? **26 For as the body without the spirit is dead, so faith without works is dead also. (KJV)**

Jude 1:11-19

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the (1) error of (2) Balaam (3) for reward, and perished in the gainsaying of Core. **12 These are spots in your feasts of charity**, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; **13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. **14** And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, **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 (4) lusts; and their mouth speaketh (5) great swelling words, having (6) men's persons (7) in admiration because (8) 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 mockers in the last time, who should walk after their own ungodly lusts. **19 These be they** who separate themselves, sensual, having not the Spirit. (KJV)

Definitions

(1) ran greedily after the **error**-4106 plane (plan'-ay);feminine of 4108 (as abstractly); objectively, fraudulence; subjectively, a straying from orthodoxy or piety: KJV-- deceit, to deceive, delusion, error, an error which shows itself in action, a wrong mode of acting, an error, what leads into error, deceit or fraud.

(2) of **Balaam**-903 Balaam (bal-ah-am'); of Hebrew origin [1109]; Balaam, a Mesopotamian (symbolic of a false teacher): KJV-- Balaam.

(3) for **reward**-3408 misthos (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: KJV-- hire, reward, wages, dues paid for work, wages, hire.

(4) their own **lusts**-1939 epithumia (ep-ee-thoo-mee'-ah); from 1937; a longing (especially for what is forbidden): KJV-- concupiscence, desire, lust (after), craving, longing, desire for what is forbidden, lust.

(5) their mouth speaketh **great swelling** words-5246 hyperogkos (hoop-er'-ong-kos); from 5228 and 3591; bulging over, i.e. (figuratively) insolent: KJV-- great swelling, overswollen, metaphorically, immoderate, extravagant

(6) 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, countenance, face, fashion, (men's) person, presence, the face, countenance, look; the appearance one presents by his wealth or property, his rank or low condition, outward circumstances, external condition, the outward appearance of inanimate things

(7) **in admiration**-2296 thaumazo (thou-mad'-zo); from 2295; by implication, to admire: KJV-- admire, have in admiration, to wonder at, to marvel, to be wondered at, to be had in admiration.

(8) because of **advantage**-5622 ophelia (o-fel'-i-ah); from a derivative of the base of 5624; usefulness, i.e. benefit: KJV-- advantage, profit.

1 Cor 16:1-2

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. (KJV)

2 Cor 8:11-15

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 (1) be eased, and ye **(2) burdened**: **14 But by (3) an equality**, that now at this time your **(*) abundance** may be a supply for their (**) **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 **(4) over**; and he that had gathered little had no **(6) lack**. (KJV)

Definitions

(1) be eased-425 anesis (an'-es-is); from 447; relaxation or (figuratively) relief: KJV-- eased, liberty, rest, a loosening, a relaxing, to be held in less vigorous confinement...447 aniemi (an-ee'-ay-mee); from 303 and hiemi (to send); to let up, i.e. (literally) slacken or (figuratively) desert, desist from: KJV-- forbear, leave, loose, omit, not to uphold.

(2) ye **burdened**-2347 thlipsis (thlip'-sis);from 2346; pressure (literally or figuratively): KJV-- afflicted (-tion), anguish, burdened, persecution, tribulation, trouble. a pressing, metaphorically, oppression, affliction, tribulation, distress, straits, to press (as grapes), to press hard upon, a compressed way, narrow straitened, contracted
3) metaphorically, to trouble, to afflict, to distress

(3) **an equality**-2471 isotes (ee-sot'-ace);likeness (in condition or proportion); by implication, equity: KJV-- equal (-ity), equity, fairness, what is equitable

(*) your, their **abundance** 4051 perisseuma (per-is'-syoo-mah);from 4052; a surplus, or superabundance: KJV-- abundance, that was left, over and above, abundance, in which one delights; used of that which fills the heart, what is left over, residue, remains

(**) their, your **want**-5303 husterema (hoos-ter'-ay-mah);from 5302; a deficit; specifically, poverty: KJV-- that which is behind, (that which was) lack (-ing), penury, want. deficiency, what is lacking, in reference to property and resources, poverty, want, destitution

(4) Much, had nothing **over**-4121 pleonazo (pleh-on-ad'-zo); from 4119; to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound: KJV-- abound, abundant, make to increase, have over.

(6) Little, had no **lack**-1641 elattoneo (el-at-ton-eh-o);from 1640; to diminish, i.e. fall short: KJV-- have lack, to be less, inferior, (in possessions) to make less, to diminish

2 Cor 9:5-9

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 bounty, and not as of covetousness. 6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man (1) according as (2) he purposeth (3) in his heart, so let him give; not (4) grudgingly, or of (5) necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound **to every good work**: 9 (As it is written, He hath dispersed abroad; **he hath given to the poor**: his righteousness remaineth for ever. (KJV)

Definitions

(1) **according as**-2531 kathos (kath-oc'e');from 2596 and 5613; just (or inasmuch) as, that: KJV-- according to, (according, even) as, how, when, according as, just as, even as, in proportion as.

(2) **he purposeth**-4255 proaireomai (pro-ahee-reh'-om-ahee);from 4253 and 138; to choose for oneself before another thing (prefer), i.e. (by implication) to propose (intend): KJV-- purpose.to bring forward, to bring forth from one's stores, to choose for oneself, to prefer.

(3) **in his heart**-2588 kardia (kar-dee'-ah); prolonged from a primary kar (Latin, cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: KJV-- the soul or mind, as it is the fountain and seat of the thoughts,

passions, desires, appetites, affections, purposes, endeavors, used of the understanding, the faculty and seat of the intelligence

(4) not **grudgingly**-3077 lupe-sorrow, pain, grief, annoyance, affliction; use of persons mourning.

(5) or of **necessity**-318 anagke (an-ang-kay'); from 303 and the base of 43; constraint (literally or figuratively); by implication, distress: KJV-- distress, must needs, (of) necessity (-sary), needeth, needful, necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument.

1 Cor 5:1-8

1 It is reported commonly **that there is fornication among you**, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, **that he that hath done this deed might be taken away from among you.** 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, **concerning him that hath so done this deed,** 4 **In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,** 5 **To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.** 6 **Your glorying is not good.** Know ye not that a little (*) **leaven leaveneth the whole lump?** 7 **Purge out therefore the old (*) leaven,** that ye may be a new lump, as ye are (**) **unleavened.** For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, **not with old (*) leaven, neither with the (*)leaven of malice and wickedness; but with the (**) unleavened (***) bread of sincerity and truth.** (KJV)

Definitions

(*) **leaven leaveneth**-2219 zume- leaven **metaphorically**, used of inveterate mental and moral corruption, viewed in its tendency to infect others; Leaven is applied to that which, though small in quantity, yet by its influence thoroughly pervades a thing; either in a good sense as in the parable Matt. 13:33; or in a bad sense, of a pernicious influence, "a little leaven leaveneth the whole lump"

(**) **unleavened**-106 azumos-unfermented, free from leaven or yeast, of the unleavened loaves used in the Paschal Feast of the Jews; metaphorically, free from faults or the "leaven of iniquity"

(***) **bread**-9999 inserted word (x); This word was added by the translators for better readability in the English. There is no actual word in the Greek text. The word may be displayed in italics, or in parentheses or other brackets, to indicate that it is not in the original text.

Phil 3:4-15

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an **Hebrew of the Hebrews; as touching the law, a Pharisee;** 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and **I count all things but loss** for the excellency of the

knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and **do count them but dung, that I may win Christ,** **9** And be found in him, **not having mine own righteousness, which is of the law,** but that which is through the faith of Christ, the righteousness which is of God by faith: **10** That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; **11** If by any means I might attain unto the resurrection of the dead. **12** Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. **13** **Brethren,** I count not myself to have apprehended: **but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,** **14** **I press toward the mark** for the prize of the high calling of God in Christ Jesus. **15** **Let us** therefore, as many as **be perfect,** be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. (KJV)

Luke 8:9-15

9 And his disciples asked him, saying, What might this parable be? **10** And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. **11** Now the parable is this: The seed is the word of God. **12** Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. **13** They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. **14** And that which fell among thorns are they, which, when they have heard, go forth, **and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.** **15** But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. (KJV)

Heb 6:1-6

1 Therefore leaving the principles of the doctrine of Christ, **let us go on unto perfection;** not laying again the foundation of repentance from dead works, and of faith toward God, **2** Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. **3** And this will we do, if God permit. **4** **For it is impossible** for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, **5** And have tasted the good word of God, and the powers of the world to come, **6** If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (KJV)

Heb 7:1-28

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; **2** To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; **3** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. **4** Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. **5** And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out

of the loins of Abraham: **6** But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. **7** And without all contradiction the less is blessed of the better. **8** And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. **9** And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. **10** For he was yet in the loins of his father, when Melchisedec met him. **11** **If therefore perfection were by the Levitical priesthood, (for under it the people received the law,)** what further need was there that another priest should rise after the order of Melchisedec, **and not be called after the order of Aaron?** **12** **For the priesthood being changed, there is made of necessity a change also of the law.** **13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. **14** For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. **15** And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, **16** **Who is made, not after the law of a carnal commandment, but after the power of an endless life.** **17** For he testifieth, Thou art a priest for ever after the order of Melchisedec. **18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. **19** **For the law made nothing perfect,** but the bringing in of a better hope did; by the which we draw nigh unto God. **20** And inasmuch as not without an oath he was made priest: **21** (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) **22** **By so much was Jesus made a surety of a better testament.** **23** And they truly were many priests, because they were not suffered to continue by reason of death: **24** **But this man,** because he continueth ever, hath an unchangeable priesthood. **25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. **26** **For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;** **27** Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. **28** For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. (KJV)

Acts 20:7 And upon the first day of the week, when the disciples came together **(1) to break (2) bread,** Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (KJV)

Definitions

(1) to break-2806 klao-to break, used in the New Testament of the breaking of bread (communion)

(2) bread-740 artos (ar'-tos);from 142; bread (as raised) or a loaf: KJV-- (shew-) bread, loaf, to raise up, elevate, lift up

1 Cor 11:17-34 (See also **Matt.26:26** and **1Cor.10:14-21**; **same bread**)

17 Now in this that I declare unto you I praise you not, **that ye come together not for the better, but for the worse.** **18** For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. **19** **For there must be also heresies among you,** that they which are approved may be made manifest among you. **20** When ye come together therefore into one place, this is not to eat the Lord's supper. **21**

For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. **22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.** **23** For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took (*) **bread:** **24** And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: **this do in remembrance of me.** **25** After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **26** For as often as ye eat this (*) bread, and drink this cup, ye do shew the Lord's death till he come. **27** Wherefore whosoever shall eat this (*) bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But let a man examine himself, and so let him eat of that (*) bread, and drink of that cup. **29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, **not discerning the Lord's body.** **30 For this cause many are weak and sickly among you, and many sleep.** **31** For if we would judge ourselves, we should not be judged. **32** But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. **33** Wherefore, my brethren, when ye come together to eat, tarry one for another. **34 And if any man hunger, let him eat at home;** that ye come not together unto condemnation. And the rest will I set in order when I come. (KJV)

Definition: (*) bread-740 artos (ar'-tos);from 142; bread (as raised) or a loaf: KJV-- (shew-) bread, loaf, to raise up, elevate, lift up