

# SERVANTS



# IN THE KINGDOM

by Randolph Dunn

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## Chapter 1

### Christ's Body - A Functioning Organism

The Bible does not appear to provide instructions for the frequency of or location for meeting together. In fact, Jesus stated to the Samaritan woman that the location was not important. (John 4:3) It is the inner-being, soul or heart that worships.

*"Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another." (Heb 10:25)*

*"You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, **that you may proclaim** the excellences of him who called you out of darkness into his marvelous light."*

(1 Peter 2:9)

Much is recorded about the actions of these 1<sup>st</sup> century Christians - Christ's "called out people."

- a. Devoted themselves to apostles' teachings. Acts 2:42
- b. Had everything in common. Acts 2:44
- c. Met together daily, ate, shared what they had, gathered at Solomon's Colonnade. Acts 5:12
- d. Elite Hebrew Jews ignored the Greek speaking widows, Jews from different parts of the Roman Empire. Acts 6
- e. The church body chose servants to **provide for** the needs of the Greek Christian widows. Acts 6
- f. **Buried** Stephen and **mourned** deeply for him. Acts 7
- g. Remained faithful while being persecuted. Acts 8
- h. Fleeing persecution, abandoned their home and non-Christian family. Acts 8
- i. Upon arrival in their newland, they **taught** the Gospel. Acts 8:4
- j. So, the disciples **determined**, everyone according to his ability, to send relief to the brothers living in Judea. Acts 11:29-30
- k. Many were gathered together **praying**. Acts 12:12
- l. Gathered the church together for a **report**. Acts 14:27
- m. Then it seemed good to the apostles and the elders, with the **whole church, to choose** men from among them and send them to Antioch with Paul and Barnabas. Acts 15:22
- n. Gathered the multitude together - **deliver the letter** Acts 15: 31
- o. The disciples **came together** to break bread. Acts 20:7

p. When you are assembled in the name of the Lord Jesus ... **deliver** this man to Satan for the destruction of the flesh, so that his spirit (soul) may be saved in the day of the Lord. 1

Cor 5:4-5

q. In the presence of all **rebukes**inining elders. 1 Timothy 5:20

## Sojojin da ke Mulkin

Fasali na 1

Jikin Kristi - Kwayoyin aiki

Littafi Mai-Tsarki bai bayyana ba don samar da umarni don mita na ko wuri don haɗuwa tare. A zahiri, Yesu ya bayyana wa matar Basamariya cewa wurin ba shi da mahimmanci. (Yahaya 4: 3) Shi ne ciki, rai ko zuciya cewa bautar.

Kada mu dainayin taro tare, kamaryaddawaɗansu suna cikin al'ada, sai mu baiwa juna. " (Ibraniyawa 10:25)

"Kai ne zaɓaɓɓun sarki, firist, mai tsarki, mutane ne tsarkakak shari'a, mutane don kansa, wannan

Kuna iya shelar Ubangiji mafi kyau na wandaya kira ku daga duhu zuwa cikin abin mamakinsa. " (1 Bitrus 2: 9)

Yawancin an rubuta game da ayyukan Kiristocin 1 st Kiristocin "suna sa ran mutane."

- a. Sadaukar da kansu ga koyarwar Manzanni. Ayyukan Manzanni 2:42
- b. Yana da komai a cikin gama gari. Ayyukan Manzanni 2:44
- c. Kowace kowace rana, ci, ta raba abin da suka aikata, sun taru a kan mulkin Sulemanu. Ayyukan

Manzanni  
5:12

d. Elite Ibrananci Yahudawa sun yi watsi da Girkanci da ke sha'awar haihuwar, Yahudawa daga sassa daban-daban na

Roman Empire. Ayukan Manzani 6

e. Jikin cocin ya zaɓi bayi don samar da bukatun Kirista da yardar Hellenawa.

Ayukan Manzani 6

f. Ya binne Shaidan Istafanus yayi makoki dominsa. Ayukan Manzanni 7

g. Ya kasance mai aminci yayin da aka tsananta. Ayyukan Manzanni 8

h. Tsarke da zalunci, watsi da gidansu da kuma dangin kirista. Ayyukan Manzanni 8

i. Bayan isowar sabuwar kasar, sai suka koyar da Bishara. Ayukan Manzanni 8: 4

j. Saboda haka, almajiran suka kaddara, kowaya yi, bisa iyawarsa, kowaya ba da taimako ga 'yan'uwa da suke zaune a Yahudiya. Ayyukan Manzanni 11: 29-30

k. An tattara mutane dayawa salla. Ayukan Manzanni 12:12

l. Tattara coci tare don rahoto. Ayyukan Manzanni 14:27

m. Don haka ya zama yana da kyau ga manzannin da dattawa, tare da duk coci, don zaɓar

Maza kuma suka aika da Antakiya da Paul da Barnaba. Ayyukan Manzanni 15:22

n. Tattara taron tare - kudan wasikar Ayukan Manzanni 15: 31

o. Almajiran sun haɗu domin karya abinci. Ayyukan Manzanni 20: 7

p. Lokacin da kuka hallara da sunan Ubangiji Yesu ... isar da wannan mutumin ga Shaidan don Halin jiki, saboda Ruhunsa (rai) na iya samun ceto a ranar Ubangiji. 1

Korint 5: 4-5

q. A gaban dukkan tsawatar da dattawa. 1 Timothawus 5:20

**Comment:** When the **whole church** came together in one place, their meetings were of a functioning body, freedom, vibrancy, open participation to all, but not necessarily always in unity.

*“Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing, psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word (say) or deed (do), do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Col. 3:16-17)*

**Comment:** “You” includes both men and women who may have a psalm, teaching, prophesying, revelation, or interpretation. But not everyone would be performing all these functions. The teaching was done by “you” not any professional preacher or speaker.

**Comment:** Don’t take glory from God unto yourself.

*“But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. Therefore, if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.” (2 Timothy 2:20-21)*

*“Through Jesus, therefore, let us continually offer to God a sacrifice of praise—the fruit of lips that confess his name. And do not forget **to do good and to share with others**, for with such sacrifices (offerings) God is pleased.” (Hebrews 13:15-16)*

**Comment:** “Fruit of lips” is not limited to singing.

The Church Christ built is an organized organism, not an organization with positions of authority or rank. It is a body of faithful, obedient and believing people with differing functions (gifts) in a way that the Christian body may fulfill its mission of seeking the lost, care for one another and carry out all the services that Jesus Christ, the Head of the Body, gave them to do. No one was inferior or superior - all are necessary for the Body to function properly. The Body is one in Christ and united in Him and His purposes rather than in agreement of opinion and interpretation of some teaching.

*“For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think but to think soberly, as God has dealt to each one a measure of faith. For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ, and individually members of one another. Having then gifts (functions) differing according to the grace that is given to us, let us use them.”*

(Romans 12:3-8)

**Comment:** “More-highly” - One is not important because they have a special gift, such as speaking in a language unfamiliar to them, a tongue. The function of man’s physical heart is no more important than the function of his intestines. So, one Christian’s function is no more important than another’s.



Sharhi: "Mafi girman-sosai" - mutum ba shi da mahimmanci saboda suna da kyauta ta musamman, kamar Da yake magana a cikin yaren ba a san su ba, harshe. Aikin zuciyar mutum ba shi bane

mafi mahimmanci fiye da aikin hanji. Don haka, aikin Kirista guda ba shi da mahimmanci fiye da wani.

**Comment:** "Functions" needs of the church Body vary so functions vary according to the need. Performance of a function should not be based on ability, education or on secular occupation but on needs of the Christian family.

Those in Christ, His Body, are called out of sin unto righteousness, a changed forgiven people and part of the One Body - a living organism, with many parts. It is compared to the human body with its many parts all functioning in harmony, with each part performing its unique function.

Therefore, the Church Christ built is a body of faithful, obedient and involved people organized in away that the body may grow and fulfill its mission by caring for one another and performing services that Christ, the Head of the Body, gave them to do.

However, in the church in Corinth there appears to have been chaos – all talking at the same time, not one following another, and little respect for one another.

Consider 1 Corinthians 14.

*"Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature. In the Law it is written, "By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord." Thus, tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers. (vs. 20-22)*

*"If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds? But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you. (vs. 23-25)*

*What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged, and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace. (vs. 26-33)*

*"As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. (vs. 33-35)*

*"Or was it from you that the word of God came? Or are you the only ones it has reached? If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you*

Sharhi: "Ayyukanayyuka" suna bukataryanayin ikkilisiya iri iri daban-daban suna da bambanci kamaryadda ake

b u . k a t a .  
A i w a t a r da aiki bai kamata ya dogara da iko ba, ilimi ko kuma a jikin mutum amma akan  
bukatun iyalin kirista.

Wadanda suke cikin Kristi, jikinsa, an kira shi daga zunubinsa zuwa adalci, an gafarta masa da kuma bangarenjiki - gabarhalitta, tare dayawancin sassa. An kwatanta shi da jikin mutum tare da sassan jikinta duk suna aiki da jituwa, tare da kowane bangare yana yin aikinta na musamman.

Saboda haka, cocin Kristi gina jiki ne na aminci, biyayya kumaya kunshi mutane da aka shirya

Ta hanyar da jiki na iyagirma kuma cika manufa ta hanyar kula da juna da kumayin ayyukan da Kristi, shugabanjikin yayi.

Koyaya, a cikin Ikilisiya a cikin Korintiyawa daya bayyana cewa hargitsi ne - duk suna magana ne a lokaci guda, ba dayan dayanba, kuma ku girmama juna.

Ka yi la'akari da 1 Korantiyawa 14

"Ya 'yan'uwa, kada yara a cikin tunaninku. Ku kasance da jingina cikin mugunta, amma kuma ba za ku kasa kunne ga kafirai ba, amma da magabatan ba su kasa kunne ba, saboda kuma annabci ba su kasa sani ba. (Littafi Mai Tsarki. (Vs. 20- 20- 20- 20-

22)

Idan haka, saboda haka, Ikkilisiya baki daya take ta haɗu dawadansu harsuna, amma ba za su iyayin hukunci ba, ba za su iyayin hukunci ba, ba za su iyayin annabci ba, to, ba za su iyayin annabci ba? Lokacin da kuka taru, kowane dayan, Ru'ya ta Yohanna, ko uku, sai kowane abu yayi magana da shi, 'Kowa yayi magana da abin da ake fada.' Ko akwai annabawan da suke magana da shi. Idan kowane abu yayi magana da shi, sai ga annabta da aka fada wa kansa. Idan an yiwahayi zuwa ga wani mutum zaune A

nan, sai na farayin shiru. Gama duk za ka iya yin biyayya da annabawan. (aya 26-33)

"Kamar yaddaikilisiyoyi suke yi a cikin majami'u. Domin ba a ba su damaryin magana ba, amma ya kamata su zama cikin biyayya, kamaryadda dokar ta ce. Idan akwai wani abin da suke son koya, bari su nemi mazajensu a gida. Domin abin kunya ne ga mace ta yi magana da coci. (aya 33-35) "Ko kuwa fa, maganar Allah ta zo? Ko kuwa kin da

wani yana ganin cewa abin da nake rubuto muku ne

*are a command of the Lord. If anyone does not recognize this, he is not recognized. So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues. But all things should be done decently and in order.” (vs. 36-40)*

### Recap

1. Under these conditions the Corinthian Christians could learn little and few, if any, were edified. Perhaps many felt “my function is more important than yours I can \_\_\_\_\_.”
  2. Teaching was more important than being heard.
  3. Orderliness and understanding are important.
  4. Participation by all Christians important.
  5. Edification is necessary for faithfulness and growth so, do not abandon coming together.
  6. Respect of others enhances unity.
  7. Respect of law and customs cannot be ignored.
  8. A wife’s conduct dishonored her husband or someone else by their questions that appeared to be a challenge.
  9. Disrespect of others by trying to talk louder than them.
  10. Their actions needed to display their love for each other so any observing outsider would glorify God
- End Recap**

*“If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To Him be the glory and the power forever and ever.” (1 Peter 4:11b)*

*“Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Remember those [Christians] who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.” (Heb 13:1-3)*

**Comment:** “Show hospitality” is to take care of the needs of others, including travelers but not those who taught a message contrary to Christ’s Gospel.

**Comment:** Those “in prison” – probably Christians persecuted by imprisonment for their belief in Christ.

*“Whatever you do, **work heartily**, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.” (Colossians 3:23-24)*

*“Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may **see your good deeds** and glorify God on the day of visitation.” (1 Peter 2:12)*

*“Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling. As **each has received a gift use it to serve one another**, as good stewards of God's varied grace whoever speaks, as one who speaks oracles of God; whoever serves as one who serves by the strength that God supplies—in order that in*

umarnin Ubangiji ne. Duk wanda bai yarda da wannan ba, to ba a gane shi. Don haka, na

'Yan uwa, da gaske sha'awaryin annabci, kuma kada ku hanayin magana cikin yare. Amma kowane abuya kamata a yi cikin zurfi da kuma tsari. " (vs. 36-34)

Sake rubutawa

1. A karkashin wadannan yanayin Kiristoci na Korintiyawa za su iyakoyon kaɗan kaɗan kaɗan, idan akwai, akwai g yara. Watakila mutane dayawa sun ji "aikinaya fi mahimmanci fiye da naku zan iya \_\_\_\_\_."
2. Koyarwaya fi muhimmanci da ake ji.
3. Tsari da fahimta suna da mahimmanci.
4. Shiga dukkan Krista mahimmanci.
5. Gwajin wajibi ne don aminci da haɓaka don haka, kada ku rabu da haɗuwa tare.
6. Girmama wasu kayayyakin hadin kai.
7. Ba za a iya watsi da al'adun shari'a da al'adu ba.
8. Halin matar da aka ba mijinta ko wani ta hanyartambayoyin da suka bayyana ya zama kalubale.
9. Mawallafin wasu ta hanyar kokarin magana da karfi fiye da su.
10. Ayyukansu suna bukarar nuna kaunarsu ga junan su don haka kowane lura na waje zai  
 Tsarkin Allah  Endarshen karshen

Kowa yayihidima, ya kamata yayi ta da ikon Allah, ya tabbata ga kowane irin abu

Allah ya zama ɗaukaka da ikonsa har abada abadin. " (1 Bitrus 4: 11B) "Bari kaunar dan uwa ci gaba. Kada kayi watsi da mala'iku ba su da matsala. Ka tuna da mala'iku da ba a sansu ba. Ku tuna da mala'iku nishadi, kuma tun yana cikin jiki." (Ibraniyawa 13: 1-3)

Sharhi: "Nuna ludd" shine don kula da bukarar wasu, gami da matafiya amma bawadanda suka sanar da wani sako ba a yi magana da bisharar Almasihu.

Sharhi: Wadancan "a cikin kurkuku" - tabbas Krista tsananta da ɗaurin kurkuku saboda imaninsu da Kristi.

Duk abin da kukeyi, yana aiki da zuciya, da Ubangiji, ba ga mutane ba, da sanin cewa za ku sami gādo daga wurin sakamakonku. Kuna bauta wa Ubangiji Kiristi. " (Kolossiyawa 3:2324)

"Ku kiyayehanya a cikin al'ummai masu daraja, har idan sun yi magana da ku, kamar masu mugunta, suna iyaganinkyawawan ayyukanku kuma suna tsarkake Allah a ranar ziyarar." (1 Bitanin Bitrus 2:12) "Fiye da duka, tunda kauna ta mamaye zunubai dayawa. Kamar yadda kowannensu yayi amfani da juna, kamaryadda kowannensu ya karbi kyauta, kamaryadda kowane ya karbi kyautar da Allah yakeyi.

*everything God maybe glorified through Jesus Christ. To him belong glory and dominion forever and ever.” (1 Peter 4:8-11)*

**Comment:** “Grumbling” – “Why do I have to do this?” Or, “I don’t want to but, I will do it out of duty.” “Gift to serve” – you receive something that is to be used to benefit others.

*“If anyone does not **take care of** (provide for) his own relatives, especially his immediate family, he has denied the faith and is worse than an unbeliever.” (1 Timothy 5:8)*

*“A religion that is pure and stainless according to God the Father is this: to **take care of orphans and widows** who are suffering and to keep oneself unstained by the world.” (James 1:27)*

*“For God is not unjust so as to overlook **your work** and the love that you have shown for his name in serving the saints, as you still do. And we desire each one of you to show the same earnestness to have the full assurance of hope until the end.” (Hebrews 6:10-11)*

*“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.” (Galatians 6:9-10)*

### Questions

1. The Bible specifies where and when to assemble together.  
True \_\_\_ False \_\_\_
  
2. The gift of teaching is more important than admonishing.  
True \_\_\_ False \_\_\_
  
3. Hospitality is having people over for fellowship and a meal.  
True \_\_\_ False \_\_\_
  
4. All Christians receive a gift to serve  
True \_\_\_ False \_\_\_
  
5. Pure religion is seeing to needs of the destitute unable to care for themselves. True \_\_\_  
False \_\_\_

## **God's Sowers of the Gospel**

Christ desires for the gospel message to be proclaimed to all mankind. On Pentecost His eyewitnesses, the apostles, were the first proclaimers of the Gospel.

Duk abin da Allah ya girmama shi ta wurin Yesu Almasihu. A gare shi ne daukaka, kuma mallaki har abada abadin. " (1 Bitrus 4: 8-11)

Sharhi: "Gudun" - "Me yasa zan yi wannan?" Ko, "Ba na so in ba amma, zan yi shi ne na aiki." "Kyauta don yin hidima" - Kun karbi wani abu da za a yi amfani da shi don amfanin wasu.

"Idan wani bai kula da shi ba (samar) danginsa, musamman danginsa nan gaba, ya karyata imani kumaya fi kafiri." (1 Timothawus 5: 8)

"Addinin daya tsarkaka ne bisa ga Allah Uba ne, ya kula da marayu da gwauraye waɗanda ke fama da rashin karfi." (Ya Yakubu 1:27) "Babu Allah ba ne domin mu manta da aikinka da kaunar da ka nuna wa sunmiyar da za ka nuna cikakken tabbacin bege har zuwa karshen." (Ibraniyawa 6: 10-11)

Kada mu gaji da aikata alheri, don haka za mu girbigirbi idan muka yi

baya daina. Saboda haka, kamaryadda muke da dama, bari mu kyautata wa mutane duka, musamman gawadanda suke na zuriyar masu bi. " (Gal cociiyawa 6: 9-10)

Tambayoyi

1. Littafi Mai Tsarki yana kayyade inda kuma a lokacin da za su tara tare.

Gaskiya \_\_\_ karya\_\_\_

2. Kyautar koyarwar tana da mahimmanci fiye da tunatarwa.

Gaskiya \_\_\_ karya\_\_\_

3. Baki yana da mutane ne don zumunci da abinci.

Gaskiya \_\_\_ karya\_\_\_

4. Duk Krista sun karbi kyauta don bauta wa

Gaskiya \_\_\_ karya\_\_\_

5. Addinin tsarkakakku na ganin bukatun matalauta ba zai iya kula da kansu ba. Gaskiya \_\_\_

Karya \_\_\_

Fasali na 2

Ikilan Allah na Bishara

Almasihuyana son a yi shelar sakon bishara ga dukkan 'yan adam. A kan Fentikai da ido, Manzannin, shi ne farkon sakonnin bishara.

*“But in fact, God has arranged the parts in the body, everyone of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, “I don't need you!” And the head cannot say to the feet, “I don't need you!” On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.” (1 Cor 12:18-26)*

*“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.” (Rom 12:3-8)*

*““Having gone up on high he led captive captivity, and gave gifts to men,’ He went up, what is it except that he also went down first to the lower parts of the earth? He who went down is the same also who went up far above all the heavens, that He may fill all things — and He gave some [as] apostles, and some [as] prophets, and some [as] proclaimers of good news, and some [as] shepherds and teachers, unto the perfecting of the saints, for a work of ministration, for a building up of the body of the Christ.” YLT (Eph 4:10-13)*

*“He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe. It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, **to prepare God's people for works of service**, so that the body of Christ maybe built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”*

*NIV (Eph 4:10-13)*

#### **Comment:**

- The word “some” was from the Greek word *toús* meaning separated from.
- To be apostles “and” prophets “and” proclaimers (evangelists in some translations) with the word “and” being translated from the Greek word *dé* meaning to distinguish difference between (apostles, prophets and evangelists

"Kuma lalle ne Allah Yã sanya sassa a cikinjiki, kowane dayansu, kawai kamaryadda yake so." Akasin haka, ba zai ce wa kafa ba, "Bãbu abin dayake a cikin kowane abu?" Muna da daraja ta musamman. Kuma sassan da ba a san su ba suna da daraja ga sassan da kuma kowane bangare yana da girma tare da shi; idan kumaya kamata a girmama shi. Idan kowane bangare yayi alfahari da shi. " (1 Koron 12: 18-26)

"Domin ta alheriya ba ni, Kada ku yi tunanin kanku da sauran mutane. Muna da kyautai daban-daban. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alherin da aka ba mu. Idan alheriya ba mu Yi annabci, bari yayi amfani da shi gwargwado ga imaninsa. Idanyana nuna cewa; idanyana nuna cewa; Idanyana nuna masa yana mulki. Idanyana nuna masa yana mulki. " (R. da malamai, da na kammala tsarkaka, don aikin hidimtawa, gama ginin jikin Kristi. " 10: Afisawa 4: 10-13) "Wandaya fitoya zama mai girma fiye da duk sammai, dominya cika mutanen Allah, wasu kuma su zama fastoci a cikin imani da kuma a cikin ilimin ofan Allah kumaya girma, cimma zuwa duk ma'aunin cikon Kristi. " Niv (Afisawa 4: 10-13) sharhi:

- Kalmar "wasu" daga kalmar Helenanci ceús ma'ana rabu da ita.
- Ya zama manzannin "da" annabawa "da" Signlimers (masu wa'azin bishara a cikin wasu fassarorin) tare da kalma "da" ana fassara shi daga kalmar Girkanci ta Girka ma'ana don rarrabe bambanci tsakanin (manzannin, annabawa da masu bishara

- To be pastors and teachers with the word “and” being translated from the Greek word *kai* meaning to combine. Here *kai* connects pastors with teachers. – that is pastors who teach or teaching pastors.

Since *de* separates, while *kai* connects, then pastors are connected with teachers but separated from the work of the apostles, prophets and evangelists. The better translation would have been pastors who taught or teaching pastors. Therefore, the work of apostles was different from the work of the prophets, which was different from the work of evangelists, which was different from the work of pastors and teachers. However, all can proclaim Christ in their work.

### Apostles

Christ gave “some to be apostles.” Apostles comes from the Greek word *apostólous* - one sent forthwith orders, a messenger, one set apart, to send out. According to Acts 1:21- 22 an apostle of Jesus was *“one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us - one of these men must become with us a witness to his resurrection.”*

*“That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life.”* (1 John 1)

The word *apostólos* is used of the Lord Jesus to describe His relation to God, Hebrews 3:1 *“Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus.”*

*“Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high esteem. And more than ever believers were added to the Lord, multitudes of both men and women, so that they even carried out the sick into the streets and laid them on cots and mats, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy they arrested the apostles and put them in the public prison.”* (Acts 5:12-19)

*“It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword. When he saw that this pleased the Jews, he proceeded to seize Peter also. This happened during the Feast of Unleavened Bread. After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover. So, Peter was kept in prison.”* (Acts 12:1-5)

The appointing of apostles appears to have ceased following the selection of Mathias except for Paul who was appointed by Christ as an apostle out of season.

- Ya zama fastoci da malamai tare da kalmar "da" ana fassara su samar da kalmar Hellenanci Kai Ma'ana don haduwa. Anan Kai yana danganta fastoci tare da malamai. - Wannan fastoci ne suke koyarwa ko koyar da fastoci.

Tunda den daban, yayin da Kaiyana hadi, to, fastocin suna da alaka da malamai amma sun rabu da aikin manzannin, annabawa da masu bishara. Mafi kyawun fassarar da ke da fastociwadanda ke koyar da ko koyar da fastoci. Saboda haka, aikin manzannin ya banbanta da aikin Annabawa, wandaya bambanta da aikin masu wa'azin bishara, wandaya bambanta da aikin fastoci da malamai. Koyaya, duk za su iya shelar Kristi a cikin aikin su.

Manzannin

Kristi ya ba da "wasu su zama manzannin." Manzana sun zo ne daga kalmar Girkawa ta Girkanci - an aika da daya da umarni, manzo, wanda aka kebe daya, don aika. A cewar Ayyukan Manzanni 1: 21- 22 Wani manzon Yesu ya ce "dayadaga cikin mutanen Yahaya Yesu ya shiga tare da mu, dayadaga cikin wadannan mutanen dole ne ya kasance tare da mu, dayadaga cikin wadannan mutane dole ne ya kasance tare da mu."

"Abin da ya kasance tun fil'azal, wanda muka ji, wanda muka gani da idanunmu,

wanda muke duba ka kuma mun taba tare da hannayenmu, game da maganar Life. " (1 Yahaya 1)

Ana amfani da kalmar manhaphs na Ubangiji Yesu don bayyana dangantaka da Allah, Ibraniyawa 3: 1

"Saboda haka,'yan'uwan'yan'uwa masu tsarki, sun fara kiran sama, yi la'akari da manzo da babban firist na fursunmu, Almasihu Yesu."

"Yanzu alamu da abubuwan al'ajabi suna yi a cikin mutane ta hannun manzannin.

Duk sun yi masu ba da lafiya a cikin farfajiyar Sulemanu. Babu wani mai da kima a cikin filayensa, amma da Bitrus ya zo har akalla inuwa ta fado a kan wasu daga

cikinsu. Mutanen kuma tattara daga biranen da ke kewaye da Urushalima, yana kawo marasa lafiya, Wadanda ke damun masu kazanta, da ita, suna da kishin Sadukiyawa ne, wadanda suka warkar da su. " (Ayyukan Manzanni 5: 12-19)

"A wannan lokacin ne Sarki Hirudus ya kama wasu wanda na ke da ikkilisiya, yayi

niyyar kamuwa da su da takobi. Bayan wannan shi ya faranta masa da takobi. Bayan wannan shi ya faranta masa da shi, ya sanya shi a kurkuku, ya sa shi a kurkuku. An sa gwaji bayan Idin Passoveretarewa. Don haka, aka riƙe Bitrus a kurkuku. " (Ayukan Manzanni 12: 1-5)

Yayan manzannin sun yi nuni da cewa sun daina bin zabin Mathias sai dai Bulus wanda Almasihuya nada shi kamaryadda wani manzo yayi.

## Paul the Apostle to the Gentiles

Paul is first encountered as Saul who “approved of his (Stephen) execution.” (Acts 8:1)

*“But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him. And falling to the ground he heard a voice saying to him, ‘Saul, Saul, why are you persecuting me?’ And he said, ‘Who are you, Lord?’ And he said, ‘I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do.’ The men who were traveling with him stood speechless, hearing the voice but seeing no one. Saul rose from the ground, and although his eyes were opened, he saw nothing. So, they led him by the hand and brought him into Damascus. And for three days he was without sight, and neither ate nor drank.” (Acts 9:19)*

*“Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, ‘Ananias.’ And he said, ‘Here I am, Lord.’ And the Lord said to him, ‘Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.’ But Ananias answered, ‘Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. And here he has authority from the chief priests to bind all who call on your name.’ But the Lord said to him, ‘Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name.’ So, Ananias departed and entered the house. And laying his hands on him he said, ‘Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.’ And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; and taking food, he was strengthened.”*

(Acts 9:10-19)

*“I know a man (apparently Paul) in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows— and he heard things that cannot be told, which man may not utter.” (2 Cor 12:2-4)*

*“Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord.” (1 Corinthians 9:1-2)*

*“Now I am speaking to you Gentiles. Inasmuch then as I am a man an apostle to the Gentiles.” (Romans 11:13)*

Bulus Manzo gaAl'ummai

Da farko dai Bulus ya ci karo da Bulus a matsayin Saul wandaya fifita hukuncin kisa. " (Ayukan Manzanni 8: 1)

"But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him. And falling to the ground he heard a voice saying to him, 'Saul, Saul, why are you tsananta mini? 'Wanene kai, ya Ubangiji?'Ai, ya ji abin da kake tsananta wa. gani, kuma ba cin abinci ko kuma ya sha biyu. (Ayukan Manzanni 9:19)

"Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, 'Ananias.' And he said, 'Here I am, Lord.' And the Lord said to him, 'Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his gaban Anasaniyaya amsa ya ce, 'Na ji wani abu game da wannan mutumin dayake maka tsarkakakku.' Saboda haka, zan nuna masa abin da yayi sowa saboda sunana. 'Saboda haka, zan nuna masa yaddaya shawahala saboda sunana. Ya tashiya shiga gidan. Zai dora masa hannu a gabansa, dominya tashi da Ruhu Mai Tsarki. Ya tashi yayi baftisma. " (Ayukan Manzanni 9: 10-19)

"Na san wani mutum (a fili Paul) a cikin Kristi wanda goma sha huɗu da suka gabata ya fyauce zuwa ga Firdausi - ko a jikin da ban sani ba, wandaya san wannan ba za a iya faɗi ba, wanda mutum zai iya faɗi." (2 Korintiyawa 12: 2-4) "Ba ni da Manzo ne? Ban ga Yesu a wurinka ba? (1 Korinthiyawa 9: 1-2)

"Yanzu ina magana da ku Al'ummai. Aaske, lokacin da ni manzo ne ga al'ummai." (Romawa 11:13)

### Paul's work and results

*"For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone; nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus."* (Galatians 1:11-17)

*"Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews."* (Acts 11:19)

The church in Jerusalem sent Barnabas to Antioch, of Syria. *"When he came and saw the grace of God, he was glad, and he exhorted them all to remain faithful to the Lord with steadfast purpose, for he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord. So, Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians."* (Acts 11:22-26)

In Antioch, *"while they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and sent them off."* (Acts 13:2-3)

*"Then some Jews came from Antioch (of Pisidia) and Iconium and won the crowd over. They stoned Paul and dragged him outside the city, thinking he was dead."* (Acts 14:19)

*"They seized Paul and Silas and dragged them into the marketplace before the rulers. And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. They advocate customs that are not lawful for us as Romans to accept or practice. " The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. Having received this order, he put them into the inner prison and fastened their feet in the stocks."* (Acts 16:19-24)

In Philippi *"they seized Paul and Silas and dragged them into the marketplace before the rulers. And when they had brought them to the magistrates, they said, "These men are Jews, and they are disturbing our city. They advocate customs that are not lawful for us as Romans to accept or practice. " The crowd joined in attacking them, and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, ordering the jailer to keep them safely. Having received this order, he put them into the inner prison and fastened their feet in the stocks."* (Acts 16:19-24)

Aikin Paul da sakamakon

"Gama da na sani,'yan'uwa, cewa ba bisharar da ke cikinmu ba ne, har na sami cigaba da al'adunmu. Gama na yi magana da shi, har abada." A cikin wahayi ne na zamanin da na Iyaye. Amma lokacin dawandaya sa ni a gabani, wandaya kira ni da alherinsa, amma ban sakeyin wa'azin nan da Dimashku ba, amma ban sakeyin wa'azin nan da Dimashku ba. (Galatiyawa 1: 11-17) "Yanzu wadanda suka warwatse saboda zalunciwandaya tashi Stobin Stobin yayitafiya zuwa Fanarfin Benikiya da Cyprus daAntusi, da magana ba kowa ba sai Yahudawa." (Ayukan Manzanni 11:19) Ikkliya a Urushalimaya aika Barnaba zuwa Antakiya, da Suriya. "Sa'ad da ya zo ya ga alherin Allah, yayi murna, ya kumayi masa aminci ga Ubangiji, ya kuma ba su mutane dayawa. Kuma a Antakiya da aka kara shi. Kuma a Antakiya da akayi wa Antakiya. Kuma a Antakiya da akayi wa antioch da An fara kiran almajirai Krista. " (Ayukan Manzanni 11: 22-26)

A Antakiya, "alhali kuwa suna bauta wa Ubangiji da azumi, Ruhu Mai Tsarkiya ce," Kulawa da ni

Barnaba da Saul domin aikin da na kira su. "Bayan azumi dayin addu'a, sun dora hannayensu a kansu, suka aika da su." (Ayukan Manzanni 13: 2-3)

"Sa'an nan kuma wasu Yahudawa suka zo daga Antakiya (na Pisdia) da Iconiyanci kuma sun rinjayi taron a kan. Sun jajjefe shi da Bulus kuma sun jajjefe shi a bayan birni, suna tunaninya mutu." (Ayukan Manzanni 14:19)

"Sun kama Bulus da Sila, sukaja su cikin kasuwannin Majilai. Lokacin da suka kawo su ga majistrates, suka ce," Wadannan mutane su ne Yahudawanmu. Suna ba da shawara a kwastam wadanda ba su halatta mu a matsayin Romawa da za su yarda da su, sai ya sa wajabtocinsulafiya, Sun sa su a kurkuku dayawa, sun sanya su cikin kungiyoyinsu a cikin hannun jari. " (Ayukan Manzanni 16: 19-24)

A cikin FilibusPPI "sun kama Bulus da Sila, suka ce," Wadannan mutanen sun kawo su ga majiyayya. Suna ba da shawara a kwastam wadanda ba su halatta mu a matsayin Romawa da za su yarda da su, sai ya sa wajabtocinsulafiya, Sun sa su a kurkuku da yawa, sun sanya su cikin kungiyoyinsu a cikin hannun jari. " (Ayukan Manzanni 16: 19-24)

As a devout Jew, Saul (Paul) believing Christians were blaspheming God, persecuted them. But, now, as Christ's apostle to the Gentiles, the Jews begin persecuting him. Thinking Paul had defiled their Temple, *"The whole city was aroused, and the people came running from all directions. Seizing Paul, they dragged him from the temple, and immediately the gates were shut. While they were trying to kill him, news reached the commander of the Roman troops that the whole city of Jerusalem was in an uproar. He at once took some officers and soldiers and ran down to the crowd. When the rioters saw the commander and his soldiers, they stopped beating Paul."* (Acts 21:30-32)

After the routing crowd called down Paul spoke to them stating *"I am a Jew, born in Tarsus of Cilicia, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today. I persecuted the followers of this Way (Christians) to their death, arresting both men and women and throwing them into prison, as also the high priest and all the Council can testify. I even obtained letters from them to their brothers in Damascus, and went there to bring these people as prisoners to Jerusalem to be punished."* (Acts 22:3-5)

*"About noon as I came near Damascus, suddenly a bright light from heaven flashed around me. I fell to the ground and heard a voice say to me, 'Saul! Saul! Why do you persecute me?' 'Who are you, Lord?' I asked. 'I am Jesus of Nazareth, whom you are persecuting,' he replied. My companions saw the light, but they did not understand the voice of him who was speaking to me. 'What shall I do, Lord?' I asked. 'Get up,' the Lord said, 'and go into Damascus. There you will be told all that you have been assigned to do.' My companions led me by the hand into Damascus, because the brilliance of the light had blinded me."* (Acts 22:6-11)

*"And one Ananias, a devout man according to the law, well-spoken of by all the Jews who lived there, came to me, and standing by me said to me, 'Brother Saul, receive your sight.' And at that very hour I received my sight and saw him. And he said, 'The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; for you will be a witness for him to everyone of what you have seen and heard.'" (Acts 22:12-16)*

*"When I returned to Jerusalem and was praying at the temple, I fell into a trance and saw the Lord speaking. 'Quick!' he said to me. 'Leave Jerusalem immediately, because they will not accept your testimony about me.' 'Lord,' I replied, 'these men know that I went from one synagogue to another to imprison and beat those who believe in you. And when the blood of your martyr Stephen was shed, I stood there giving my approval and guarding the clothes of those who were killing him.' Then the Lord said to me, 'Go; I will send you far away to the Gentiles.'" (Acts 22:17-20)*

*"The crowd listened to Paul until he said this. Then they raised their voices and shouted, 'Rid the earth of him! He's not fit to live!' As they were shouting and throwing off their cloaks and flinging dust into the air, the commander ordered Paul to be taken into the barracks. He directed that he be flogged and questioned in order to find out why the people were shouting at him like this. As they stretched him out to flog him, Paul said to the centurion standing there, 'Is it legal for you to flog a Roman citizen who hasn't even been found guilty?'" (Acts 22:22-25)*

A matsayin Bayahude mai bigo, Saul (Paul) ya ba da gaskiya ga Allah, an tsananta musu. Amma, yanzu, kamaryaddamanzaskiyar Kristi ga al'ummai, Yahudawa suka fara tsananta masa. Tun da Bulus ya kazantar da haikalinsu, "Duk birnin sun tashi, mutane suka zo da kwamandan da sojoji, suka tsaya a kan taron. Sa'ad da suke ta kama shi. Sa'ad da suke kokarin kashe shi daga cikin annoba. Yayin da suke kokarin kashe shi. Sa'ad da suke kokarin kashe shi daga cikin taron. Sa'ad da suke kokari su kashe shi, Paul. " (Ayukan Manzanni 21: 30-

32)

Bayan taron mutane suna kiranta Bulus yayi magana "Ni Bayahude ne, an kashe ni a kurkuku, amma majalisa ta iya ba da shaida. Ni ma ma majalisa za su iya ba da shaida.

An samo wasiku daga garesu zuwa ga 'yan'uwansu a Dimashku, suka tafi wurin don kawo wa mutanen nan da ke kurkuku. " (Ayukan Manzanni 22: 3-5) "Game da tsakar rana kamaryadda na zo kusa da Dimashku, ba zato ba tsammani wani haske mai haske daga sama ya jilabari, sai Saul! Me ya sa kuke tsananta mini? 'Wanene kai,

Ubangiji? Na tambaya.' Ni ne Yesu Banajin, wanda za a yi Haske na haskenya makantar da ni. " (Ayukan Manzanni 22: 6-11)

Sai Hananiya daya bisa ga doka bisa ga doka, sai Yahweh daYahudawa suka yi mini, suka ce mini, 'Ya uwana ya karbi gani.' Allah kuma na sami ganina ya gan shi. Kuma ya ce, "Allah na mahaifiyarsaya ga kowa da abin da kuka gani." (Ayukan Manzanni 22: 12-16)

"Lokacin da na koma Urushalima dayin addu'a a haikali, na shiga cikin wuyar da na ga Ubangiji mai magana. 'Da sauri!' Ya ce mini. Ya bar Urushalima nan da nan, domin ba za su karbi shaidarka ba. 'Ubangiji,'Wadannan mutane sun san cewa na fara tafiya

daga cikin wani don wani da za a yi imani da kai. Kuma lokacin da aka kiyayejinin da ke kashe shi. ' Sai Ubangijiya ce mini, 'Tafi. Zan aike ka daga cikin iska, ya kuma jefar da shi!' Daga kwarin ya ba da ihu, ya kuma jefar da Bulus a barikin. Ya kuma jefar da Bulus a barikin. Ya jagoranci Bulus ya zama Fitar dawuta, yatambaya don me mutane sukayi ta ihu, sai Bulus ya ce wa dutsen nan. " (Ayukan Manzanni 22: 22-25)

The Centurion in Jerusalem sent him to Caesarea to stand trial. Paul answered the charges against him before Felix, Festus, King Agrippa and finally the Emperor.

### Prophets

“Some to be prophets” from Greek word *profeétas* – one through whom God speaks, a foreteller, an inspired speaker. The "prophet" proclaimed the message given to him, as the "seer" beheld the vision of God. (See Numbers 12:6, 8) Thus, a prophet was a spokesman for God; he spoke in God's name and by his authority. (Exodus 7:1) He is the mouth by which God spoke to men. (Jeremiah 1:9; Isaiah 51:16) 1 Corinthians 13:8 states that the need for prophecies, thus prophets, would cease: *“Love never fails. But where there are prophecies, they would cease.”*

**Comment:** “Cease” is from the Greek word *katargeo* meaning to render entirely idle, useless. (P C Bible Study, Biblesoft)

### Evangelists

“Some to be evangelists” from the Greek word *euangelistás* - one who proclaims good tidings, good news, the gospel. Only Philip and Timothy were specifically called evangelists. Philip taught the gospel and Timothy assisted Paul in teaching the Gospel. One who goes forth to proclaim may go far or near and he could stay for a longer period of time in one location than another, as in the case of Paul. No doubt the receptivity of hearers was a criterion to determine whether to stay or go. One may also feel compelled to remain in one area, perhaps even longer than originally intended, until they have completed the task(s) they set out to accomplish.

On Pentecost Day those who accepted God's message delivered by Peter and the other apostles were immersed and *“devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.”* (Acts 2:42-43)

Paul evangelized, taught the gospel: *“I planted the seed, Apollos watered it, but God made it grow.”* (1 Corinthians 3:6-7) The seed is the Word which Paul taught to those who did not know Christ - the Non-Christian. Apollos taught Christians the way of the Lord, perhaps like Priscilla and Aquila who explained to him the way of God more adequately. (Acts 18:26) *“Then Philip, the evangelist, opened his mouth, and beginning with this Scripture he told, him, the Ethiopian eunuch, the good news, Jesus - the Christ.”* (Acts 8:35)

**Comment:** “Watered,” is from the Greek word *epótisen*, – the source for growth.

**Comment:** “Told” is from the Greek word *eueangelísato* meaning to proclaim, evangelize.

Evangelists and preachers generally proclaim the Good News. Mature Christians and elders/watchmen/sentinels/shepherds/overseers skilled in instructing, taught them how to live sacrificial lives pleasing to God helping them to mature into the nature of God.

A Urushalimaukatin a Urushalima ya aika da shi zuwa Kaisariya. Bulus ya amsa laifin tuhumar da a gaban Felix, da Felix Agiyus kuma a karshe sarki.

Annabawa

"Wasu su zama Annabawa" daga kalmar furci ta Girka - Daya cikin wanda Allah yake magana, mai taken, harkar magana, hurarriyar magana ce. "Annabi" sun sanar da sakon da aka ba shi, a matsayin "mai kallo" beheld wahayin Allah. (Duba Littafin Lissafi 12: 6, 8) Saboda haka,

Annabi ya kasance mai magana da Allah; Ya yi magana da sunan Allah da kuma ikonsa.

(Fitowa 7: 1) Kuma shi ne bakin abin da Allah yayi magana da mutane. (Iirmiya 1: 9; Ishaya 51:16) 1 Korinthiyawa 13:16) 1 Ka'idodin da bukatar annabce-annabce, amma akwai

annabce-annabce, da za su daina annabce.

Sharhi: "Kadaita" daga kalmar Helenanci Katarreo ma'ana ma'ana ta sanya gaba daya rago, mara amfani. Na nazarin Littafi Mai-Tsarki (Na nazarin Littafi Mai-Tsarki, Littattafai na Littafi Mai Tsarki)

Wa'azin bishara

"Wasu za su zama masu shelar bishara" daga Girka EUangelistás - wanda yayi shelar bushara, bishara, bishara. Kawai Filibus da Timotion an kira su musamman masu

wa'azin bishara. Philip ya sanar da Bishara da Timotawus ya taimaka wa Bulus wajen koyar da bishara. Wandaya fito yayi magana ko kusa kumaya iya zama tsawon lokaci na tsawon lokaci a cikin wuri dayafiye dawani, kamaryadda batun Bulus. Babu

shakka karar masu garkuwaya zama wani abu ne don tantance ko zama. Daya na iya jin tilastawaya ci gaba da kasancewa a wani yanki, watakila ma yayi nufin farko, har sai sun kammala aikin (s) da suka tashi.

A ranar Fentikos wadanda suka karbi sakon Allah da Bitrus da sauran manzannin

An nĩsanta kansu da "sadaukar da kansu ga koyarwar manzannin da kuma tarayya, don karya burodi da addu'a." (Ayukan Manzanni 2: 42-43)

Bulus yayiwa'azin, ya koyar da Bishara: "Na dasa zuriya, Afolos ya shayar da shi,

amma Allah yayigirma." (1 Korinthiyawa 3: 6-7) Irin maganar ce da Bulus ya koyar da wadanda ba su san Almasihu ba - wadanda ba Krista ba. Afollos ya koya wa Kiristocin Ubangiji, watakila kamar Priscilla da Akilawanda wanda wandaya bayyana masa

hanyar Allah ta yadda ya dace. (Ayyukan Manzanni 18:26) "Sai Filibus, mai bishara, ya buɗe bakinsa, ya fara da bakinsa, ya ce," Babusiya ta haifa, Yesu - Yesu - Yesu - Yesu - Yesu - Almasihu. " (Ayukan Manzanni 8:35)

Sharhi: "shayar da" "daga kalmar Girkanci Epótisen, - tushen tushe don ci gaba.

Sharhi: "Fadin" ya fito ne daga kalmar Helenanci Euengelísato Ma'anar bayani, bishara.

Masu wa'azin bishara da masu wa'azin gabaɗaya suna yin bishara. Tsoffin Kiristocin da dattawa / masu tsaro / sterinels / Masu kula / masu kula da su na iyaganinsu da Allah na koya musu a cikin yanayin Allah.

## Questions

1. A Biblical apostle must have had an intimate knowledge of Jesus and His actions True \_\_\_ False\_\_\_
2. A prophet is one to whom God gave His message until Gospel fully revealed. True \_\_\_ False\_\_\_
3. Evangelists are proclaimers of God's message of forgiveness and salvation to those not in Christ. Thus, not today's pulpit preachers who deliver a message of their choosing to a body of assembled Christians. True \_\_\_ False\_\_\_

## Chapter 3

### Pastors and Teachers Serving the Congregation

In 1 Timothy and Titus Paul tells us about the character traits of these teaching pastors who are to perform specific functions within the Body. They are also known as:

**Elders** (*presbuteros*) – an adjective to denote seniority, older man.

**Shepherds** (*poimen*) – a provider of nourishment and protector against dangers (a feeder).

**Overseer/watchman/guardian/sentinel** (*episkopeés*) - one who alerts others of pending danger, watches over, guards, inspects, visits (with visit meaning to take care of their needs) and teaches. (Thayer)

Is the elder/shepherd/overseer/watchman/guardian function the most important function of the Body? NO – Every function is equally important; e.g., the human body will cease to function if the colon and intestines cease to function. So, Christ's Body will cease where the Gospel of Christ is not proclaimed or works abandoned or obedience becomes unnecessary.

Perhaps an understanding of shepherding sheep and goats will provide the key to understanding the function of shepherding spiritual sheep (Godly men who observe the spiritual weaknesses of Christians and warn them of the dangers confronting them).

A good shepherd cares for his sheep and wants to take on the responsibility of their wellbeing. He will constantly be with them calling them by name for they must recognize his voice [trust] in order to follow. It is the shepherd's responsibility to locate pastures near still or slow-moving water but away from danger. He must have knowledge of and remove toxic plants in pastures so they won't be able to eat them and become sick and die. He must be physically strong to protect

them from thieves and predators. It is not a job for anyone who just needs a job or money. Recall David's 23 Psalm *"The Lord is my shepherd; I shall not want. He makes me lie down in green*

Tambayoyi

1. Dole ne manzon littafi mai tsarki dole ne ya sami ilimin fasaha a cikin Yesu Yesu da kuma ayyukansa na gaskiya \_\_\_ karya\_\_\_
  
2. WaniAnnabi ne wanda Allah Ya yi bayyanāwa. Gaskiya \_\_\_  
Karya\_\_\_
  
3. Masu bishara sune siyan sakon Allah na gafara da kuma ceto gawadanda ba su  
cikin Kristi. Don haka, wannan ba masu wa'azin litattafan almara a yau bawadanda ke ba da sako na zabin da suka zaba zuwa gajikin Kiristoci. Gaskiya \_\_\_ karya\_\_\_

Babi na 3

Fastoci da malamai bauta wa ikilisiya

A cikin 1 Timothawus da Titus Bulus ya gaya mana game da halayenwadannan fastocin wadanda sukeyin takamaiman aikin a cikinjiki. An kuma sansu da:

Dattawa (preberuterros) - wata alama ce ga mazanaciya, babban mutum.

Makiyaya (poimen) - mai ba dawadatar abinci da kariya daga hadarin (mai ba da abinci).

Maiwaki / Watchman / Mai Guardia / Syninel (eepiskopeés) - wandaya fadakar da wasu na jiran aiki

Hadari, suna aiki, masu gadi, duba, ziyarar ma'ana don kula da bukatunsu) da koyarwa. (Thyer)

Shin dattijon / makiyayi / mai tsaro / mai gadi yayi aiki mafi mahimmanci na jiki? A'a - Kowane aiki yana da mahimmanci; Elg., jikin mutum zai daina aiki idan mai ciwon kai da hanji ya daina aiki. Don haka, jikin Kristi zai daina wannan bisharar Kristi ba a sanar da ko aiki da aka bari ko bayarwa ba dole ba ne.

Watakila fahimtar kiwon zakara da awaki zasu samar da mabuɗin don fahimta

Ayyukan kiwon tumakin ruhaniya (masu ibada na ibada (masu ibada masu ibadawadanda suke kiyaye raunin ruhi na Krista kuma sukayi musu gargadi da su).

Makiyayi mai kyau yana kula da tumakinsa, yana son daukar nauyin kyallensu.

Yana kasancewa tare da su tare da su kuna kiran su da suna don dole ne su san sautin magana [Trustabbata] don bi. Hakkin makiyayi ne don gano makiyaya kusa da har

yanzu ko ruwa mai motsi amma nesa da hadari. Dole ne ya sami ilimin kumaya cire tsire-tsire masu guba saboda ba za su iya cin su ba su yi rashin lafiya su mutu. Dole ne ya karfafa jiki don kare su dagabarayi da masu fargaba. Ba aiki bane ga duk wanda kawai yake bukatar aiki ko kuɗi. Ka tuna Dawuda na 23 "Ubangijimakiyayina ne; Ba zan so ba. Yana sa ni kwanta a kore

*pastures. He leads me beside still waters. ... You prepare a table before me in the presence of mine enemies."*

On the other hand, goats are independent, inquisitive and difficult to herd whereas sheep are followers and require continual care and protection.

As a young Jewish boy your father has decided it is time for you to assume the responsibilities of a shepherd. You have been with him or your older sibling while they were shepherding. Are you prepared?

- a. Do you know the sheep by name so they will follow you?
- b. Do you know how to lead or are you a driver; e.g., a cowboy?
- c. Do you know where to find green pastures and stillwater?
- d. Can you identify and remove food they must not eat?
- e. Can you recognize predators that are intent on killing or rustling?
- f. Are you physically strong enough to fend off the enemy?
- g. Do you have the tools necessary for tending the sheep and taking care of your safety such as a sling, pouch, stones, rod, staff and tunic? Are you proficient in their use?

### **Consider biblical shepherds**

A biblical elder/shepherd/overseer/watchman/guardian needs to have:

- a. A close relationship with God and Christians in his congregation.
- b. A good knowledge and understanding of the teachings of Christ and the teachings of His apostles to prepare Christians for ministry (serving) and to bring them to maturity into God's nature.
- c. Ability to recognize false teachings and provide opportunity for those under their care to learn, recognize and acquire ability to refute such teachings. For example, in their time a prevalent teaching was all flesh is evil. Jesus could not have been in an evil human flesh; therefore, He was just a phantom – Gnosticism.
- d. Knowledge of difference between an understanding/opinion and a false teaching.
- e. Ability to lead without forcing opinions on others.
- f. A clear understanding of the spiritual tools needed for performing the shepherding functions and proficient in their use to defend those under his care, to lead fellow Christians to spiritual food, to mature them into the likeness of Christ and to defend them from spiritual predators.

If "qualifications" were viewed as "character traits" or tools to accomplish the shepherding work, then they take on a different meaning; e.g., not combative, not a loose cannon, not contentious;

but gentle when expressing concerns.

Functions shepherds are to perform:

makiyaya. Yana bi da ni kusa da ruwa. ... Ka shirya tebur a gabana a gaban magabtanta na. "

A gefe guda, awaki sun kasance masu zaman kansu, masu bincike ne a kan garken alhali kuwa tumaki mata ne suke masu bi da kuma kariya ta kullum da kariya.

A matsayin saurayi yaro mahaifinku yayanke shawara lokaci yayi daidai lokacin da ku dauka daukar nauyi makiyayi. Kun kasance tare da shi ko kuma mafi tsufaanku, alhali kuwa suna makiyaya. Shin an shirya ku?

- a. Ka san tumakin da suna don haka za su bi ka?
- b. Shin kun san yadda ake jagoranta ko ku direba ne; E.g., kashin shanu?
- c. Shin kun san inda za a sami wuraren kiwo na kore kuma haryanzu ruwa?
- d. Shin za ku iya ganowa da cire abincin ba za su ci ba?
- e. Shin za ku iya fahimtar masu tashin hankaliwadanda suke niyyar kashe kansu ko rikicewa?
- f. Shin kuna da karfi a jiki wanda zai yi wa abokan gaba?
- g. Shin kuna da kayan aikin da ake bukata don kiwon tumaki da kula da amincinku

A matsayin majagaba, jouch, duwatsu, sanda, ma'aikata da abin tunawa? Shin kuna da kwarewa a cikin amfanin su?

Yi la'akari da makiyayan littafi mai tsarki

Dattijon littafi mai tsarki / makiyayi / mai kula / mai tsaro / mai kulayana bukatar samun:

- a. Dangantaka ta kusa da Allah da Krista a ikilisiyarsa.
- b. Kyakkyawan ilimi da fahimtar koyarwar Kristi da koyarwar sa  
 Manzannin don shirya Kiristocin (bautar) da kuma kawo su balaga cikin yanayin Allah.
- c. Ikon gane koyarwar arya da kuma samar da dama gawadanda suke kulawa da su  
 Koyi, gane da kuma samun ikon musun irin wannan koyarwar. Misali, a lokacinsu a Koyarwar da aka kawo cikar shine kowane mutum mugunta. Yesu bai iya kasancewa cikin naman mutum ba; Sabili da haka, dan farin ciki ne - Gnoscicism.
- d. Ilimin banbanci tsakanin fahimta / ra'ayi da koyarwar karya.
- e. Ikon jagoranci ba tare da tilasta ra'ayoyin kan wasu ba.
- f. A bayyane fahimtar kayan aikin na da ake bukata domin yin makiyayi  
 Ayyuka da kwarewa a cikin amfanin su don kare wadanda ke kula da su, don jagoranci dan'uwansa Kiristoci ga abinci na ruhaniya, donyin balaga cikin kamannin Kristi kuma don kare su dagamagabata na ruhaniya.

Idan an duba "cancantar" a matsayin "halayyarhalayyar" ko kayan aikin don cika aikin makiyayi,

Sannan suna daukar ma'ana daban; E.g., ba mai daidaitawa ba, ba sako-sako da igama, ba mai gamsarwa ba; Amma mai laushi yayin bayyana damuwa.

Makiyaya makiyaya su yi:

- a. Teach, feed, equip and bring to maturity.
- b. Exhort, admonish, edify and strengthen.
- c. Convict false teachers and their false teachings; such as: 1) One who denies Christ as God in human body.  
2) One is saved without being cleansed by Christ's blood. 3) Salvation is earned by what a person accomplishes.
- d. Promote unity and harmony.
- e. Comfort the physically but primarily spiritually weak and sick.
- f. Seek and restore those who have drifted or are drifting away.
- g. Pray for self, brethren under your care and the lost.
- h. Warn of dangers lurking in the pathway of life.
- i. Prepare God's saints for work of service (show & tell).

(1 Timothy 3:2-7; Titus 1:6-11; 1 Peter 5:2-4; Acts: 20:28-30; Ephesians 4:11-15; Ezekiel 34:2-5; 1 Thessalonians 5:12-14; James 5:14 and Luke 15:3)

*"Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, selfcontrolled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap."*

(1 Tim 3:1-7) Some early translations have "office of a bishop" rather than being an overseer.

**Begin "overseer" "office of bishop" Comments:**

- a. Faithful and "Trustworthy" – (Thayer - one who is convinced that Jesus is the Messiah and the atoning sacrifice; Strong - sure, true and faithful).
- b. "Overseer" or office of bishop is translated from the Greek word *episkopeés* meaning watchman, sentinel, guardian or one who watches over thus an overseer. Sentinels are to watch; guardians are to protect and another term is shepherds who are to feed. Bishop was a title for various government officials, later used for positions in the Catholic and Anglican organizations (etymonline.com). The word "office" is not in the Greek text.
- c. A "noble task," a good work, is a function not an office. It is a work or task from the Greek word *érgou* - an act, deed or a thing done.

- d. "Overseer" is from the Greek word *episkopeés*, in biblical Greek it is the act by which God looks into and searches out the ways, deeds, character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; inspection, investigation, visitation

- a. Koyarwa, Feed, wadata da kawo balaga.
- b. Mai gargadi, gargadi, tabbatar da karfafa.
- c. Onar da Mala'iku da koyarwar addininsu; kamar: 1) Wandaya musanta Almasihu kamar Allah a jikin mutum.  
2) Isayadaga cikin ya sami ceto ba tare da tsarkakewar zuciyar Kristi ba. 3) Ceto ana samunsa ta abin da mutum ya cika.
- d. Inganta hadin kai dajituwa.
- e. Ta'azantar dajiki amma da farko ba ta da karfi da rashin lafiya.
- f. Nema da kuma mayar dawadanda suka yi zanga-zangar ko kuma su bushe.
- g. Yi addu'a domin kai,'yan'uwa a karkashin kulawa da batattu.
- h. Gargadi game da hatsarori a cikin hanyar rayuwa.
- i. Shiryar tsarkaka na Allah don aikin sabis (Nuna & gaya).

(1 Timothawus 3: 2-7; Titus 1: 6-11; 1 Bitrus 5: 2-4; Ayukan Manzanni 5: 12-14; Yakub 5: 4

"Ga amintacciya ce: Idan wani ya kafa zuciyarsa a mai kula, ba mai tawali'u ba, ba mai son kai ba, ba mai son kai ba, ba mai son kai ba, ba mai son kai ba. Ba ku san yadda ake sarrafa iyalinsaba, ta yaya zai kula da Ikkliyyar Allah?) Dole ne ya zama abin kunya da kuma na Iblis. " (1 Timothawus 3: 1-7) Wasu farkon fassarorin suna da "ofishin bishop" maimakon kasancewa mai kula da kai.

Fara "" Mai Shugabanci "" Ofishin Bishop "

- a. Aminci da "amintacce" - (Thirer - wandaya tabbata cewa Yesu shi ne Almasihu hadaya ta kafara; Mai karfi - tabbas, gaskiya da aminci).
- b. "Mai kula da" ko Ofishin bishop an fassara shi daga kalmar nan Episkopeés Ma'anar mai tsaro Sentinels suna kallo; Masu tsaro su kiyaye da kuma makiyaya makiyaya ne wadanda suke ciyarwa. Bishop taken ne na jami'an jami'an gwamnati daban-daban, daga baya sun yi amfani da matsayi a cikin Katolika da kungiyoyi masu ilimi (Estmonline.com). Kalmar "ofis" ba ta cikin rubutun Helenanci ba.

c. A "Aiki mai kyau," kyakkyawan aiki, aiki ne ba ofis bane. Aiki ne ko aiki daga Helenanci  
Kalmar Érgou - wani aiki, aiki ko wani abu da akayi.

d. "Mai kula da kalmar nan" daga kalmar Girkanci Episkopeés, a cikin Girkawa ta Baibul da Allah ya shiga da kuma bincika su gwargwadonsu ,, dubawa,bincike, ziyarar ziyarar

when he shall search the souls of men; i.e., in the time of divine judgment. (Thayer's)  
**End "office of overseer" Comment**

**God gave the character, qualifications,** of men He desired to fulfill the functions of instructing, training and guarding His people. Paul addressed these in 1 Timothy and Titus as shown below. A personal understanding is provided in the column next to the Bible text.

**1 Timothy 3 and Titus 1.                      Personal understanding**

hold firmly to the message	t - toknow Christ and His apostles' teachings
above reproach	not open to censure
good reputation, blameless	good reputation with outsiders
the husband of one wife	Not a polygamist, and not still married to a "sent away" wife not given a certificate of divorcement
temperate, sober minded	uses good judgment
self-controlled	disciplined, not a loose cannon
respectable	orderly, good behavior
hospitable	takes care of the needs of others
able to teach	powerful in communicating
not given to drunkenness	not drink excessively, no brawler

not a striker (violent)	not combative or quick tempered
gentle	kind and considerate of others
not quarrelsome	not contentious – argue; e.g., “my understanding is from the Bible”
not greedy	does not put material things first
manage his own family	family lives within income not a spendthrift

Idanya bincika rayukan mutane; I.e., a lokacin Allahntaka. (They's) karshen "Ofishin mai kula" sharhi

Allah ya ba da hali, ya cancanci maza daya so ya cika ayyukankoyar da koyarwar

koyarwar, horo da kuma kiyaye mutanensa. Bulus yayijawabi a cikin 1 Timotawus da Titus kamaryadda aka nuna a kasa. Ana bayar da fahimi a cikin shafi kusa da rubutun Littafi Mai Tsarki.

1 Timothawus 3 da Titus 1.	Na sirri fahimta
rike da tabbaci	St - Tokrow Almasihu da
ga sakon	Manzannin Manzanninsa
sama da zargi	ba bude don soki ba
m suna,	m suna da
na laifi	a waje
mijin mace daya ba wani	dan adam ba ne, kuma ba
haryanzu ya auri matar	"aka saki"
	ba a ba da takardar sheda
	ba
Hadawa,	sober yayi amfani da hukunci mai kyau
mai tunani	
da kai	
	bajayayya
dan halas	
m	
sami damar koyarwa	
ba wanda aka bayar zuwa	
buguwa	
Ba dan wasan ba (tashin hankali)	

horar, ba a

tsari, kyawawan halaye

s

yana kulawa da bukatun wasu

Mai karfi a cikin sadarwa

baya sha wuce gona da iri, babu karfin

ba yin hadama ko mai sauri

	ba mai gamsarwa ba -jayayya; E.G.,
	"Tunani na daga Baibul"
ba mai hadama ba	ba ya sanya abubuwa na farko
Gudana r da nasa mallaka dangi	Iyali yana zaune a cikin samun kudi ba mai amfani ba

not be a recent convert	needs to face trials as Christian
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Paul wrote during the persecution of Christians by the Jews and Romans. Therefore, those desiring the work of shepherding were willing to put their lives on the line to protect his fellow brethren. The spiritual wellbeing of the brethren was more important than his physical body. It was not a position of honor, power or prestige but a dangerous work which requires:

1. The desire to protect your brethren even if it cost your life.
2. Able to teach means communicate effectively (from the Greek word *didaktikos* meaning skillful in teaching -Thayer).
3. Patience - not to fly off the handle or quick to judge.
4. Compassion.
5. Men known in an intimate relationship as righteous men, not pretenders.

### Warning to Teaching Pastors

The words spoken by Ezekiel long ago to God's shepherds of Israel under the Old Covenant are also applicable to His spiritual shepherds under the New Covenant who are not performing the tasks given to them by God.

*"The word of the LORD came to me: "Son of man, prophesy against the shepherds of Israel (their leaders); prophesy and say to them: 'This is what the Sovereign LORD says: Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take*

*care of the flock. You have not*

- a. *strengthened the weak*
- b. *healed the sick*
- c. *bound up the injured.*
- d. *brought back the strays*
- e. *searched for the lost."*

f.

Isn't this the work or function that New Testaments shepherds should be performing?

Christ made these decisions for all congregations – His Church.

- Be faithful to Christ and the Apostles teaching.
- Do good works that glorify Christ.

- Make disciples by teaching Christ crucified.

### **Decision Makers**

If the above are the Shepherds' functions, then decision making is not included. The congregation as a whole has the decision function.

ba za  
maida ma kwanan nan yana buƙatar fuskantar gwaji kamar  
Banasariya

Bulus ya rubuta yayin tsananta wa Kiristi ta Yahudawa da Romawa. Saboda haka kuma, waƙanda suke son aikin makiyaya suna shirye su sanya rayukansu a kan layi don k̄are 'yan' uwanmu'yan' uwanmu. Jin daɗin 'yan' uwa sun fijiki tajiki. Shi

Ba wani matsayi na daraja bane, iko ko martaba amma aiki mai haɗari wanda ke buƙatar:

1. Sha'awar kare 'yan uwanku koda kuwa kudin rayuwarku.
2. Zai iyakoyar da ma'anar yaddaya kamata (daga kalmar Diektikos ma'ana gwaninta cikin koyarwa --Thaskey).
3. Hakuri - ba don tashi daga hannun rike ko sauri don yin hukunci.
4. Tausayi.
5. Maza da aka sani a cikin mahimmancin dangantaka, ba masu haya ba.

Gargadi ga koyar da fastoci

Kalmomin da Ezekiel tun tun daga Allah ya gabata ga makiyayan Isra'ila a karkashin tsohon alƙawari sune Hakananya zartar da makiyaya na ruhaniya a karkashin sabon alƙawariwadanda ba sa yin ayyukan da Allah ya ba su.

Maganar Ubangiji ta yi mini: "ofan mutum, yi annabci a kan makiyayan Isra'ila (nasu

Shugabanni); yi annabci ka faxi su: 'Ga abin da Ubangiji Allah na gaskiyaya ce, "Kaiton makiyayan na Isra'ilawadanda ke kula da kansu! Shin bai kamata makiyaya kula da garken ba? Kuna ci

Curorin, sa sutura tare da ulu da yanka da aka zaɓi, amma ba kwa dauka kula da garken. Ba ku da.

ya karfafa mai rauni

- b. warkar da marasa lafiya
- c. daure da rauni.
- d. ya kawo bata
- e. bincika da batattu. "
- f.

Shin wannan ba aikin bane ko aikin da Sabon Alƙawari makiyayaya kamata su yi?

Kristi yayiwadannanyanke shawara ga dukkan ikilisiyoyi - cocinsa.

- Yi aminci ga Kristi da manzannin suna koyarwa.
- Ku aikata ayyukan kirki waɗanda ke daukaka Almasihu.
- Sanya almajirai ta hanyarkoyar da Kristi.

Masu yanke shawara

Idan abin da ke sama sune ayyukan makiyayan, to, yin yanke shawarayanke. Ikilisiya gaba daya tana da aikin yanke hukunci.

They should decide-

- What teaching is scriptural or false opinions?
- Who approves or authorizes where one can teach?
  - a. In a Bible class in the “church building”
  - b. Home Bible study
  - c. Using correspondence courses
  - d. Individual or one-on-one studies
- Where is the Body to assemble?
- Is assembling together for the purpose of edifying one another, fellowship, or is the purpose to conduct acts of worship as a “worship service?”
- Are acts of worship identified and commanded?
- Are examples of acts of worship required, if so, is there a specific order?
- Who is to take care of widows and orphans?
- Who decides how and where contributions are to be spent?
- Can one give to a specific work; e.g., a mission work rather than to the “church treasury?”
- Who exercises “oversite” (whatever that is) of a mission work?
- What should be done when one is caught up in a sin?
  - a. Excessive drinking
  - b. Divorcing
  - c. Forsaking assembling together
  - d. Fornication
  - e. Greedy, liar, drunkard, gossip, not providing for family.

Paul warned the Ephesian elders *“Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number (among elder/shepherds) men will arise and distort the truth in order to draw away disciples after them. So be on your guard!”* (Acts 20:28-31)

**Comment:** “Wolves,” people pretending to be Christians for the purpose of betrayal and destroying faith. *“Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves.”* (Matt 7:15)

How could elders in sheep’s clothing “from your number” come in?

- a. The process of selecting them.

- b. The body of Christians is not being involved with each other such that their beliefs and opinions are unknown.
- c. The training and equipping method is faulty, insufficient or turned over to others.
- d. Not hearing the concerns of the spiritual meek and gentle while paying attention to voices of the vocal or are large contributors.
- e. Some men may campaign for the work they believe to be a position of power and honor.

Ya kamata su yanke shawara

- Wace koyarwa ce koyarwar Nassi ko ra'ayin arya?
- Wanene ya yarda ko izini inda mutum zai iyakoyarwa?
  - a. A cikin aji na Littafi Mai-Tsarki a cikin aji na "ginin coci"
  - b. Nazarin Littafi Mai Tsarki na gida
  - c. Amfani da darussan rubutu
  - d. Na mutum ko na biyu-daya-daya
- Ina jikin mutum ya hallaka?
- Shin ana haɗuwa tare don manufar inganta juna, tarayya, ko kuma manufar take yin bauta a matsayin "sabis na bauta?"
- Shin ayyukan ibada sun gano da umarni?
- Misalai ne na ayyukan ibada da ake bukata, idan haka ne, akwai takamaiman tsari?
- Wanene zai kula da matan daya mutu da marayu?
- Wanene yayanke shawararyadda kuma a inda za a kashe gudummawa?
- Shin mutum zai iya bayar da takamaiman aiki; E.g., manufa ta aiki maimakon "Baikin cocin?"
- Wanene yayi darasi "
- Me ya kamata a yi lokacin da aka fyauce ɗaya cikin zunubi?
  - a. Wuce gona da iri
  - b. Sake sarrafawa
  - c. Hade tare
  - d. Fasikanci
  - e. Zamakiya, makiyi, bugu, tsegumi, ba samar da dangi.

Bulus yayi gargadin da suka yi gargadin Apsa'an Apsian "makiyayanIkkilisiyar Allah, wandaya saya tare da nasa jini. Daga cikin tsofaffi) (Ayukan Manzanni 20: 28-31)

Sharhi: "Wolves," mutane suna yi wa Kiristocin cin amana kuma

rushe bangaskiya. "Ku lura da annabawan arya. Sun zo muku da tufafin tumakin, amma a ciki suna da karfi kyarkeci." (Matt 7:15)

Ta yaya dana iya a cikin tufafin tumaki "daga lambar ku" suke shigo?

- a. Kan aiwatar da zabar su.

B.Ke Jikin Kiristocin ba kasancewa tare da juna irin wannan cewa ba a san abin da suka gaskata da ra'ayinsu ba.

c. Horar da samar da hanyar ba daidai ba ce, bai isa ba koya juya ga wasu.

D.not sauraren damuwar ruhaniya da m yayin da mai da hankali ga muryoyin muryoyi ko manyan masu ba da gudummawa.

e. Wasu mutane na iyayabon aikin da suka yi imani da zama matsayin iko da daraja.

Spiritual wolves are people within the assembly professing to be Christians but have a non-biblical agenda. How can they be prevented from drawing Christians away after their teachings? It is to equip and train the Body with knowledge by open discussion of prevalent teachings comparing them to biblical truths. Christians need to be able to recognize their teaching as false. Christians must cease being hearers, “pew warmers” only and become serious students of God's Word while receiving and participating in much instruction, discussion and edification by their, watchmen/shepherds and others knowledgeable in the Word.

*"You have ruled them harshly and brutally. So, they were scattered because there was no shepherd, and when they were scattered, they became food for all the wild animals. My sheep wandered overall the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them." (Ezekiel 34:1-6)*

*“Therefore, you shepherds, hear the word of the LORD: As surely as I live, declares the Sovereign LORD, because my flock lacks a shepherd and so has been plundered and has become food for all the wild animals, and because my shepherds did not search for my flock but cared for themselves rather than for my flock, therefore, O shepherds, hear the word of the LORD: This is what the Sovereign LORD says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them.” (Ezekiel 34:7-10)*

*“Son of man, I have made you a watchman for the house of Israel; so, hear the word I speak and give them warning from me. When I say to a wicked man, 'You will surely die,' and you do not warn him or speak out to dissuade him from his evil ways in order to save his life, that wicked man will die for his sin, and I will hold you accountable for his blood. But if you do warn the wicked man and he does not turn from his wickedness or from his evil ways, he will die for his sin; but you will have saved yourself.” (Ezekiel 3:17-19)*

*“My people come ... to listen to your words, but they do not put them into practice. With their mouths they express devotion, but their hearts are greedy for unjust gain. Indeed, to them you are nothing more than one who sings love songs with a beautiful voice and plays an instrument well, for they hear your words but do not put them into practice.” (Ezekiel (33:31-32)*

## Questions

1. An elder/shepherd is a decision maker for a congregation rather than one to teach and admonish.

True \_\_\_ False \_\_\_

2. Elders are church position not something they are to do, a work.

True \_\_\_ False \_\_\_

3. Spiritual wolves are people professing to be “Christians” who have a non-biblical agenda.

Wolves na ruhaniya mutane ne a cikin Majalisar Bukatar Krista ne amma suna da ajanda ajanda. Ta yaya za a iya hana su dagajawo Kiristoci bayankoyarwar su? Yana da damar samar da jikin mutum tare da ilimi ta hanyar bude tattaunawa game da koyarwar da aka saba da su game da gaskiyar littafi mai tsarki. Kiristoci suna bukatar samun fahimtar koyarwar su kamar karya. Dole ne Kiristoci su gushe masu masu sauraro, "in ji daliban Kalmar Allah yayin da suke karbar koyarwa dayawa, masu tsaro / makiyaya da sauransu a cikin kalmar.

"Kun mallaki su da karfi da mugunta. Don haka, sun yi makiyayi ga kowane tsauni. (Ezekiyel 34: 1-6)

“Therefore, you shepherds, hear the word of the LORD: As surely as I live, declares the Sovereign LORD, because my flock lacks a shepherd and so has been plundered and has become food for all the wild animals, and because my shepherds did not search for my flock but cared for themselves rather than for my flock, therefore, O shepherds, hear the word of the LORD: This is what the Sovereign LORD says: I am against the Makiyaya kuma za su rike su da lissafi na garken na. Zan kawar da su dagagarken tumakinsu. Zan kubutar da su dagabakinsu, kuma ba zai zama abinci ba. " (Ezekiyel 34: 7-10) "ofan mutum, na maishe ka ga mutanen Isra'ila, zan ceci mugayenjini, kuma ba ka yi gargadin mugayen jini ba. Daga muguntarsa, ko muguwar hanyoyinsa, zai mutu saboda zunubinsa. amma za ku ceci da kanka. " (Ezek. 3: 17-19-19) "Mutanena sun zo ... su saurari maganarka, amma zukatansu su yi magana da su, sai dai bakinsu suna da kyau, amma ba su da kayan aiki amma ba su sanya su a aikace." (Ezekiel (33: 31-32) tambayoyi

1. Wani dattijo / makiyayi shine mai yanke hukunci don ikilisiya maimakon daya don koyarwa da

gargadi.

Gaskiya \_\_\_  
karya \_\_\_

2. Dattawa sune matsayinIkilisiya ba wani abu da za su yi, aiki.

Gaskiya \_\_\_ karya\_\_\_

3. Wolves na ruhaniya'yan adam suna da'awar zama "Kirstoci" waɗanda ke da ajalin da ba a Littafi Mai-Tsarki ba.

True \_\_\_ False \_\_\_

4. Only elders/shepherds are to be aware of Satan's wolves.

True \_\_\_ False \_\_\_

## Chapter 4

### Men Servants (Diakonos) Deacons

*“Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. A deacon must be the husband of but one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.” (1 Tim 3:8-13)*

#### Comment:

- a. “Deacons” (Greek diakónous - gender neutral) - vs. 8
- b. “Women” (Greek *gunaikas*) – (universally, a woman of any age, whether a virgin, or married, or a widow or wife depending on context from Strong’s). vs. 11
- c. “Their” is not in the Greek text. Young’s Literal translation reads *“Women — in like manner grave, not false accusers, vigilant, faithful in all things.”* By adding “their” to the English translation the meaning was changed from women servants, *diakónous*, to wives of men servants. vs. 11
- d. “A deacon must be the husband of but one wife” excludes polygamist and men who put away a wife without a certificate of divorcement consequently they are still married to the put away wife. Here deacon is from the Greek word *diakonos*, (nominative singular masculine per Vines). vs. 12

**Comment:** Unfortunately, the word deacon represented a position or office in the church of England. If the Greek word had been translated as servant there would be less confusion.

**Comment:** All Christians are priests to serve God. Thus, all are *diakonos*, servants, man and woman, performing the same type functions God commanded Adam and Eve to do but spiritual rather than physical. Such as:

**Obey** – If you love Me, you will keep my command -- do not eat of the fruit of the tree of the knowledge of good and evil.

**Work** – As you see opportunity do good – tend the garden.

**Reproduce** – plant the gospel seed as it is the power of salvation – be fruitful and multiply and fill the earth.

Gaskiya \_\_\_ na karya \_\_\_ 4

Gaskiya \_\_\_ karya \_\_\_

Babi na 4

Maza baye (Uakonoos) datti

"Deiks, kamar dai, mutane masu daraja ne, ba sa samun nasara a kansu, ba su da cikakkiyar riba. Dole ne ya kasance miji na amma mace daya kuma dole ne ya sarrafa 'ya'yansa da iyalinsa (1 Timot 3: 8-13) Sharhi:

- a. "Deacons" (Greeks Diakónous - tsaka tsaki na jinsi) - vs. 8
- b. "Mata" (Girka Gunikas) - (a zahiri, wata mace na kowane zamani, ko budurwa, ko yayi aure, ko gwauruwa ko mata dangane da mahallin daga mai karfi). vs. 11
- c. "Su" ba a cikin rubutun Helenanci ba. Jikinjiki na Jikiyana karanta "Mata - kamaryadda  
 Grabus, ba wai masu zartar karyaba, kakkarfan bege, aminci a cikin kowane abu. " Ta hanyar kara "su" zuwa Turanci  
 Fassarar ma'anar da aka canza daga barorin mata, da diakónous, ga matan maza bayi.  
 vs. 11
- d. "Deacon dole ne miji na amma mata daya" ta cire polygamist da maza waɗanda suka sa  
 Auna mace ba tare da takardar shaidar saki saboda haka haryanzu suna aurar da  
 Mata. Anan Deacon ya fito ne daga kalmar Helenanci Diakonoos, (Nominative Manicular namiji na ganyayyaki na vines). vs. 12

Sharhi: Abin takaici, kalmar Deakon ta wakilci matsayi ko ofis a cocin Ingila. Idan an fassara kalmar helenanci a matsayin bawa zai zama kasa da rikicewar.

Sharhi: Duk Krista sune firistoci don bauta wa Allah. Don haka, dukansu sunho, bayi, mutum da

Mace, yin nau'in nau'in da Allah ya umarci Adamu da Hauwa'u su yi amma na ruhaniya maimakon ta zahiri. Kamar:

Ku bi ni, idan kun kaunace ni, za ku kiyayeumarnaina, kada ku ci daga itacen kwarewar nagarta da mugunta.

Aiki - kamaryadda kake gani dama mai kyau - ka sami gonar.

Haishe - dasa bisharar bishara kamaryadda ikon ceto - 'ku hayayyafa da ninka ku ninka ku cika duniya.

Since these *diakonos* having similar character traits and qualifications as shepherds, their work must be closely related.

Christ's church is compared to our physical body, it also has many working parts performing different functions. If these "church" body parts do not function, the "church" body in a weakened condition. It will wither and die.

The work of men having the character traits similar to shepherds is not specified so any understanding is an interpretation or opinion.

The following is quoted from a lesson by Joe McKinney:

"In certain context the term '*diakonos*' takes on additional specific meaning and significance when it refers to a group of servants with unique spiritual qualifications as in 1 Timothy 3 where it was transliterated deacon. In a sense, this was a helpful practice, since it calls attention that certain Christians are chosen to do a special service probably assisting the overseeing watchmen in their spiritual function.

"While we do have a certain conviction about the work of Christians having these special qualifications, we should never be so dogmatic to think that this is the last word on the subject. We must keep in mind certain Biblical truths about the Body of Christ so that any interpretation will be consistent with these truths. Since their qualifications of character and experience are already proven, it is reasonable to assume they assist the elders in their spiritual work of taking care of the spiritual needs of the church, especially those needs that are urgent. Deacons are not "junior elders" although their work would be similar to some work the shepherds perform and the experience could be good training for these men to one day may desire or aspire to the function of guardian, watchman, sentinel.

"The Body of Christ a living, growing and battling kingdom - a living organism - has many dynamic needs that are constantly changing.

"Problems arise, needs appear, emergencies occur: someone gets sick, another loses his job, families have squabbles, parents have problems with children, people die and families must be consoled, important ministries need to be developed. Not all the needs in a church are dynamic but many are and, at times, they are unforeseeable or even emergencies. When these needs appear, they must be met, and met right now! Who is going to meet these needs of the church? Who will serve? Who are the servants of the church?

"Consider that during the first century whenever a Christian failed to assemble all were concerned. Did the Roman authorities arrest him for his faith? Did a sect of the Jews do physical harm to him? If so, it would have been appropriate for the Christian family, or their watchmen to ask a brother living in close proximity to go by and check on his well-being and supply any missing need.

"All Christians are servants. All are called to serve. The church can call on anyone to meet a need (to serve). It depends on the situation. For example, in the area of finances, the church

Tun dawadannan lu'usos suna da halayenhalaye da cancanta kamar makiyaya, aikin su dole ne ya kasance mai alaka da juna.

An kwatanta cocin Kristi da aka kwatanta da jikin mu na jiki, har ma yana da sassa dayawa na aiki ayyuka daban-daban. Idanwadannan 'cocin "jikin mutum ba su aiki," Ikilisiya "a cikin raunana yanayin. Zai busheya mutu.

Aikin maza suna da halayehalaye masu kama da makiyaya ba a kayyade don haka wani fahimta ne fassarar ko ra'ayi.

An nakalto mai zuwa daga darasi ta Joe MckINney:

"A cikin wasu mahallin ajalin 'Diakinosya dauki karin ma'ana da mahimmancin lokacin daya nuna cewa wasu Kiristoci na musamman suna taimakawa wajen masu tsaro na addini a aikinsu na ruhaniya.

"Yayin da muke da tabbaci game da aikin Kiristoci na musamman, bai kamata mu kasance da wasu kalmomin da suka gabata game da batun Ikkliiyarmu ba. da gaggawa. Dattawa ba "ba" kodayake aikinsu zai yi kama da wasu mutanen da za su iyayin aiki mai kyau ga mutanen da keyiba, kuma da kwarewa, da aka aika su da aikin kula, mai tsaro.

"Jikin Kristi mai rai, yayi biris da mulkin Mulkin - Rikici mai rai - yana da bukату mai karfi da yawawadanda suke canzawa koyaushe.

"Matsaloli sun taso, suna bukarar bayyana, abubuwan ban tsoro, dole ne duk bukatunsa dayawa. A wasu lokutan suna bukarar su, dayawa, za su iya haɗuwa da su yanzu! Wanene zai biya wadannan bukatun cocin? Su wanene Ku bauta wa? Wadanda suke cocin Ikilisiya ne?

"Yi la'akari da cewa a cikin karni na farko a duk lokacin da Kiristaya gaza duka

damuwa. Shin hukumomin Roman sun kama shi domin bangaskiyar sa? Shin an karkatar dayahudawayin

jiki ta jiki  
c'utaf' da shi? Idan haka ne, daya dace da dangin kirista, ko makamansu

Don rokon dan'uwa da ke rayuwa mai kusanci don tafiya ta hanyar bincika shi da kuma samar da wani rashi.

"Duk Krista bayi ne. Duk ana kiransu su bauta. Ikilisiya na iya kiran kowa don biyan bukatar. Misali). Ya dogara dayanayin. Ya dogara da halin da ake bukata, complea

ought to choose someone with a good knowledge of accounting, who is trustworthy and has the integrity and honesty necessary to do that job. But is it really necessary for that person to be married with children in order to be the treasurer of the church? Does that person have these spiritual qualifications? Any Christian can serve and should serve in some area, independently of the special qualifications. He just needs to be qualified to do that particular job. But all Christians, man or woman, should and can serve in some area.

“Now when dynamic needs arise; that is, when emergencies occur, normally, there is neither time nor opportunity to research the talents and investigate the character of the brethren in order to discover who can serve that particular need at that moment. The church needs a group of servants, already spiritually qualified; proven and identified who are available to be called upon to assist the shepherds/ elders/ watchmen in unforeseen situations where the need is of an emergency nature and must be handled immediately.” (End quote from Joe McKinney.)

The *diakonosus* qualifications given above include being husband of one wife and managing his children and household well cannot apply to all *diakonosus* as all Christian men and women are *diakonos* servants. Therefore, the function of men with these qualifications must be different from other men or women *diakonosus*.

Some people infer that the seven selected by the Jerusalem church in Acts to take care of the Grecian widows' needs were deacons. But they are not referred to as *diakonos* nor are their qualifications given neither is it known if all the seven met the character traits in 1 Timothy.

Many today consider the work of elders as men over spiritual matters while deacons are men over physical matters. This appears to be an incorrect understanding, for by doing so, the work of all other members of the Body, man or woman, is grossly restricted. In fact, if elders do the spiritual and deacons perform the physical, there is no work left for non-deacon servants. But this cannot be the case for Peter writing to the exiles of the Dispersion states in 1 Peter 4:10 “*As each has received a gift, use it to serve one another, as good stewards of God's varied grace.*” The word “each” includes men or women with and without the special qualifications. If “each” does not include women then Paul was in error by stating in Romans 16:1 that Phebe was a *diakonos*, a servant.

The contemporary concept that deacons take care of the physical needs of the congregation, such as upkeep on the building and grounds, is not derived from New Testament practice since there is no record in the New Testament of any assembly of Christians owning or maintaining physical facilities. The church's needs during the period of persecution were people needs not property or things. This is true today as the church is people not property.

#### Men mentioned by name

“*Barnabas (which means son of encouragement), a Levite, a native of Cyprus, sold a field that belonged to him and brought the money and laid it at the apostles' feet.*” (Acts 4:36-37)

Ya kamata a zaɓi wani da ilimin sakamako mai kyau, wanene mai aminci kumayana da aminci kuma gaskiya ne ya zama dole don yin wannan aikin. Amma hakika yawajaba ga wannan mutumin yayi aure tare dayara don zama ma'ajin cocin? Shin wannan mutumin yana dawadannan kayyadaddunhalaye na ruhaniya? Duk wani kirista na iyayin hidima kumaya kamata aiki a wasu yanki, daban-daban na cancantar musamman. Kawai yana buƙatar cancantar yin wannan aikin. Amma duk Krista, mutum ko mace, ya kamata kuma na iya bauta a wani yanki.

"Yanzu lokacin buƙatu mai tsauri. Wancan shine, lokacin da aka saba da shi ko kuma bincika halin da ake buƙata? nan da nan. " (Karshen faɗa daga Joe Mckinney.)

Cancantar Diafonoos da aka bayar a sama sun zama mijinta da gida dayawa ba sa bayi bayinsu. Saboda haka, aikin mutane dawadannan cancantar dole ne su bambanta da sauran maza ko mata da diakonosus.

Wadansu mutane suna ba da izinin cewa cocin da ke zaɓa bakwai da cocin da ke Aiwatarwa don kula da buƙatun Gencia Matan matan Greacons ne. Amma ba a kira su a matsayin Diakonos ba kuma masu cancantar su ba kuma ba su da sanin idan duk bakwai sun haɗu da halayen a cikin 1 Timotawus.

Mutane dayawa a yau suna la'akari da aikin dattawa kamaryadda mutane suka shafi

al'amuran ruhaniyayayin da maza suka yi wa dattijai mutane sama da al'amura. Wannan ya zama ba daidai ba fahimtar ba daidai ba, don yin hakan, aikin sauran membobin jiki, namiji ko mace, an kuntata mace. A zahiri, idan dattawa su yi wa na ruhaniya da kuma dattawa suka cikajiki, babu wani aikin daya rage don ba bayakar ba bayi. Amma wannan ba zai zama

batun da Bitrus rubutu zuwa masu yadawar kasuwar watsawa a cikin 1 Bitrus 4:10 "Kamar yadda kowannensu ya karɓi juna, a matsayin masu lura da alherin Allah na girma." Kalmar "kowane" ya hada da maza ko mata tare da ba tare da halaye na musamman ba. Idan

"kowane" baya hada da mata to Bulus ya kasance cikin kuskure ta hanyar bayyana a cikin Romawa 16: 1 Fonta ta kasance Diakoonon, wani bawa.

Tunanin na zamani wadanda ke sanannun bukatun na zahiri na ikilisiya, kamaryadda ake gudanarwadagagin da filaye, ba a samo asali ba daga Sabon Ba'amuron Jama'a tunda babu wani babban taron Krista da ke da ko ci gaba da ayyukanjiki. Bukatar

Ikkisiya a lokacin tsananta mutane mutane ne mutane ke bukatar dukiya ko abubuwa. Wannan gaskiyane a yau kamaryaddaIkkisiya ba dukiyar ba ce.

Maza da aka ambata da suna

"Barnaba (wanda ke nufin dan karfafawa), Balawe, dan kasa na Cyfarus, sun sayar da filin da ke gare shi kumaya kawo shi a gaban manzannin." (Ayukan Manzanni 4: 36-37)

*“So, Barnabas went to Tarsus to look for Saul, and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people.” (Acts 11:25-26)*

*“Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul for the work to which I have called them.’ Then after fasting and praying they laid their hands on them and sent them off.” (Acts 13:1-3)*

*“Sometime later Paul (Saul) said to Barnabas, ‘Let us go back and visit the brothers in all the towns where we preached the word of the Lord and see how they are doing.’ Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus.” (Acts 15:36-40)*

*“My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas.” (Col 4:10)*

*“Epaphras, my fellow prisoner in Christ Jesus, sends you greetings. And so do Mark, Aristarchus, Demas and Luke, my fellow workers.” (Philemon 23-24)*

*“Do your best to come to me quickly, for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.” (2 Tim 4:9-12)*

*“We came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. The brothers at Lystra and Iconium spoke well of him.” (Acts 16:1-3)*

*“When Silas and Timothy came from Macedonia, Paul devoted himself exclusively to preaching, testifying to the Jews that Jesus was the Christ.” (Acts 18:5)*

*“He sent two of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer.” (Acts 19:22)*

*“Therefore, I urge you to imitate me. For this reason, I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church” (1 Cor 4:16-17)*

*“I hope in the Lord Jesus to send Timothy to you soon, that I also maybe cheered when I receive news about you. I have no one else like him, who takes a genuine interest in your welfare. For everyone looks out for his own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel.” (Phil 2:19-22)*



"Saboda haka, Barnabaya tafi Tarsus don fara shi, ya kawo shi Antakiya. A shekara guda sun hadu da cocin kumaya koyar da mutane dayawa." (Ayukan Manzanni 11:25-26)

"Yanzu akwai a cikin Ikkliya a Antakiya da malamai, da Barnaba da Saminu ne na yi musu addu'a, Da Saul a gabansu, sai suka dora masa hannu." (Ayukan Manzanni 13: 1-3) "Wani lokaci ne daga baya Bulus ya ce wa 'yan'uwa a duk biranen Bamasulu, amma Bulus ya so ya tafi da shi, amma Bulus ya so ya rabu da su. Barnabaya dauki alama yayitafiya don Cyprus. " (Ayukan Manzanni

15:36-40)

'Ya sotlan wristan fursuna Arsakussa, ya ba ka gaisuwa, kamaryaddaalama, dan aro na Barnaba. " (Kol. 4:10)

"Epaphras, dan'uwana fursuna a cikin Kristi Yesu, ya aiko muku da gaisuwa. Kuma haka Markus, Aristarchus, Demas da Luka, abokan aikina. " (Fililemon 23-24)

"Ku yi iya kokarinku da sauri, gama Demas, sabodayana kaunar wannan duniyar, ya bar ni da ya tafi Tasalonika. Crescens ya tafi Galatiya, Titus zuwa Dalmatia. Kawai Luka yana tare da ni. Markus ka kawo shi tare da kai, domin yana taimaka min a hidimata. " (2 Tim 4: 9-12)

"Mun zo don derbe sannan kuma zuwa Lystra, inda wani mai horo mai suna Timotawus ya rayu, uwarsa Bashada Baya-bamu da mai imani, amma wanda mahaifinsa Helenanci. 'Yan'uwa a Lystra da Iconum sun fadi shi da kyau. " (Ayukan Manzanni 16: 1-3)

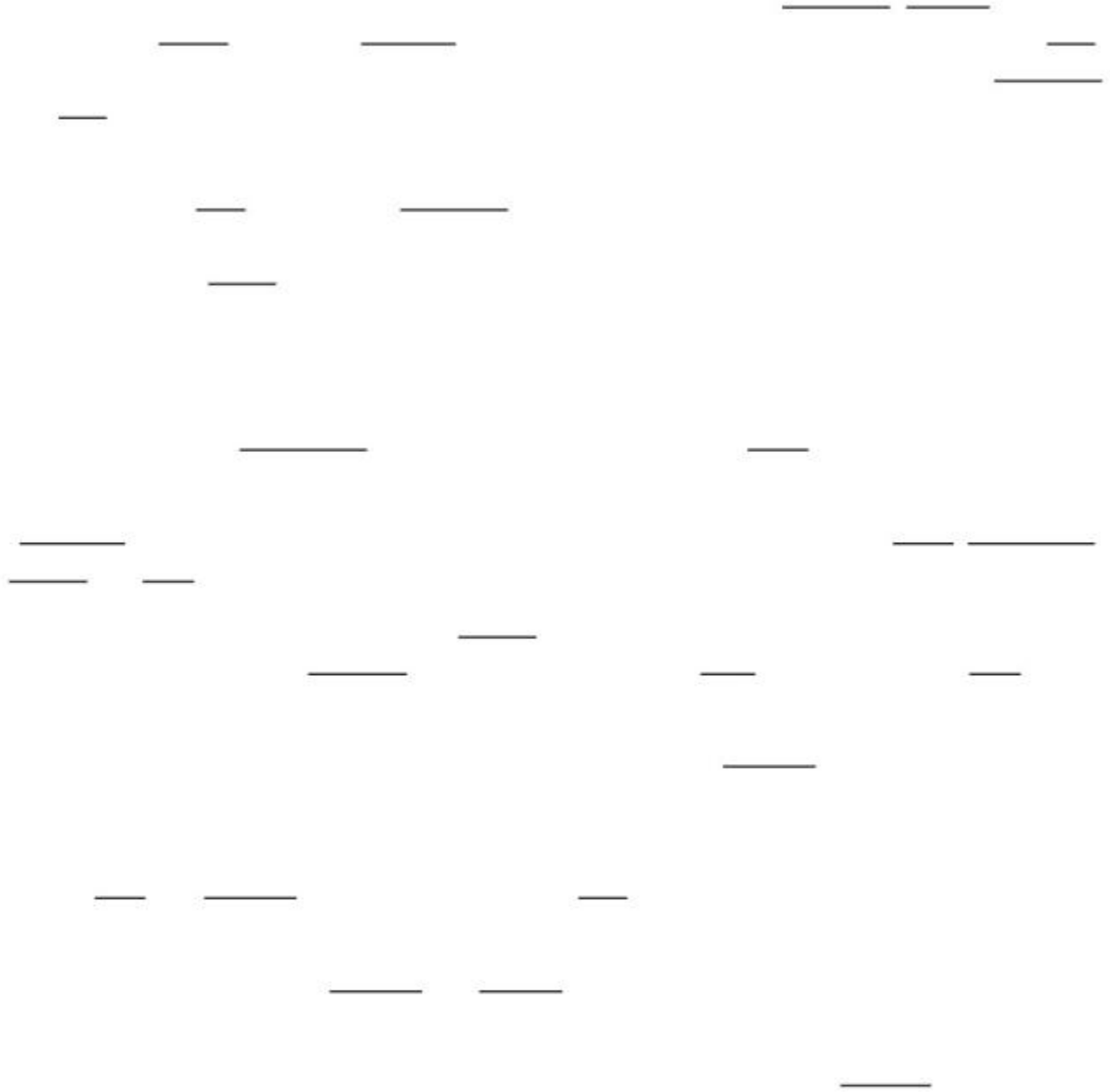
"Lokacin da Sila da Timotawus sun zo daga Makidoniya, Bulus ya sadaukar da kansa gawa'azin, Bayyana wa Yahudawa cewa Yesu shi ne Kristi. " (Ayukan Manzanni 18: 5)

"Ya aika da mataimakansa biyu na mataimakansa, Timoti da Erastus, ga Makidoniya, yayin daya zauna a lardin na Asiya kadan. " (Ayukan Manzanni 19:22)

Saboda haka, ina rokonka kayi koyi da ni. Saboda wannan dalili, zan aiko muku da Timothawus, dana.

Ina so, wandayake amintacce a cikin Ubangiji. Zai tunatar da ku hanyar rayuwa cikin Almasihu Yesu, wandaya yarda da abin da na koyar ko'ina a cikin kowane coci "(1 Kor. 16-17)

"Ina fata a cikin Ubangiji Yesu don aika muku da sannu, cewa ni ma na iya zama mai rahewa lokacin da na  
kai ba ai game da kai. Ba ni da wani kamarsa, wandaya dauki sha'awar gaske a cikin jindadinku. Don \ domin  
Kowa ya kalli nasa bukatun, ba zurfin Yesu Kristi bane. Amma kun san cewa Timothy yana da  
ya haifar da kansa, domin a matsayin ubansa da Ubansaya yi mini aiki tare da ni a aikin  
Bishara. " (Filibiyawa 2: 19-22)



*“But God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming but also by the comfort you had given him. He told us about your longing for me, your deep sorrow, your ardent concern for me, so that my joy was greater than ever.” (2 Cor 7:6-7)*

*“As for Titus, he is my partner and fellow worker among you; as for our brothers, they are representatives of the churches and an honor to Christ.” (2 Cor 8:23)*

*“In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So, the Twelve gathered all the disciples together and said, ‘It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.’ This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism.”*

*(Acts 6:1-6)*

*“Now Stephen, a man full of God's grace and power, did great wonders and miraculous signs among the people. Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)—Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen, but they could not stand up against his wisdom or the Spirit by whom he spoke.” (Acts 6:8-10)*

*“But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison. Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Christ there.” (Acts 8:3-6)*

*“In Damascus there was a disciple named Ananias.” ... “Ananias went to the house and entered it. Placing his hands on Saul, he said, ‘Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here — has sent me so that you may see again and be filled with the Holy Spirit.’ Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized, and after taking some food, he regained his strength.” (Acts 9:10...17:19)*

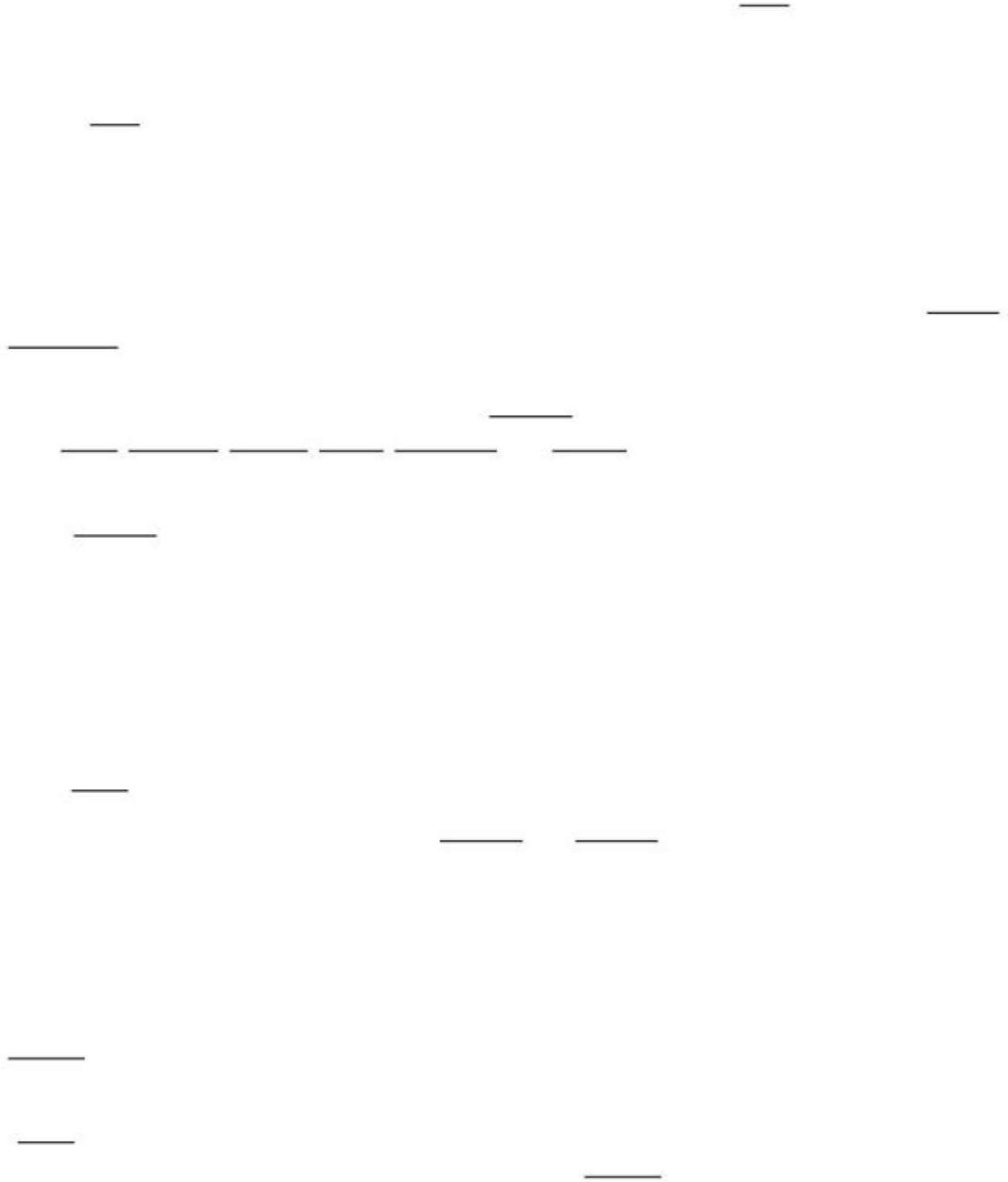
*“During this time some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world.” (Acts 11:27-28)*

*“Philip the evangelist, one of the Seven. He had four unmarried daughters who prophesied. After we had been there a number of days, a prophet named Agabus came down from Judea. Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, ‘The Holy Spirit says, ‘In this way the Jews of Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.’” (Acts 21:8-11)*

Amma Allah wanda zai ta'azantar da wanda yayirauni, ya ce mana da zuwan Titus, har ma da farin ciki da ka fada mini. " (2 Korintiyawa 7: 6-7) "Amma ga Titus, abokin aikina ne, abokin aiki ne a cikinku. Amma ga 'yan'uwamu, su wakilan Ikkliya da daraja." (2 Korintiyawa 8:23) "A kwanakin nan da yawan almajiran suke karayawanyin rashin biyayya ga Ruhu da hikima. Zamujuya wannan Hakkin a gare su kuma zai bamu kulawa ga addu'a da hidimar kalmar. 'Wannan shawara ta gamsar da kungiyar Istio, da kuma Nicolas, da Nicolas daga Antakiya, wani sabon tuba daga Antakiya. (Ayukan Manzanni 6: 1-6) "Yanzu Istafanus, da wani mutum ya cika alkalami da ikonmu, da alamu suka farajayayya da totheren da Asia. Wadannan mutane sun fara jayayya da Istafanus, amma ba sa iyatsayayya da shi, amma ba sa iyatsayayya da su." (Ayukan Manzanni 6: 8-10) Amma Saul ya gama lalatar da Ikkliya. Daga gida da mata, ya jefa su a kurkuku a Samariya kumaya sanar da Almasihu a wurin. " (Ayukan Manzanni 8: 3-6)

"A Dimashku akwai wani almajiri mai suna Hananiya." Ya ce Ananiya ta koma gidaya shiga gida. Ya ce, "Nan da nan sai ya sake gani, ya kuma sake ganin abinci, ya sami karfinsa." (Ayukan Manzanni 9: 10 ... 1719) "A wannan lokacin da wasu annabawan da suka fado daga Antakiya suka fito sukayiyaki da Roman, mai fama dayunwa." (Ayukan Manzanni 11: 27-28) "Filibus mai wa'azin, dayadaga cikin bakwai. Ya kuma ce mana

daura da 'ya'ya mata huduwadanda suka yi wa maigidan, ya sa Agabusyayi wa maigidan, ya ba da kansa ga maigidan, ya ba da kansa ga Ubangiji. Al'ummai. "" (Ayukan Manzanni 21: 8-11)



*“They (Paul and Barnabas) had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, but Paul chose Silas and left, commended by the brothers to the grace of the Lord. He went through Syria and Cilicia, strengthening the churches.” (Acts 15:39-41)*

*“To Philemon our dear friend and fellow worker, to Apphia our sister, to Archippus our fellow soldier and to the church that meets in your home: Grace to you and peace from God our Father and the Lord Jesus Christ. ... I hear about your faith in the Lord Jesus and your love for all the saints.” (Philemon 1-3, 5)*

*“I appeal to you (Philemon) for my son Onesimus, who became my son while I was in chains. Formerly he was useless to you, but now he has become useful both to you and to me.” (Philemon 10-11)*

*“My fellow prisoner Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas.” (Col 4:10)*

*“Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.” (Col 4:12-14)*

#### Questions

1. Since all Christians are priests their function is to serve God.  
True \_\_\_ False \_\_\_
  
2. Christians who receive gifts to serve
  - a. \_\_\_ Preachers
  - b. \_\_\_ Missionaries
  - c. \_\_\_ Elders/Shepherds
  - d. \_\_\_ Men
  - e. \_\_\_ Women
  - f. \_\_\_ All the above
  
3. Servants having identified character traits appear to assist shepherds in performing their function of encouraging and admonishing.  
True \_\_\_ False \_\_\_

#### Chapter 5

#### **Women Servants (Diakonos)**

*“For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for **you are all one in Christ***

"Su (Paul da Barnaba) suna da irin wannan rashin jituwa ne cewa sun rabu. Barnaba

Ya dauki alamayayitafiya don Cyprus, amma Bulus ya zaɓi, 'yan'uwa za su yaba da alherin Ubangiji. Ya bi ta Siriya da Kilikiya, yana karfafa Ikkisiyoyi. " (Ayukan Manzanni 15: 39-41)

"Ga Filimon abokinmu mai kyau da abokin aiki, zuwa Apphia'yar'uwarmu, zuwa Archmia

Soja da kuma ga cocin da ke haɗuwa a cikin gidanka: alheri gareku da salama daga Allah ubanmu

Kuma Ubangiji Yesu Kristi. ... Na ji game da bangaskiyarku cikin Ubangiji Yesu da kaunarku ga duk tsarkaka. " (Fililemon 1-3, 5)

"Ina rokonku (wannan waye) don dana Oresimus, wandaya zama dana yayin da nake sarkoki.

A gare ku da ba shi da amfani a gare ku, amma yanzu ya zama da amfani gareku da ni. " (Fililemon 10-11)

'Ya sotlan wristan fursuna Arsakussa, ya ba ka gaisuwa, kamaryaddaalama, dan aro na Barnaba. " (Kol. 4:10)

"Epaphras, waye da ke cikin ku da bawan Almasihu Yesu, ya aiko da gaisuwa gare ku, don ku dage cikin duk nufin Allah, ya girma da tabbatacce." (Col 4:12-14)

Tambayoyi

1. Tun dayake duka Kiristoci na firistoci ne su yi aikinsu shine bauta wa Allah.

Gaskiya \_\_\_ karya \_\_\_

2. Krista wadanda suke karɓar kyaututtuka don yin hidima

a. \_\_\_ masu wa'azi

b. \_\_\_ Mayan mishan

c. \_\_\_ dattawa / makiyaya

d. \_\_\_ maza

e. \_\_\_ Mata

f. \_\_\_ duk abubuwan da ke sama

3. Bayin da suka gano halayen halaye sun bayyana don taimakawa makiyaya cikin yin su

aiki na karfafawa da gargadi. Gaskiya \_\_\_

karya \_\_\_

Fasali na 5

Mata (Rabba)

"Duk dayawa daga cikinku kamaryadda akayi masa baftisma cikin Almasihuya dora Almasihu.  
Babu Bayahude, babu namiji ko mace; a gare ku daya ne ko mata; gama kai ne na Kristi

*Jesus*" (Galatians 3:26-28). God is not partial. (Acts 10:34) All are priests to serve God. (Revelation 5:10)

The Greek word *diakonos* is a gender-neutral, either male or female. The Latin word for *diakonos* is minister, while the English word is servant. *Diakonos* or its variants occur 28 times in the New Testament, one of which refers to Phebe, a female servant (*diákonon*) and twice as deacon in Philippians 1:1, 1 Timothy 3:8-13 and Rom 16:1.

*"Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues."* (1 Cor 12:27-29)

God through Paul set forth character traits for the shepherding function. Following the character or qualifications of these men Paul discusses character traits, qualifications of servants who apparently help in this important work of the overseers, watchmen, guardians, sentinels. Functions by other members of the Body are just as important, necessary, essential and indispensable whether performed by man or woman.

#### Women Identified by Name

In the New Testament several women are identified by name while inclusive words such as, all, each, everyone, include men and women. By examining activities of God's *diakonos* one should be able to determine if there are any functions Christian women are required to do or are prohibited from doing.

*"But a man named Ananias, with his wife Sapphira, sold a piece of property, and with his wife's knowledge he kept back for himself some of the proceeds ... about three hours his wife came in, not knowing what had happened. And Peter said to her, 'Tell me whether you sold the land for so much.' And she said, 'Yes, for so much.' But Peter said to her, 'How is it that you have agreed together to test the Spirit of the Lord?'"* (Acts 5:1-2; 7-9)

**Comment:** Sapphira and Ananias **lied to the Holy Spirit**, an intentional sin.

*"Now there was in Joppa a disciple named Tabitha, which, translated, means Dorcas. She was full of good works and acts of charity."* (Acts 9:36)

**Comment:** Tabitha, Dorcas, helped the poor **by doing good and charitable works**. An activity done outside the assembly.

*"He (Peter) went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying."* (Acts 12:12)

**Comment:** Mary **used her house for saints to come together**. In this case the gathering was for the purpose of praying for safety of all Christians but especially for Peter, as a short time earlier Herod beheaded James.



Sharhi: Maryamu ta yi amfani da gidanta don tsarkaka su zo tare. A wannan yanayin taron ya kasance

Don dalilanyin addu'a don amincin dukkan Kiristoci amma musamman don Bitrus, a farkon  
ɗan gajeren lokaci an fille James.

*“And after she (Lydia) was baptized she urged us saying ‘If you have judged me to be faithful to the Lord, come to my house and stay.’ And she prevailed upon us.” (Acts 16:15)*

**Comment:** Lydia **used her possessions to take care of the needs of Paul** and those accompanying him.

*“And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women.” ... “Now these Jews (men and women) were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so. Many of them therefore believed, with not a few Greek women of high standing as well as men.” ... “But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.”*

(Acts 17:4, 11-12, 34)

**Comment:** Damaris **believed**. She was perhaps a prominent Athenian woman as she was in attendance at the Areopagus when Paul spoke.

*“After this Paul left Athens and went to Corinth. And he found a Jew named Aquila, a native of Pontus, recently come from Italy with his wife Priscilla. ... Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus (as recorded in the Old Testament), though he knew only the baptism of John. He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately.” (Acts 18:1-2; 24-26)*

**Comment:** “They,” Aquila and his wife Priscilla, **taught** Apollos not just Aquila.

*“On the next day we departed and came to Caesarea, and we entered the house of Philip the evangelist, who was one of the seven, and stayed with him. He had four unmarried daughters, who prophesied.” (Acts 21:8-9)*

**Comment:** Philip’s daughters **prophesied**. From 1 Corinthians 14:21 we learn that prophecies are for believers. There is no indication that they prophesied only to women or only when not assembled.

*“I commend to you our sister Phebe, a servant in the church in Cenchreae.” (Romans 16:1)*

**Comment:** Some Bibles transliterated *diákonon* as deaconess. But every person, male or female, in Christ is a servant, *diakono*, in the Body of Christ as well as priests to serve God. The Bible is silent about the type of service Phebe rendered. All we know is she served. We also know she did not meet the unique qualifications for the work of servants having a wife translated as deacons in 1 Timothy 3:12.

*“Greet Priscilla and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.*”

Bayan da ta yi baftisma da ita ta yi mana baftisma, idan ka hukunta ni in zama mai aminci ga Ubangiji, 'Ya zo gidana da zama.' Kuma ta mamaye mu. 'Ta kuwayi nasara a kanmu. (Ayukan Manzanni 16:15)

Sharhi: Lydia ta yi amfani da kayayyakinta don kula da bukatun Bulus dawadanda suke tare da shi.

"Kuma wasu daga cikinsu sun rinjaye su kuma suka shiga Bulus da Sila, kamaryadda yawancin Helenawa masu ibada kuma kaɗan daga cikin manyan mata." ... "Yanzu waɗannan Yahudawa sun kasance masu daraja fiye dawadanda suke cikin Tasalonika. Da yawa daga cikin waɗannan abubuwa sun ga. Yawancinsu sun yiimani, ba su da 'yan matan helenanci masu tsayi da maza." ... Amma wasu mutane suka tare da shi, suka ba da gaskiya, a cikinsu akwai diousius da ootopagite da wata mace mai suna Damaris da sauransu tare da su. " (Ayukan Manzanni 17: 4, 11-12, 34)

Sharhi: Dóaris yayi imani. Tana watakila wani fitaccen matar Arhenan kamaryadda ta halarci Oroopagus lokacin da Bulus yayi magana.

"Bayan wannan Bulus ya tashi daga Athens ya tafi Koranti. Kuma ya sami wani mai suna Afila, da matar da Alexandria, ta zo da koyar da al'amuran da Ubangiji. Ya yi magana da shi a cikin Ruhu." A yau Yasan dayake a cikin Ruhu. Tsohon Alkawari), kodayakeya san baftismar Yahaya (Ayukan Manzanni

18:1-2; 24-26)

Sharhi: "Su ne," aquil da matarsa, ya koyar da Afollos ba kawai Aquila ba.

Kashegari muka tafi Kaisariya, sai muka shiga gidan Filibus da

Bishara, wanda yake dayadaga cikin bakwai ɗin, ya zauna tare da shi. Yana da 'ya'ya mata huɗu marasa aure, wanda yayi annabci. " (Ayukan Manzanni 21: 8-9)

Sharhi: FAHIR""u 'ya'yan Filibbus yayi annabci. Daga 1 Korantiyawa 14:21 mun koya cewa annabta

ga masu imani ne. Babu wata alama cewa sun yi annabci kawai ga mata ko kawai lokacin da ba su tattara ba.

"Na yi muku 'yar'uwarmu da akayi muku bawanmu a majami'a a Cenchreae." (Romawa 16: 1)

Sharhi: Wasu Littafi Mai-Tsarki sun gaya wa Diákonon a matsayin deconess. Amma kowane mutum, namiji ko mace, A cikin Kristi bawa ne, diakono, a cikin Jama'ar Kristi har da firistoci su bauta wa Allah. Littafi Mai-Tsarki ne

Shiru game da nau'in aikin Phebeya zama. Duk abin da muka sani ita ce ta yi aiki. Mun kuma san ta

bai hadu da cancantar na musamman ga aikin bayi da ke da mata ba

dabi'a a cikin 1 Timotawus 3:12.

"Ku gai da Bilaspilla da Akila, abokan aikina a cikin Almasihu Yesu, wanda ba wai kawai cocin da na kaunata ba, wanda ba sa tuba a cikin gidansu ba.

*Greet Mary, who has worked hard for you. Greet Andronicus and Junia, my kinsmen and my fellow prisoners.” (Romans 16:3-7)*

**Comment:** We do not know what work Mary performed. However, we know she was not lazy as she **worked hard**.

*“The churches of Asia send you greetings. Aquila and Prisca (Priscilla), together with the church in their house, send you hearty greetings in the Lord.” (1 Corinthians 16:19)*

**Comment:** Priscilla and Aquila’s **home was open for Christians to assemble**.

*“I entreat Euodia and I entreat Syntyche to agree in the Lord. Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement.” (Philippians 4:2-3)*

**Comment:** These women were apparently from Philippi. They helped Paul in teaching the Gospel. They did more than just being present to remove any appearance of impropriety. They taught the gospel as they labored with Paul and Clement.

*“I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.” (2 Timothy 1:5)*

**Comment:** They passed their faith on to their family.

*“To Philemon our beloved fellow worker and Apphia our sister and Archippus our fellow soldier, and the church in your house.” (Philemon 1-2)*

**Comment:** “Apphia” a Christian woman known to Paul and Philemon.

#### Women by Inclusive Words - All, Each and Everyone

*“So those who received his word were baptized, and there were added that day about three thousand souls.” (Acts 2:41)*

**Comment:** “Those who **received His Word**” include men and women.

*“The disciples determined, everyone according to his ability, to send relief to the brothers living in Judea.” (Acts 11:29)*

**Comment:** “Everyone” includes women, so women **helped in determining**.

*“Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas.” (Acts 15:22)*

**Comment:** The “whole church” includes women. Therefore, women **participated in choosing**.

*“So, when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. And when they had read it, they rejoiced because of its encouragement.” (Acts 15:30-31)*

**Comment:** The “congregation” included women who **heard and rejoiced**.

Ku gai da Maryamu, wanda yayi muku aiki tuzqado. Ku gai da Andronicus da Junia, 'yan'uwana da kuma 'yan'uwana na fursunoni. " (Romawa 16: 3-7)

Sharhi: Ba mu san abin da Maryamu ta yi ba. Koyaya, mun san cewa ba ta daqa ciki yayin da ta yi aiki tukuru.

"Ikkliya na Asiya ta aiko muku da gaisuwa. Akila da Buri (Lilfila), tare da cocin a gidansu, suna gaishe da gaisuwar mai kyau a cikin Ubangiji." (1 Korinthiyawa 16:19)

Sharhi: Priscilla da Akila ta bude wa Kiristocin su tarawa.

"Ina rokon Ezoshea kuma ina da alhertcheya yarda da Ubangiji. Ee, ina tambayar ku, abokin gaskiya,

Taimaka wa wadannan matan, wadanda suka yi yunkurin a gefe tare da ni a cikin Linjila tare da Clement. " (Filibbiyawa 4: 2-3)

Sharhi: Wadannan matan sun kasance a bayyanedaga Philippi. Sun taimaka wa Bulus wajen koyar da Bishara. Sun yifiye da kasancewa kawai a cire kowane bayyanar rashin dacewa. Sun sanar da Bishara yayin da suke makumma da Paul da Clement.

"An tuna da ni da gaskiya bangaskiyarka, bangaskiya da ta kasance da farko a cikin kakarta Lois da mahaifiyarki." (2 Timothawus 1: 5)

Sharhi: Sun zartar da imaninsu ga danginsu.

"Zuwa Filimon 'yar uwanmu mai kauna da Apphia 'yar'uwarmu da kuma dan uwanmu soja, da cocin a gidanka." (Fililemon 1-2)

Sharhi: "Apphia mace da aka sani ga Bulus da Filimon.

Mata ta hanyar kalmomi masu daraja - duka, kowannensu da kowa

"Don hakawadanda suka karbi maganarsa akayi masa baftisma, kuma an kara wannan ranar game da rayuka dubu uku." (Ayukan Manzanni 2:41)

Sharhi: "Wadanda suka karbi kalmarsa" sun hada da maza da mata.

"Almajiran sun kaddara, kowa da kowa gwargwadon karfinsa, don aiko da taimako ga 'yan'uwa da ke zaune a Yahudiya." (Ayukan Manzanni 11:29)

Sharhi: "Kowa" ya hada da mata, don haka mata suka taimakawajen tantance.

"To, da dattawa suka yi kyau ga manzannin da dattawa, tare da na biyarmajami'a, don zabar mutane daga cikinsu, su aika da Antakiya da Paul da Barnaba." (Ayukan Manzanni 15:22)

Sharhi: "Laifin Cocin" ya hada mata. Saboda haka mata suka halarci zabar.

"To, a lokacin da aka saki, sai suka gangara zuwa Antakiya, suka tattara taron jama'a

Tare, sun ba da wasikar. Da suka karanta shi, suka yi murna saboda karfafarta. " (Ayukan Manzanni 15: 30-31)

Sharhi: Ikilisiya "sun hada da matan da suka ji da murna.

*“Then he gave orders to the centurion that he should be kept in custody but have some liberty, and that none of his friends should be prevented from attending to his needs.” (Acts 24:23)*

**Comment:** “Friends” included men and women who **attended to Paul’s needs**.

*“There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for **everyone** who does good, the Jew first and also the Greek. For God shows no partiality.” (Romans 2:9-11)*

**Comment:** “Every human” makes no distinction between men and women who **do good or evil**.

*“For in Christ Jesus you are all sons <sup>a</sup> of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.” (Galatians 3:26-29)*

**Comment:** A son had a legal right of a father’s inheritance. But “As many of you” who **were baptized** included women. Then women in Christ acquired the right of inheritance Paul then mentions that those in Christ are one. No one in Christ is a second-class Christian for all are servants and priest to serve of God. (1 Peter 2:16 and Revelation 1:6)

*“She who is at Babylon, who is likewise chosen, sends you greetings.” (1 Peter 5:13)*

**Comment:** “She” could either be a Christian woman or an assembly of Christians – don’t know.

*“The elder to the elect lady and her children, whom I love in truth, and not only I, but also all who know the truth.” (2 John 1:1)*

**Comment:** “The elect lady” could either be a Christian woman or an assembly of Christians – don’t know.

The terms all, each and every includes women. Therefore, Women are to participate for the Body of Christ to function as a united body otherwise part of the body is considered a dragon the body or dead.

### Women’s Activity and Attitude

*“So, whether you (male or female) eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved. Be imitators of me, as I am of Christ. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head (Christ). But every woman praying or prophesying (neither prohibited) with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. For if a woman is not veiled let her*

"Sa'an nan kumaya ba da umurni da cewa ya kamata a kiyaye shi a tsare ne amma kuna da wasu 'yanci, kumaya kamata a hana kowa da bangaskiyarsa daga halartar bukatunsa."

(Ayukan Manzanni 24:23) sharhi: "Abokai" sun haɗa da maza da mata waɗanda suka halarci bukatun Bulus.

"Za a yi fama da wahala ga kowane mutum dayake aikata mugunta, Bayahude da kuma

Girkawa, amma ɗaukakarta, da daraja da daraja da salama ga duk waɗanda suka yi kyau, Yahudiya, da Helenanci. Domin Allah baya nuna wani yanki. " (Romawa 2: 9-11)

Sharhi: "Kowane ɗan adam" bai bambanta maza da mata masu kyau ko mugunta ba.

"Domin cikin Almasihu Yesu kai 'ya'ya maza ne a na Allah, ta wurinka ba Bayahude ko a'a, babu wani namiji da mace Yesu." (Galatiyawa 3: 26-29)

Sharhi: Waniyaroyana da hakkin doka na gado na Uba. Amma "dayawa daga cikinku"

wanda akayi masa baftisma sun yi baftisma da mata. Sannan mata a cikin Kristi sun sami hakkin gado Bulus ya ambaci cewa waɗanda ke cikin Almasihu ɗaya ne. Babu wanda ke

cikin Almasihu ne na aji na biyu ga kowa bayi ne da firist don bauta wa Allah. (1 Bitrus 2:16 da Wahayin Yahaya 1: 6)

"Ita ce da ke Babila, wanda maku zaɓaɓɓu kuma suna gaishe ku." (1 Bitrus 5:13)

Sharhi: "Ita" na iya zama mace mace ce ko kuma taron Krista - ba su sani ba.

"Dattijon zuwa ga zaɓaɓɓun matan, wanda nake kauna da gaskiya, kuma ba ni kaɗai ba, har ma da duk waɗanda suka san gaskiya." (2 Yohanna 1: 1)

Sharhi: "Uwargani" na iya zama mace ta Krista ko kuma taron Krista - ba su sani ba.

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Sharuɗɗan duka, kowane ɗayan kumaya haɗa mata. Saboda haka, mata za su shigajiki

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na Kristi yin aiki a matsayin United Jikin in ba haka ba mallakar an ɗauke shija akanjiki ko matattu.

Ayyukan mata da halayyar mata

"Don haka, ko ku (namiji) ku ci ko abin da kukeyi, ku yi wa kowa iƙirari, amma na

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kubutar da ni, amma na tuna da al'adun Allah, amma na tuna da ni. Amma ina da ku Ku sani, cewa shugaban kowane mutum shine Almasihu; kuma shugaban matar shi ne mutumin da shugaban da akayiwa ko da yake da kansa (Ba'a an hana shi). Duk yana yin annabci ba, don haka daya yi annabci, daya yi annabci, da mata ba a rufe ta.

also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.” (1 Corinthians 10:31– 11:6)

**Comment:**

- always seek the other person’s well-being – 10:24
- whatever you do, glorify God – 10:31
- men and women, do not dishonor your head – 11:4 • do not treat the financial poor Christian as inferior – 11:21
- don’t consider your spiritual gift more important – 12:
- love is most important – it last forever. – 12:31-13:13
- encourage, respect, honor one another and especially those having responsibility for your well-being, avoid confusion – 14.

**Comment:** “Give no offense to Jews or to Greeks” means do not be the cause of a Christian brother or sister to lose faith by ignoring their customs and traditions.

**Comment:** “Tradition” from the Greek word *paradóseis* meaning substance of the teaching. (Thayer’s)

**Comment:** “Prophesying” from the Greek word *profeeteuoo* meaning foretelling future events pertaining to the kingdom of God or to utter forth, declare, a thing which can only be known by divine revelation. (Thayer's)

**Comment:** “Every Man” from the Greek word *andrós* meaning either man or husband depending on contexts.

**Comment:** “Every Woman” from the Greek word *gunaikós* meaning either woman or wife.

**Comment:** “Shorn or shaven” - Women who had their hair shorn indicated punishment of whoredom, or adultery. (Adam Clarke)

**Comment:** Paul is reminding the Corinthians that respect and honor is of utmost importance probably more than custom when praying or prophesying. The custom of the time was for men to remove their head covering in the presence of a superior and for women not to be seen in public without ahead covering. So, was the head covering an act of righteousness or a custom of respect and honor? A husband could divorce his wife for such disrespect, not having her head covered. Paul’s condemnation appears to be the dishonoring of God by a man who does not remove his head covering and by a woman dishonoring the man responsible for her wellbeing (husband, father or eldest brother) by not having her head covered by a veil. Both violate tradition and custom of respect in their society, or legal rights possibly imply acceptance of pagan practices. This does not prohibit either men or women from praying or prophesying. But one’s freedom and liberty in Christ must never result in or lead to disrespect of others.

*“A wife ought (under obligation) to have a symbol of authority (power) on her head, because of the angels. Nevertheless, in the Lord woman is not independent of man nor man of woman; for*

Hakanan za a tsage, amma idan abin kunya ne ga mace da za a shafe ko taguwa, bari a rufe ta. " (1 Korintiyawa 10: 31: 6: 6)

Sharhi:

- Koyaushe Neman Hadin mutum - 10:24
- Duk abin da kuka aikata, ka daukaka Allah - 10:31
- maza da mata, kada ku wulakanta kanku - 11: 4 • Kada ku kula da matalauta  
Christian a matsayin mara iyaka - 11:21
- Kada kuyi la'akari da kyautarruhaniyarku ta ruhaniya - 12:
- Loveauna tana da mahimmanci - shi data kasance har abada. - 12: 31-13: 13
- Karfafa, girmamawa, girmamawa, da juna kuma musamman waƙanda suke da alhakin lafiyar ku, a guji rikicewa - 14.

Sharhi: "Ba da wani laifi gaYahudawa ko Girman" yana nufin ba sa haifar da ɗan'uwana Kirista ko 'yar'uwarku da za ta rasa imani ta hanyaryin watsi da al'adunsu da al'adunsu.

Sharhi: "al'ada" daga kalmar Helenanci Passósis Ma'anar karancin koyarwa. (Thyer's)

Sharhi: "Prinassing" daga Girkanci kalmar profetteuo alama ma'ana yana bayyana abubuwan da zasu faru <sup>gaba</sup> Dangane da mulkin Allah ko kumayafadi, ya bayyana, wani abu wanda Yufiren Allah kawai zai iya saninsa. (Thyer's)

Sharhi: "Kowane mutum" daga kalmar Kalmar Hellenanci Andrós Name Daidai ko miji dangane da lambobin sadarwa.

Sharhi: "Kowace mace" daga kalmar Girkanci ma'anar Gunaikós Mace Namiji ko Mata.

Sharhi: "Shovory ko shaven" - Mata wanda da gashinsu sun tsage sun nuna azaba game da azaba, ko zina. (Adam Clarke)

Sharhi: Bulus yana tunatar da Korintiyawa cewa girmamawa da darajayana da mahimmanci mafi mahimmanci fiye da al'adayayin yin addu'a ko annabta. Ka'idar lokacin ya kasance mutane don maza su cire murfin kansu a gaban mata da ba za a gan su ba a cikin jama'a ba tare da rufe kai ba tare da rufe kai ba tare da rufe kai ba. Don haka, ya rufe wani aiki na adalci ne ko kuma al'adun girmamawa da daraja? Miji na iya sakin matarsa ga irin wannan rashin mutunci, rashin da kanta. Hukuncin da Bulus ya nuna zai zama marar cin mutuncin Allah da wani mutum wanda baya cire mutumin da ke da alhakin kyakkyawan mayafi. Dukkanin al'adar keta da al'adun girmamawa a cikin al'ummarsu, ko hakkin dokayiwuwar su yarda da ayyukan arna. Wannan ba ya hana maza ko mata dagayin addu'a ko annabta. Amma 'yanci da'

yanci a cikin Kristi dole ne ya taba haifar da ko haifar da nuna rashin biyayya ga wasu.

"Mawa'a ya kamata (a cikin wajibi) ne a sami alama (iko) a kanta, saboda mala'iku. Duk da haka, cikin Ubangiji ne mai tsaro a cikin mutum ko mace mace.

*as woman was made from man, so man is now born of woman. And all things are from God. Judge for yourselves: is it proper for a wife to pray to God with her head uncovered? Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering. If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.” (1 Corinthians 11:10-16)*

**Comment:** Actions of a woman who disrespects her husband, her head, is not proper.

**Comment:** During the times before and after Christ when Rome ruled the world, most women were considered under the authority or power of men. For married women the veil covering their hair, 1) signified her marital status, 2) her submission to the husband’s status as head, 3) an indication of modesty and purity and 4) protected her from men’s solicitations. Women without a veil were considered rebellious often prostitutes with haircut short, shorn or shaven heads. Customs in one culture are not binding as law in other cultures. Today in some areas of the world; e.g., India, women wear symbols of their marital status. After a Hindu marriage is consummated, the wife is never supposed to leave her arms bare. She must always wear bangles to signify that she is married.

**Comment:** The veil (Greek *palla*) was the symbol of a married woman, and in their culture a mark of husband’s authority.

**Comment:** Those in Christ ‘not independent of’ suggest not superior or inferior but equal in value to God and needed in His kingdom. Equal in Christ does not alter God’s directive that the man has the responsibility for the family unit and that the woman by creation was his helper and companion, not his servant. Any action she does that is against the teachings of Christ and His apostles or against local customs such that the community consider her actions out of place, she dishonors her husband and does not promote the cause of Christ.

**Comment:** Daily activities must display respect and honor which promotes unity in all relationships whether in the family, community, work place, government or church whether assembled or not. Everyone in Christ, man or woman, has equal spiritual status before God.

*“What then, brothers when you come together, each one has a hymn, <sup>1</sup> a lesson, a revelation, a tongue, <sup>2</sup> or an interpretation. Let all things be done for building up (encouragement). If any (man or woman) speak in a tongue, let there be only two or at most three, and each in turn (in sequence), and let someone (man or woman) interpret. But if there is no one to interpret, let each of them (man or woman) keep silent in church (the assembled body of Christ) and speak to himself (not gender specific) and to God. Let two or three prophets (not gender specific) speak, and let the others (not gender specific) weigh <sup>3</sup> what is said. If a revelation is made to another sitting there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged, and the spirits of prophets are subject to prophets. For God is not a God of confusion but of peace. As in all the churches (congregations or assemblies) of the saints, the women (your women, wife – KJV, NKJV, YLT) should keep silent in the churches (ekklesíais – assemblies). For they are not permitted to speak,<sup>4</sup> but should be in submission,*

A matsayina na mutum ne daga mutum, haka sai mutum ya haifi mutum. Kuma kowane abu daga Allah ne. Alkali ga kanku: Shinya dace da mace ta yi addu'a ga Allah tare da kai wanda aka gano? Shin ba da dabi'a ba ta koya muku ba idan idan wani mutum ya sa masa kunya fa'idodi ne, amma idan mace tana da dogongashi, daukakarta ce? Gama gashintaya ba ta don sutura. Dukwandaya karkata ya zama mai gamsarwa, ba mu da irin wannan aikin, ba mu aikata Ikklisubiyoyi ba "na Allah." (1 Korinthiyawa 11: 10-16)

Sharhi: Ayyukan Mace da ta nuna mijinta, kai ba ta da kyau.

Sharhi: A cikin lokutan da suka gabata da bayan Kristi lokacin da Rome yayi mulkin duniya, yawancin mata suna a karkashin ikon ko ikon mutane. Don matan aure da mayafin rufe gashi, 1) nuna halin al'ummarsa, 2) ta kaddamar da kimar miji a

matsayin 4) da aka kare ta daga allurai maza. Mata ba tare da wani mayafi da akayi la'akari da tawaye ba ne sosai karuwai da karuwai da gajere ne masu tarko.

Kwastam a cikin al'adu guda ba su daure a matsayin doka a wasu al'adu. Yau a wasu bangarori na duniya; E.G., India, mata suna sa alamomin halin al'ummarsu. Bayan wata Hindu ta cinye, matar ba ta taɓa barin hannunta ba. Dole ne koyaushe sa rigar bangles don nuna cewa tana da aure.

Sharhi: CEIL (Helenanci Palla) shine alama ce ta mace mai aure, kuma a cikin al'adunsu alama ce ta ikon miji.

Sharhi: Wadanda suke cikin Almasihu ba masu zaman kansu bane na 'Shawara ba su dace ko marasa kyau ba amma daidai suke da daraja ga Allah da kuma bukata a cikin mulkinsa. Yayi daidai cikin Kristi bai canza umarnin Allah cewa mutumin yana da alhakin rukunin dangi da kuma cewa matar da matar da ta samar da mataimakinsa ba ne kuma abokinsa ba bawansa ba. Duk wani aiki da ta aikata hakan game da koyarwar Kristi da manzanninsa ko a kan

al'adun da irin wannan alumma suka yi la'akari da ayyukanta dagawuri, amma baya inganta mahimmancin Kristi.

Sharhi: Ayyukan Daily suna nuna girmamawa da darajawanda ke inganta hadin kai a cikin dukkan dangantakar, da kuma coci ko coci, tara gwamnati, tara gwamnati, da coci ko coci Duk wanda ke cikin Kristi, mace ko mace, da mace daidai yake da

wani harshe ,. Dã wadansu uku, sunã mãsu fassara. Amma kõwace kõme, kuma

kõwon nan, bãbu mai fassara. Amma kõwace kõwane abu, bãbu mai fassara. Amma kõwane abu, bãbu mai fassara. Amma kõwace kõme, kuma kõwace abu. (mutum ko mace) yi shiru a cikin coci (Bangarenjikin Kristi) da kuma magana game da kai (abin da aka ambata) yayi magana, kuma duk abin daya ce da akayi wa Annabawa. Don Allah ba Allah bane amma zaman lafiya. Kamar yaddayake cikin majami'u

(ikilisiyoyi. Don ba a ba su izinin yin magana ba, amma ya kamata a kaddamar da su, amma ya kamata a kaddamarwa, 1 amma ya kasance cikin kaddamarwa,

*as the Law also says. If there is anything they desire to learn, let them ask their husbands (ándras - any male person, a man – P C Bible Study Biblesoft) at home. For it is shameful for a woman to speak in church.” (1 Corinthians 14:26-36)*

**Comment:** The Christians in Corinth were assembled together as Christ’s Body where they sang, taught (*didacheén*),<sup>5</sup> gave revelations and spoke in other languages through interpreters. The purpose of assembling together was to encourage Christians to remain faithful and do good works. Speakers, men or women, who were not able to be understood because an interpreter was not present, were to keep quiet. Chaos and confusion caused by all at the same time praying, speaking or singing would cause visitors to think “you are out of your mind” and preventing God’s message from being heard. Allowing everyone speak or sing in succession, one following another, is respectful to God and one’s fellow man.

**Comment:** “Two or three prophets speak” – a prophet is a male or female through whom God speaks. (From Thayer's Greek Lexicon)

**Comment:** While still on the subject of maintaining orderliness, Paul instructs the Corinthian women to keep silent and not interrupt their (*idíous* – one’s own) husband but wait and ask him when you get home. Paul’s instructions would not apply to Christian women whose husbands were pagans, dead or had abandoned them. The key is to respect their husband who was teaching and to respect others – men, women or visitors. So, “the law” probably refers to synagogue rules or traditions.

**Comment:** When assembled together all Christians are to participate in an orderly manner while respecting others, not all speak at the same time creating confusion and chaos. Women are not to question or challenge comments of the man responsible for their wellbeing, whether their husbands, father or brother or display a disrespectful attitude especially toward any man.

*“Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ... Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.” (Colossians 3:12, 16)*

**Comment:** The “chosen ones” include women and men. Both are to teach and admonish in wisdom, knowledge. The instruction is silent as to whether this is to be done in private or assembly. The text states the teaching and admonishing is done in song in the heart unto God. But teaching and admonishing one another requires one to speak from their heart whether written word or spoken.

<sup>1</sup> *Psalmón Strong’s NT#:1568; Vine's Expository Dictionary - primarily denoted "a striking or twitching with the fingers (on musical strings)"; then, "a sacred song, sung to musical accompaniment, a psalm. Strong's Numbers and Concordance - a set piece of music; i.e., a*

Kamar yadda doka ta ce. Idan akwai wani abin da suke so ku koya, to ku bar su su nemi mazajensu

(TADRAS - kowane mutum - wani mutum - nazarin Littafi Mai-Tsarki Littafi Mai Tsarki) a gida. Domin abin kunya ne mace ta yi magana da coci. " (1 Korinthiyawa 14: 26-36)

Sharhi: Krista a Koral ne suka taru kamar jikin Kristi inda suke sāka, 5 ya ba da

wahayi da magana a cikin masu fassara. Dalilin hadewa tare shine karfafa Kiristocin su kasance masu aminci da aikata kyawawan ayyuka. Masu magana, maza ko mata, waƙanda ba za a iya fahimta ba saboda wani mai fassara baya halarta, zai yi shuru. Kiyayya da rikicewar da ke cikin wannan lokaci suna addu'a, magana kowaka da

baki suyi tunanin "kun kasance dagazuciyar ku" kumayana hana sakon Allah daga da ake ji. Bada izinin kowayana magana ko raira waka, mai binne ɗaya, yana girmama Allah da kuma ɗan adam.

Sharhi: "Annabawa biyu ko uku suna magana" - annabi ne ko mace a cikin da Allah yake magana. (Daga They's Girka Lexicon)

Sharhi: Sa'ad dayake haryanzu kan batun kula da tsari, Paulya umurci matan da suka koyar da shiru kadaya jira shi lokacin da ka dawo gida. Umarnin Bulus ba zai shafi Matan Kirista waƙanda miji su ne arna ba, matattu ko kuwaya rabu da su. Makullin shine girmamamijinsuwandayake koyarwa da girmama wasu - maza, mata ko baki. Don haka, "Shari'a" tabbas tana nufin dokar nan da ke nan.

Sharhi: Lokacin da duk Krista zasu shiga cikin tsari da oda

Yayin girmama wasu, ba dukyin magana a lokaci guda kirkirar rudani da hargitsi. Mata ba su tambaya ko kalubalanci ra'ayoyin mutumin da ke da alhakin su, ko

Mazajensu, Uba ko ɗan'uwansu ko nuna halaye mara hankali musamman ga kowane mutum.

"To, a lōkacin da aka zaba a lōkacin da zaɓaɓɓun Allah, mai tsarki, da kaunataccena, zukata, ladabi,

tawali, da hakuri, ... Bari maganar Kristi za ta zauna a cikinku dayawa, koyarwa da kuma ma'ana

Sadwarga juna a cikin kowane hikima, na wakoki da wakoki na ruhaniya, da godiya a cikin zukatanku ga Allah. " (Kolossiyawa 3:12, 16)

Sharhi: "Zabi" sun hada da mata da maza. Dukansu suna koyarwa da gargadin a ciki

Hikima, ilimi. Koyarwar tayi shiru game da ko wannan za a yi a cikin sirri ko

taro. Rubutun yatsayar da koyar da gargadi a cikinwaka a cikin zuciya ga Allah.

Amma koyar da tunatarwa da kuma tunatar da juna na bukatar mai magana da zuciyarsu ko magana da rubutu.

1 PSLALMAL SARAUNIYA NA NT #: 1568; Dictionary fayyace itacen inabi - an datsa da farko "mai ban sha'awa ko karkatarwa tare dayatsunsu (akan kirtani kida)" "; sannan, "Song mai tsarki, Sund zuwa Musgukabidicu, Zabura. Lambobi masu karfi da Congorordance - kida mai kida; i.e., a

sacred ode (accompanied with the voice, harp or other instrument; a "psalm"); collectively, the book of the Psalms. Thayer's Lexicon - a striking, twanging.

<sup>2</sup> *Gloossa, gloóssee, Strong's NT#:1100* - 1. the tongue, a member of the body, the organ of speech: Mark 7:33,35. 2. a tongue; i.e., the language used by a particular people in distinction from that of other nations (Thayer's Lexicon); i.e., "Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God Acts" (2:11 KJV).

<sup>3</sup> *Diakrinétoosan Strong's NT#:1252 – Thayer's Greek Lexicon* - make a distinction, discriminate, distinguish.

<sup>4</sup> *laleoo NT#:2980 - Thayer's Greek Lexicon* - to use words in order to declare one's mind and disclose one's thoughts;

<sup>5</sup> *Didaskalos (didacheén) - Strong's NT#:1321*, - appears 97 times - 83 relating to the teachings of Jesus, Holy Spirit or the Apostles, 5 times to the Pharisees, 1 time each to John the Baptizer, women [1 Timothy 2], Jezebel and Balaam and 3 other times. *Didáskein Strong's NT#: 1320*, occurs 59 times – 46 as master in the Gospels, once as doctor in Luke, 1 time in the epistles as teacher and once as master in James.

#### Opinions Of A Few Commentaries:

##### Albert Barnes Notes

“They were not to teach the people, nor were they to interrupt those who were speaking’ Rosenmuller. It is probable that, on pretense of being inspired, the women had assumed the office of public teachers.”

**Comment:** They held to the didactic teaching method of lecturing / sermonizing.

##### Adam Clarke Commentary

“There was ‘a Jewish ordinance (note the statement “as the law also says”); women were not permitted to teach in the assemblies, or even to ask questions. The rabbis taught that ‘a woman should know nothing but the use of her distaff (a tool used in spinning).’ And the sayings of Rabbi Eliezer, as delivered, Bammidbar Rabba, sec. 9, fol. 204, are both worthy of remark and of execration; they are these: ‘Let the words of the law be burned, rather than that they should be delivered to women.’”

##### Roy C Deaver

“The meeting in 1 Corinthians 14:26-40 was for the purpose of exercising and receiving the benefits of spiritual gifts. Prophets were exercising their gift of prophecy. ‘The prophets’ wives were instructed to ‘keep silent in the churches.’ They were not permitted to speak [break their silence]. They were to be in subjection. If they would learn anything (with regard to the message coming through the husband/prophet) they were not to interrupt the prophecy, but were to wait and ask their husbands at home. It was ‘shameful’ for the woman (wife) to speak in that



Mai alfarma da murya, hadari ko wasu kayan aiki; "Zabura"); tare, littafin Zabura. Yamma na Lexicon - mai ban sha'awa, alade.

2 Gloossa, GASKIYA NA NT #: 1100 - 1. Harshen, memba, memba na jiki, sashin magana: Markus 7: 33,35. 2. Harshen; I.e., yaren da ake amfani da shi ta banbanta da na wasu kasashe (Lexicon na Lexicon); I.e., "kalitawa da Larabawa, mun ji sun yi magana a cikin harsunanmu masu banmamakiAyyuka" (2:11 KJV).

3 Diakrinétosan mai karfi NT #: 1252 - Therid's Girkanci Lexicon - Yi rarrabuwa, rarrabe.

4 Babuoo NT #: 2980 - Theler's Girkanci Lexicon - Don amfani da kalmomi don bayyana tunanin mutum kuma bayyana tunānīn mūtum;

5 DoSkalos (Doachén) - NT mai karfi #: 1321, - yana bayyana sau 97 - 83 ga Farisiyawa, sau 5 ga Farisiyawa masu baptisawa, 1 1 1 1 ga manzonsa.

Mata [1 Timotawus 2], Jezebel da Balaam da 3 wani dabam

sau. Isáskein Mai karfafawa NT #: 1320, ya faru sau 5 - 46 a matsayin Jagora a cikin Linjila, sau ɗaya a cikin Likita a matsayin malami a cikin Yakubu.

Ra'ayoyi na fewan bayanai:

Albert Barnes No

"Ba su yin koyar da mutane, kuma ba za su kyale masu magana ba'

Rosenculler. Abu mai yiwuwa ne cewa, a kan abin da akayiwahayi, matan sun dauki ofishin malamai na jama'a. "

Sharhi: Sun riƙe hanyarkoyarwar koyarwa ta Lecomating / Mulki.

Kalaman sharhi na Adam Clarke

"Babu 'wani takaddar Bayahude (Ka lura da sanarwa" kamaryadda doka ta ce "); mata ba su

An ba da izinin koyarwa a cikin majalisai, ko ma don yin tambayoyi. Farmis ya koyar da cewa 'mace ce

bai kamata ya san komai ba face amfaninta (kayan aiki da akayi amfani da shi a cikin zina). 'kuma faxin

Rabbi Eliyezer, kamaryadda aka ba shi, Bammidbar Rabba, Sec. 9, fol. 204, duka biyun sun cancanci

magana ku ma haƙ'ash'e; W'adannan su ne: 'Bari kalmomin dokar ta kone, maimakon su ba da su ga mata.' "

Roy C Deaver

"Taron a cikin 1 Korinthiyawa 14: 26-40 ya kasance don dalilin yin motsajiki da kuma karɓar fa'idodin kyautai na ruhaniya. 'A game da sako zuwa ga mijin / Annabi) ba su kula da annabcin ba, amma sun kasance ba don jira kuma tambayi mazajensu a gida. Wannan 'mai kunya' ga matar (matar) ce ta yi magana a cikin hakan

meeting.” From Contending for the Faith October/1995, p. 2; Guy N. Woods, Questions and Answers OPEN FORUM Freed Hardeman College Henderson, TN: 1976), pp. 106-109.

### Guy N. Woods

“Who were the women required to keep silent in the passage understudy (1 Corinthians 14:34, 35)? They were the wives of the prophets considered in the foregoing paragraph (his comments on previous verses). Forbidden to interrupt, or to make inquiry, during the process of revelation, the apostle laid down the very sensible rule that they should wait a more opportune occasion to propound the question; i.e., until they were able to ask their husbands at home. These women were married, they had husbands; their husbands were capable of answering their inquiries at home.” From Contending for the Faith, October /1995, p. 10; from Roy C Deaver, The Role of Women (Wellington, Texas: Copyright, No Date), pp.13-15.

### Others

“In world in the early days of the (Roman) Republic women were not even allowed to make suggestions, but by the beginning of the Empire many men were seeking and even following the advice of their wives. It was all right to do so, provided the advice was given in private. The Athenians men considered women not much better than property.” Power rest with the strongest.

### **Questions**

1. Phebe was a *diaconos*, a servant. True \_\_\_ False \_\_\_
2. According to 1 Corinthians 14, Christians assemble together for the purpose of
  - a. \_\_\_ Conducting a worship service
  - b. \_\_\_ Encouraging and admonishing one another

### Chapter 6

#### **Servants (in General)**

##### Teachers

*“For though by this time you (man or woman) ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.”* (Hebrews 5:12-14)

The common theme throughout the New Testament is to proclaim the Gospel to the lost. First century evangelists performed the function of teaching the gospel to the lost according to Acts 8:4. The Christians, man and woman, who were scattered from Jerusalem proclaimed the Word wherever they went.

ganawa. " Daga jayayya don bangaskiyar Oktoba / 1995, shafi na 2; Guy N. Wands, Tambayoyi

Guy N. Woods

"Su wanene matan da ake bukata don yin shiru a cikin nassi a karkashin karatun (1 Korantiyawa 14:34, har suka sami bincike sosai, manzo a kan abin daya faru, manzo a kan abin daya kamata suyi magana a gida. Wadannan matan sun kasance sun yi aure, suna da miji; mijinsu na iya amsa tambayoyinsu a gida. " Daga jayayya don

bangaskiyar, Oktoba / 1995, p. 10; Daga Roy C Deaver, rawar mata (Wellington, Texas: Hakkin mallaka, babu wata kungiya), PP.13-15.

Wasu

"A cikin duniya a farkon zamanin na (Roman) Ba a yarda da matan Roman

Shawarwari, amma a farkon azabtarwa mutane suna nema har ma suna biye

Ba da shawara ga matansu. Ya yi daidai dayin hakan, an bayar da shawarar da aka ba a cikin sirri. Da

Aikin Ajiyawan da suke ganin mata ba su da kyaufiye da dukiya. " Hutun wutar tare da mafi karfi.

Tambayoyi

1. Pheeb dan gajeru ne, mai ilimi. Karya \_\_\_ gaskiya\_\_\_
2. A cewar 1 Korantiyawa 14, su dai aka tara gaba daya manufar
  - a. \_\_\_ gudanar da sabis na ibada
  - b. \_\_\_ karfafa gwiwa da tunatar da juna

Fasali na 6

Bayi (a gabaɗaya)  
malamai

"Ko dayake a wannan lokacin ka zama malamai, kuna bukatar wani wanda zai iya sake kimar al'adun Allah. Amma mai karfi yayirauni, donwadanda ke da ikon da suka shafi madara, tun dawadanda suke da ikon fahimtar abubuwa don bambance da kyaudaga mugunta." (Ibraniyawa 5: 12-14)Jihohi na yau da kullun a duk Sabon Alkawari shine

shelar Bishara ga batattu. Mataimakin wa'azin bishara na farko sun yi aikin koyar da Linjila ga batattu gwargwadon Ayukan Manzanni 8: 4. Nasara da ke, mace da mace, wadanda suka warwatsa daga Urushalima sun ba da sanarwar duk inda suka tafi.

These (those mentioned inverse 4) went on ahead and were waiting for us at Troas, but we sailed away from Philippi after the days of Unleavened Bread, and in five days we came to them at Troas, where we stayed for seven days. On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight. (Acts 20:5-8)

**Comment:** The Greek word *dialogomai* translated “talked” (mistranslated as preached in the KJV) means, to converse, discourse, argue or discuss. So, Paul did not preach a “pulpit” sermon but discussed the results God gave from his proclaiming Christ.

Today preachers primarily present their interpretation of some Biblical subject of their choosing to those in Christ without any opportunity for questioning or discussing. However, some preachers teach directly from the Bible by directing their thoughts to the passage under consideration. There is no mention of proclaiming the Gospel (Christ and His death, burial and resurrection) again to those already in Christ, the saved.

God relies on Christians within His kingdom to teach and proclaim the gospel so that none perish and all remain faithful as a living sacrifice. The mission of the living Body of Christ, men and women is to:

- (a) **go into all the world** and proclaim the Gospel (Mark 16:15).
- (b) **do good to all people**, especially to believers (Gal. 6:9-10).
- (c) **encourage, edify, members of the Body** (1 Corinthians 14).
- (d) **speak to one another** in psalms and hymns (Ephesians 5:19).
- (e) **offer your bodies** to God as living sacrifices (Romans 12:1).

The most effective method of evangelizing is on an individual basis. It would be rare if conversions occurred from mass communications, a method used to create awareness and to provide a source for obtaining additional information.

If the gospel is to be preached to the entire world, then congregations of Christians must place more emphasis on evangelism regardless of the English name associated with the activity; e.g., teacher, minister, missionary, evangelist, preacher, servant, pastor, elder, watchman or disciple - but using Bible names will prevent confusion.

What is to be taught?

- Gospel – Mark 15:16
- Power of God unto salvation – Romans 1:16
- Death, burial, resurrection and ascension of

Christ

- Word - Acts 13:1-5 ○ Apostles' Doctrine – Acts ○ Everything I commanded – Matt 28:19 Who is to teach?
- Evangelists – 2 Timothy 4:5 ○ Disciples – Mark

Wadannan (wadanda aka ambata a cikin aya ta 4) sun ci gaba kuma suna jira kuma muna jira mu daga Phaspi bayan kwana bakwai. A ranar farko ta mako, sa'ad da aka tattara mu don karya biraki, Bulus yayi magana da su, da niyyar tashi zuwa gobe, kumaya tsawaita jawabin nasa har zuwa tsakar dare. (Ayukan Manzanni 20: 5-8)

Comment: The Greek word *dialogomai* translated "talked" (mistranslated as preached in the KJV) means, to converse, discourse, argue or discuss. Don haka, Bulus baiyi wa'azin "borpit" ba amma ya tattauna sakamakon da Allah ya ba daga shelar Kristi.

A yau masu wa'azi da farko suna gabatar da fassarar sabanin wasu al'amuran da suke so na wadanda ke cikin Kiristi ba tare da wata dama don tambaya ko tattaunawa ba. Koyaya, wasu masu wa'azin suna koyar da kai tsayedaga Littafi Mai-Tsarki ta hanyar kai tsaye tunaninsu ga wandaya gabata. Babu ambaton shelar bishara (Kristi da mutuwar, binne da kuma tashinsa) sake gawadanda suke cikin Kiristi, ceto.

Allah ya dogara ne ga Kiristoci a cikin mulkinsa don koyar da shelar bishara don kadaya mutu

Dukansu sun kasance masu aminci a matsayin hadaya ta alheri. OfishinJikin Rayuwa na Kristi, maza da mata su:

- (a) Ku tafi cikin duka duniya ku shelar bishara (Markus 16:15).
- (b) Ka yi wa dukkan mutane alheri, musamman ga masu imani (Gal. 6: 9-10).
- (c) arfafa, inganta, membobin jiki (1 Korinthiyawa 14).
- (d) Yi magana da juna a cikin zabura da wakoki (Afisawa 5:19).
- (e) Ka ba da jikokinka ga Allah a matsayin hadayun rayuwa (Romawa 12: 1).

Hanyar mafi inganci ta wa'azin bishara tana kan mutum ɗaya. Zai zama da wuya idan an tattauna

ya faru daga stringications, hanya da akayi amfani da ita wajen kirkiro da kan jama'a da kuma samar da wata hanya don samun karin bayani.

Idan za a yi wa'azin bishara ga duniyaduka, to, ikilisiyoyin Krista dole ne

mafi girmamawa game da bishara mai bishara ba tare da amfani da sunan Ingilishi da ke tattare da aikin ba;

<sup>E</sup>M<sup>G</sup>ā'l'ami, Ministan, mishan, mai bishara, mai wa'azi, bawa, dattijo, mai tsaro ko almajiran zai hana rikicewa.

Me ake koyarwa?

- o Bishara - Markus 15:16
- o Ikon Allah Zuwa ga ceto - Romawa 1:16 Ya Mutuwa, Jagora, tashinsa da kuma hawan tashin

Kristi

- o Magana - Ayukan Manzani 13: 1-5 ocs 'rukunan -

Ayyukan Manzanni duk abin da na umarce -  
Matukawa 28:19 Wanene zai koyarwa?

- o Masu wa'azin bishara - 2 Timotawus 4: 5 ya almajirai - Mark

- Christians scattered abroad – Acts 8:4 How is the teaching to be done?
- No particular method isto be excluded, nor is any specific method required.

To whom is God’s message to be taught?

- All creation – Mark 15:16 When are His servants to teach?
- Teach as opportunity becomes available.

Where are those in Christ to take the Gospel?

- Wherever they went. Acts 8:4
- Where and when a person is interested. Acts 13:7
- When assembled together. Acts 20:7
- In foreign countries- Acts 13:2-3
- All the world – Mark 16:15

*“In the church at Antioch there were prophets and teachers (Greek didáskaloi): Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, ‘Set apart forme Barnabas and Saul for the work to which I have called them.’” (Acts 13:1-2)*

*“But if you call yourself a Jew and rely on the law and boast in God 18 and know his will and approve what is excellent, because you are instructed from the law; 19 and if you are sure that you yourself area guide to the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth — 21 you then who teach others, do you not teach yourself?”(Romans 2:17-22)*

**Comment:** “instructor” from the Greek word *paideuteén* meaning one who instructs another.

**Comment:** “Teacher” from the Greek word *didáskalous, didáskoon* or *didáskeis* meaning one who instructs

*“Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly.” (James 3:1-2)*

*“But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them — bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute. In their greed (Greek *pleonexia*) these teachers will exploit you with stories they have made up.” (2 Peter 2:1-3)*

**Comment:** “False teacher” from Greek *pseudo-didáskaloi* with *pseudo* meaning false and *didáskaloi* meaning or teacher.

**Comment:** Greed generally refers to an unsatisfied desire for more money but can also include an inordinate desire for power or prestige.



Kristoci sun warwatse kasashenwaje -  
Ayyukan Manzanni 8: 4 yaya akeyin

Koyarwa? Bu wata hanya ta musamman da za a cire, kuma ba  
Duk wani takamaiman hanyar da ake bukata.

Ga wa za a koya wa Sakon Allah?

Duk halitta - Markus 15:16 Yaushe bayinsa  
suke koyarwa?

- o Koyarwa a matsayin damaya samu.

Ina wadanda ke cikin Almasihu su yi bishara?

- o Duk inda suka je. Ayyukan Manzanni 8: 4
- o Ina kuma lokacin da mutum yake sha'awar. Ayyukan Manzanni

13: 7 o a tattara tare. Ayyukan Manzanni 20: 7 o Cikin

Kasashenwaje - Ayukan Manzanni 13: 2-3 Duk duniya -  
O

Markus 16:15

A cikin Ikilisiya a Antakiya akwai annabawa da malamai (Greek. Ku kira kanku

Bayahude da dogaro da Shari'a da Allah 18 Kuma ku san abin da ke cikin duhu, da  
yake mai koyar da kai, ba ka koyar da kansu ba? "(Romawa 2: 17-22) Sharhi:" Malami  
"Daga Maganar Pairesén ma'ana wacce ke koyar da wani.

Sharhi: "Malami" daga kalmar Helenanci ta Helenanci ta Helenanci, Dootskoon ko fitsarin  
ma'ana ma'ana wandaya koyar

"Ba yawancin ku za su dauka da malamai ba, saboda kun san cewa duk wadanda ke  
koya za a yanke hukunci a tsananta." (Yakub 3: 1-2) "Amma akwai wasu malamai na  
karya a tsakaninku, kamaryadda suka siyar da hakkinsu, dayawa za su gabatar da  
halakar da gaskiya. Da yawa za su kawo halaye masu kunya. (2 Bitrus 2: 1-3)

Sharhi: "Malamin karya" daga Helenanci na Girkanci-Dieto-Isáskaloi tare da batun Magana na karya da kuma malami.

Sharhi: Yin zari yana nufin sha'awar karin kuɗi don karin kuɗi amma yana iya haɗawa da sha'awar iko don iko ko martaba.

*“And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all have gifts of healing? Do all speak in tongues? Do all interpret?”*

(1 Corinthians 12:28-30)

*“The man Christ Jesus, who gave himself as a ransom for all men — the testimony given in its proper time. And for this purpose, I was appointed a herald and an apostle — I am telling the truth, I am not lying — and a teacher of the true faith to the Gentiles.”* (1 Timothy 2:5-7)

*“But it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. And of this gospel I was appointed a herald and an apostle and a teacher. That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.”* (2 Timothy 1:10-12)

**Comment:** “Herald,” or “preach” is from the Greek word *keerux*.

*“And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.”* (2 Timothy 2:24-26)

Christians should be involved in teaching in some manner, Hebrews 5:11. One of the requirements for shepherds, guardians, sentinels, from the Greek word *episkopeés* is to be skillful in communicating, so they can exhort and rebuke those God has assigned to their care. Shepherds who pass their teaching function to a paid professional does not appear to be a biblical concept. According to Ephesians 4:12, shepherds are to “equip the saints for the work of ministry (*diakonia*), for building up the body of Christ.”

### Examples of some servant's actions

So, every Christian is a servant performing a work necessary to keep the body of Christ vibrant. Therefore, the following scriptures provide a few examples of their actions.

*“Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”<sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?”<sup>38</sup> And Peter said to them, “Repent and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.”<sup>40</sup> And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.”<sup>41</sup> So those who received his word were baptized, and there were added that day about three thousand souls. *The Fellowship of the Believers.* <sup>42</sup> And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. <sup>43</sup>*

"Kuma a cikin Ikilisiya Allah ya nada shi da manzannin, na biyu kuma malamai na taimaka wa wasu harsuna daban-daban? Shin duka suna da kyauta na warkarwa? Shin duka suna da kyautai? (1 Korinthiyawa 12: 28-30) "Mutumin Kristi Yesu, wandaya ba da kansa fansa ga dukkan maza - shaidar, ba ta fadi gaskiya ba, ni kuwa na fadi gaskiya, ni kuwa ni karya ne, kuma mala'ikan bangaskiyar gaske ga al'ummai." (1 Timothawus 2: 5-7) "Amma yanzu an saukar da shi ta wurin Mai Cetonmu, Almasihu Yesu, wandaya sa ni wahala, kumaya tabbata cewa ya dandana abin da na danka masa wannan rana. " (2 Timothawus 1: 10-12)

Sharhi: "Herald" "ko" wa'azin "daga cikin kalmar Helenanci keerux.

Bawan fansa ba zai yi jayayya ba; Maimakon haka, dole ne ya iyakoyar da shi, cikin bege da Allah zai yi fushi. (2 Timothawus 2: 24-26) Ya kamata Kiristoci su shiga cikin koyarwa ta wani yanayi, Ibraniyawa 5:11. Ofayadaga cikin bukatun makiyaya, masu kiyaye kansu, daga kalmar Girakewa, daga kalmar Girkanci Episkopeés ita ce ta zama mai fasaha a cikin sadarwa, saboda haka suna iyagargadi da tsattsarkar da Allah ya sanya wa kansu abin da aka sanya wa kansu. Makiyaya wadanda suke wuce aikin koyarwarsu zuwa kwararrun da aka biya baya bayyana ya zama ra'ayi na Littafi Mai-Tsarki ra'ayi. A cewar Afisawa 4:12, makiyaya su ba da tsarkaka don aikin Ma'aikatar Ma'aikata (Diakonia), don gina jikin Kristi. " Misalan wasu ayyukan bawan don haka, kowane Kirista bawa ne mai yin aikin dayawajaba don kiyaye jikin Kristi mai karfi. Saboda haka, wasu nassosi masu zuwa suna ba da wasu 'yan misalai na ayyukansu.

Saboda haka dukan jama'ar Isra'ila su san Ubangi Allah ya sa shi duka, suka ce wa

Bitrus da dukan manzannin, me za mu yi? 38 Bitrus ya ce musu, "Ku tuba kuma a yi masa baftisma kowane irinku da sunan Ubangiji Allahmuya kira kansa. 40 Da wadansu dayawa bai yi shaida dayawa kuma yayi shaida dayaki, ya ce, "Ku ceci ku da karkatacciyar kaurangari ba." 41 Don hakawadanda suka karbi maganarsa akayi masa baftisma, an haɗa su a wannan rana kusan dubu uku. Zumanniyar mumina. 42 Kuma suka kange kansu ga koyarwar Manzanni da zumunci, don tsadar abinci da addu'o'in. 43

*And awe came upon every soul, and many wonders and signs were being done through the apostles. 44 And all who believed were together and had all things in common.” (Acts 2:36-45)*

*“And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. 2 Devout men buried Stephen and made great lamentation over him. 3 But Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison. 4 Now those who were scattered went about preaching the word.” (Acts 8:1-5)*

*“Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews. 20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. 21 The Lord's hand was with them, and a great number of people believed and turned to the Lord.” (Acts 11:19-21)*

*“Now in these days prophets came down from Jerusalem to Antioch. 28 And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine overall the world (this took place in the days of Claudius). 29 So the disciples determined, everyone according to his ability, to send relief to the brothers living in Judea. 30 And they did so, sending it to the elders by the hand of Barnabas and Saul.” (Acts 11:27-30)*

*“On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer. We sat down and began to speak to the women who had gathered there. 14 One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. 15 When she and the members of her household were baptized, she invited us to her home. ‘If you consider me a believer in the Lord,’ she said, ‘come and stay at my house.’ And she persuaded us.” (Acts 12:12-13)*

*“He (Herod) proceeded to arrest Peter also. This was during the days of Unleavened Bread. 4 And when he had seized him, he put him in prison, delivering him over to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. 5 So Peter was kept in prison, but earnest prayer for him was made to God by the church. ... he (Peter) went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying.” (Acts 12:3-6 ... 13-15)*

*“He (Paul) was accompanied by Sopaterson of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia. 5 These men went on ahead and waited for us at Troas. 6 But we sailed from Philippi after the Feast of Unleavened Bread, and five days later joined the others at Troas, where we stayed seven days. 7 On the first day of the week, we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.” (Acts 20:4-8)*

Kuma tsoro ya hau kan kowane rai, kuma ana yin abubuwan al'ajabi da alamu da yawa ta wurin manzannin. 44 Wadanda suka yi imani da duk abin da suka yi imani da shi, suka dauka duka. (Ayukan Manzanni 2: 36-45)

"Kuma a cikin wata babbar zalunci a kan Ikilisiya a cikin Urushalima, kuma an binne shi a cikin lardin Yahuden, kumaya zama makoki dominsu. 4 Amma wadanda aka warwatsa mutane suka tafi game da wa'azin." (Ayukan Manzanni 8: 1-5)

"Yanzu wadanda suka warwatsa dangane da Istoben, da Cyruse da Antusa ya fada wa Helikiya, suma suna tare da su, suka kuma juya ga Ubangiji. (Ayukan Manzanni 11:

19-21) "Yanzu a kwanakin nan annabawan nan suka sauko daga Antakiya. A zamaninsa kuwa, kowayayi wa dattawa a hannun barnaba da Shawulu " (Ayuba 11: 27-30) "A

ranar Asabar din nan, muka fita bayan kofar garin, inda muka sa ran neman addu'a. Ubangiji kuwaya amsa wa sakon Bulus. 14 Lokacin da ita ta amsa Lydia, sai ya amsa wa Lildayi, Ta gayyace mu zuwa gidanta. 'Idan ka dauke ni a cikin Ubangiji,' in jita, 'Zo ka zauna a gidana.' kuma ta rinjayi mu. (Ayukan Manzanni 12: 1213) "Shi (Hirudus)"

Wannan shi ne a cikin kwanakin abinci marar yisti. 4 An sa masa addu'o'i huɗu na Idin Maryamu, in ji Bitrus. Yahaya wa alama aka hada, inda aka tattara mutane dayawa kuma suna addu'a. " (Ayukan Manzanni 12: 3-6 ... 13-15)

"Ya (Bulus) ya kasance tare da kayan Soper dan Ferea daga Berea, Aristatus, da Setchizus, da Timoti bayan idin abinci. 5 Amma bayan haka kwana biyar da suka shiga Troas, inda muka tsaya kwana bakwai. 7 A ranar farko ta mako, mun taru don su karya abinci. Bulus yayi magana da mutane, har zuwa tsakar dare. (Ayukan Manzanni

*“After three months we set sail in a ship that had wintered in the island, a ship of Alexandria, with the twin gods as a figurehead. Putting in at Syracuse, we stayed there for three days. And from there we made a circuit and arrived at Rhegium. And after one day a south wind sprang up, and on the second day we came to Puteoli. There we found brothers and were invited to stay with them for seven days. And so, we came to Rome. And the brothers there, when they heard about us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul thanked God and took courage.” (Acts 28:11-16)*

### Warning to all Christians

Peter issued a warning to all Christians, *"there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies even denying the sovereign Lord who bought them - bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute. In their greed (for money, power, control or prestige) these teachers will exploit you with stories they have made up.” (2 Peter 2:1-3)*

**Comment:** The prevention of false teaching can be obtained by a better knowledge and understanding of the teachings of Christ and the apostles. Another possibility of a false teaching can come from preacher whose personal opinions and interpretations are unknown by not having been fully disclosed before hiring, (a hireling) – a wolf in sheep's clothing - see 2 Timothy 4:3-5.

The Holy Spirit through the apostle John in Revelation 2 and 3 warned the Christians in six of the churches in Asia to repent (change their ways) as they had fallen away or were gradually falling away from Christ.

### Questions

1. Who are to be teachers?
  - a. \_\_\_ Men
  - b. \_\_\_ Women
  - c. \_\_\_ Both – all Christians
  
2. What is the function of New Testament pulpit preacher?
  - a. \_\_\_ Deliver a sermon to Christians of his choosing when the church came together
  - b. \_\_\_ Visit members especially widows and orphans
  - c. \_\_\_ Proclaim Gospel
  - d. \_\_\_ Debate

- e. \_\_\_ Not mentioned nor any examples
- 
- 3. Peter warned of false teachers
    - a. \_\_\_ Outside the Body of Christ

"Bayan watanni uku sai muka tashi a tsibirin, sai ya sayi'yan'uwansu su zauna tare da su. Don haka, mun isa wurin Rayu. Don haka, mun isa wurin Rayu. Don haka, mun zo Rome. 'Yan'uwa a can, sa'ad da suka jilabarinmu, suka zo kamar tarihin Aipuus, uku kuma sun sadu da Allah, suka yi karfin zuciya. (Ayukan Manzanni 28: 11-16) Gargadi ga dukkan Kiristocin da akayi wa dukan mutanen karya, har abada za su kawo halaye masu ban tsoro a asirce. Mutane dayawa za su kawo halaye masu ban tsoro a asirce. Da yawa za su kawo halaye masu ban tsoro a boye. A cikin hadarin karya ne a cikin damuwa. Da yawa za su kawo cikas a cikin rudani) Wadannan malamai, iko yi amfani da ku da labarun da suka yi. " (2 Bitrus 2: 1-3)

Sharhi: Za a iya samun rigakafinkoyarwa ta hanyarkoyarwar arya da fahimtar koyarwar Kristi da manzannin. Wani yiwuwar koyarwar arya na iya zuwa daga wa'azin da ke cikin ra'ayoyin da ba a bayyana ba kafin a ba da cikakkiyarhayar ba - gani 2

Timothawus 4: 3-5.

Ruhu Mai Tsarki ta Manzo Yahaya a cikin Ruya ta Yohanna 2 da 3 sun gargade Kirista a cikin shida na Ikklisiya a Asiyaya tuba (canza halayensu) kamaryadda aka fado daga Kristi.

Tambayoyi

1. Wanene zai zama malamai?

- a. \_\_ Maza
- b. \_\_ Women
- c. \_\_ duka - duk Krista

2. Mecece aikin sabon samfurin alkalin Alkawari?

- a. \_\_ isar da huduba ga Kiristocin daya zaba lokacin da Ikilisiyar ta zo
- b. \_\_ Ziyarci membobin galibi dayawan gwauraye da marayu

- c. \_\_\_ shelar bisharar
- d. \_\_\_ Muhawara
- e. \_\_\_ Ba a ambata ba wasu misalai ba

3. Bitrus yayigargadin koyarwar karya

- a. \_\_\_ A waje da jikin Kristi

- b.  Within or among those in the Body of Christ
4. What did Paul do when he returned to Troas
- a.  Preach a sermon
  - b.  Conduct a discussion
5. Who are the servants who are not to quarrel?
- a.  Preachers
  - b.  Elders
  - c.  Women
  - d.  Men
  - e.  All the above

b. \_\_\_ a ciki ko a cikin dayan jikin Kristi

4. Menene Bulus yayi lokacin daya koma Tabas

a. \_\_\_ Yi wa'azin hadisin

b. \_\_\_ Gudanar da tattaunawa

5. Su wanene bayin da ba su yi jayayya?

a. \_\_\_ masu wa'azi

b. \_\_\_ dattawa

c. \_\_\_ Mata

d. \_\_\_ maza

e. \_\_\_ duk abubuwan da ke sama