

and stewards of the mysteries of God.

governors

stewards, οἰκονόμους, acc. pl. of the noun οἰκονόμος, οἶκος house + νόμος law, and so this refers to one given oversight of a house by its master so that it is ordered according to the master's commandments; οἰκονόμος tss. *steward* (1Co.4.1, 2), *chamberlain*, *governor*.

mysteries, of the noun μυστήριον, is simply a transliteration of the Greek which is always tss. with the English noun *mystery*.

The word tss. *steward* is from a Greek word meaning *the law of the house*, οἶκος house + νόμος law. The steward is the law of the house. But what does that mean? First of all, it means that the steward has a master. And the master has appointed him to oversee his house. A good steward will be sure that the master's house is arranged as the master wishes.

Paul stated in the previous chapter that the Corinthian church should not divide from one another into schisms over the servants of the Lord. Why? Because servants are nothing, but do as the Lord has appointed them to do. If their work prospers at all it is because God increases it. (cf. 1Co.2.5, 7) It is not them but God that works. But that being said, do not disregard the work which the servants perform, whoever they might be.

In this case, certain servants of the Lord's church have a gift and appointment from the Lord to devote themselves to the service of the word of God, searching, comparing, discerning and concluding spiritual truths, and then disseminating their findings. Souls are converted to Christ to profess faith in Him, follow after Him by baptism, and then plant themselves in a NT church. Not everyone has that ability, or that ability to the same extent. The Spirit of God comforts and confirm the saints of God through the work of these ministers and stewards.

Yes, the Lord has committed His truth to the churches. Every church should have vital interest in the truths of God's word. It is the means of God to

preserve the true doctrine of Christ in the earth until He returns from glory. It is true that each church is charged with keeping the mysteries of the doctrine of God and Christ.

Joh 17:8 For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me.

...

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

But, while every member has received gifts from Christ to serve Him in some special way in the house of God, there are men of that church which the Lord has given grace to labor in the word and doctrine. (cf. Ac.6.2; 1Ti.5.17) These, by the word of God *urge* the church forward to the day of Christ.

1Ti 3:1 This [is] a true saying, If a man desire the office of a bishop, he desireth a good work.

1Ti 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2Ti.1.6 ¶ Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Faithful laborers in the word and doctrine are helpers of the faith of the members of that church where they are called to serve. (cf. 2Co.1.24)

Paul wrote of the *mysteries of God*. (4.1) These mysteries are the wisdom of God revealed in the word of God.

1Co 2:7 *But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory...*

These ministers are stewards of the mysteries of God. These mysteries cannot be known or appreciated by the Christless masses of the world. But they may be understood by the child of God that *follows after* Christ, that is, if he will apply to the word of God to his life. Otherwise, he cannot *bear* those truths. (3.2)

1 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ

2 Moreover it is required in stewards, ^{ἵνα} that a man be found faithful.
desired governors (purpose)

it is required, ζητεῖται, 3s. pres. pass. of the verb ζητέω, tss. to seek, to desire, to enquire, to endeavor, to require.

be found, εὑρεθῆ, 3s. aor. subj. pass. of the verb εὕρισκω, tss. to find, to get, to perceive, to obtain.

A steward of the mysteries of God must be faithfulness in his service, because, like every servant, the Master shall judge him. So, respecting judgment there are minor and major considerations (vss.3, 4): how the Corinthians judged Paul, and how Paul judged himself. (vss.3, 4) To put this in terms as it touches us, how you judge your ministers and how they judge themselves are minor consideration. And there is the major consideration, which is how Christ would judge Paul, and every other minister of the mysteries of God. (v.5)

2 ὁ δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῆ

Minor considerations respecting judgments (vss.3, 4)

3 But with me it is a very small thing that I should be judged of you,
little examined, discerned

Heb 4:12 For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.

Re 2:23 ... all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Paul did not say that the judgments of the Corinthians were nothing. He said it was a very small thing, a very little thing. It is much like what Paul said about bodily exercise.

1Ti 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Paul isn't saying that bodily exercise doesn't profit the body. He's saying that in comparison to living for Christ, being of a godly character, bodily exercise was of little concern. (Have right priorities!) And here, Paul says that it matters very little what you think of my service, or even what I of my service. The major concern is how Christ judges my service.

A minister overly concerned with what others think of his service will not be faithful to Christ, because it is certain there will come a time when his service is not agreeable to his brethren, and certainly the world will oppose him.

Lu 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

And sometime the minister even contradicts himself. But must stand true to Christ.

But judgments do fall to the churches. Some men that enter the ministry are evil. We must render judgments against those that might come into the church that are found to be false brethren.

Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Phl.3.18 (For many walk, of whom I have told you often, and now tell you even weeping, [that they are] the enemies of the cross of Christ: 19 Whose end [is] destruction, whose God [is their] belly, and [whose] glory [is] in their shame, who mind earthly things.)

The main point here is that the ministers of Christ be careful not to become deterred from their service for the judgments others make, or by their own judgments. Sometimes the minister's worst enemy is himself.

yet am I not hereby justified:	but he that judgeth me is the Lord.
I am not by this (lack) free	the one judging
(from judgment or examination)	

justified, δεδικαίωμαι, 1s, perf. pass. of the verb δικαίωω, tss. to justify, to be free, to be righteous.

that judgeth, ἀνακρίνων, nom. sing. masc. part. pres. of ἀνακρίνω.

am I not hereby justified – Paul states that he is not cleared of an accountability to Christ to render faithful service simply because he is not able to fully determine the extent of his service. He is accountable to Christ and shall be judged by Him.

Here is the major concerns: how the Lord Jesus would judge him at that day.

Judgments by others are helpful. They can hurt us. They can keep us humble. By them we can learn to improve in things we might have been

unaware of. Obviously, the *criticizer* bears the responsibility to bear it with love and communicate it with grace, rather than with sledgehammers and wrecking balls. But the ministers of Christ must never allow the criticisms of others turn them away from the ministry. He must also not allow his own sense of weaknesses and failures deter him.

4 οὐδὲν γὰρ ἑμαυτῷ σύνοιδα ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι ὁ δὲ ἀνακρίνων με κύριός ἐστιν

Major consideration is Christ's judgment (v.5): *5 Therefore judge nothing before the* καιροῦ, gen. sing. of the noun *καίρος* *time, until the Lord come,* season, due time

judge, κρίνετε, 2pl. pres. imper. of the verb κρίνω.

come, ἔλθη, 3s. aor. subj. of the verb ἔρχομαι, to come.

Therefore (because) the Lord is the ultimate judge of the faithfulness of his servants, leave that to him and continue in service here on earth until the Lord come and render His judgments. There is no reason to raise up men, servants of Christ against one another.

καὶ
who both will bring to light the hidden things of darkness,
(the Lord) enlighten secret

bring to light, φωτίσει, 3s. fut. of the verb φωτίζω, tss. to light, to enlighten, to illuminate.

hidden, κρυπτὰ, acc. pl. neut. of the adj., κρυπτός, tss. secret (1Co.14.25), hid (1Co.4.5), inward.

darkness, σκότους, gen. sing. of the noun σκότος, always tss. with the English darkness.

and will make manifest the counsels of the hearts:
shew

will make manifest, φανερώσει, 3s. fut. of the verb φανερόω, tss. to manifest, to appear, to manifest forth, to shew, to manifestly declare.

counsels, βουλάς, acc. pl. of the noun βουλή, tss. counsel, will, advice.

In the day when we stand before Christ, then it will become revealed how our service really was before Christ. There'll be no secrets. We might have covered up our sins before the eyes of everyone, but not before Him. But in that day the very motives behind our service shall be discovered before all.

1Ti 5:24 Some men's sins are open beforehand, going before to judgment; and some [men] they follow after.

Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do.

καὶ τότε
and then shall every man have praise of God.

shall have, γενήσεται, 3pl. fut. of the verb γίνομαι, to be.

praise, ἔπαινος, ἐπί at, among, upon + αἶνος praise; a noun always tss. with the English praise.

Then the servants of Christ shall receive real and everlasting commendation from the Lord Jesus. Some shall hear,

Mt 25:21 His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

that ye might learn in us not to think [of men]
in order that by have regard [for men]
(purpose)

might learn, μάθητε, 2pl. aor. subj. of the verb **μανθάνω**, tss. to learn (24), to understand (1); **1Co.4.6; 14.31, 35**; the noun form is this is **μαθητής**, tss. *disciple*; the negative, **ἀμαθής**, tss. *unlearned*.

to think, φρονεῖν, pres. infin. of the verb **φρονέω**, tss. *to think, to mind, to regard, to understand, to care, to have affection, etc.*

ὑπὲρ **above that which is written,** ἵνα **that**
exceeding has been described (in God's word) in order that
(purpose)

that which is written, γέγραπται, 3s. perf. pass. of the verb **γράφω**, tss. *to write, to describe*.

no one of you be puffed up for one against another.
not swollen concerning, toward against the other

puffed up, φυσιοῦσθε, irreg. form for **φυσιώσθε**, 2pl. pres. subj. pass. of the verb **φυσιώω**, tss. always with the English *to be puffed up* (7 [6 times in 1Corinthians, and once in Col.2.18]). **1Co.4.6, 18, 19; 5.2; 8.1; 13.4**. The noun **φυσίωσις**, 2Co.12.12, swellings.

The error of the Corinthians was that they divided into schisms over the servants of Christ, especially they had become swollen over one man over another, Paul and Apollos. They compared them against each other and raised them above that which was written concerning men, when their service to the church was in fact necessary and complimentary, planting and watering. But they were men, frail, weak, subject to the same passions as every other man, and dependent on the grace of God to do anything. Paul would have them of a right mind, a right attitude toward such servants. Allow for the differences of service, personalities, and

mannerisms. Part of the reason that the Lord has given them is to serve you, *for your sakes*, in your behalf, to benefit you in your spiritual growth; to be helper of your faith. (cf. 2Co.1.24)

6 Ταῦτα δέ ἀδελφοί μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶ δι' ὑμᾶς ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἴς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου