

210411-1 He 13,7, 8, Remember Them that Have the Rule Over You—CThurman

Again, this chapter is based upon this text:

Heb 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve (λατρεύω, worship, minister) God acceptably with reverence (shamefacedness) and godly fear ...

The imperatives given have been:

Let brotherly love continue. (v.1)

Forget not to entertain strangers. (v.2)

Remember then that are in bonds and them that suffer adversity. (v.3)

And reminders of very important statements made were:

Marriage is honorable, and the bed undefiled; but whoremongers or fornicators God will judge. (v.4)

The way is without covetousness. (v.5)

Contentedness is with such things as we have. (v.5)

In v. 7 the imperatives are:

Remember them that have the rule over you. (v.7)

Imitate their faith. (v.7)

7 Remember them which have the rule over you,
which are governing

remember, μνημονεύετε, 2ppl. pres. imper. of the verb μνημονεύω, He.13.7, to remember (19), He.11.15, to be mindful (1); He.11.22, to make mention; the verb μιμνήσκω, tss. He.2.6, thou art mindful; He.13.3, remember; see the verb μνάομαι, tss. He.8.12, 10.17, to remember (19), to be mindful (2); noun, μνεία, mention (4), remembrance (3); also the noun μνήμη, remembrance (1).

which have the rule over, ἡγουμένων, gen. pl. part. pres. of the verb ἡγέομαι, tss. as a noun a Governor, a chief (as in 'to lead'), and as a verb to think, to suppose, to count, to judge, to rule over, to account; the noun ἡγεμών, is tss. a prince, a governor, a ruler; another noun

is ἡγεμονία, tss. *the reign*; another verb is ἡγεμονεύω, is tss. *was governor, being governor*; **He.13.7, which have the rule over, v.17, 24, that have the rule over.**

Consider first the word *rule*. It means one who governs or leads others. This is not a ruler, as in a dictator, but a leader, as in leading by example.

2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

have dominion over, κυριεύομεν, 1ppl. pres. ind. of the verb κυριεύω, tss. to exercise lordship over (Lk.22.25), to have dominion over (Ro.6.9; 7.1; 2Co.1.24), to be Lord of (Ro.14.9).

1Pe.5.3 Neither as being lords over God's heritage, but being ensamples to the flock.

Them that have the rule over others are servants to them. No pastor, no deacon, no member exercises dominion over others in a church, not if that church is properly subjected to the doctrine of Christ. We are all brethren.

Mt 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

...

10 Neither be ye called masters: for one is your Master, even Christ.

Mt.20.25 But Jesus called them unto him, and said, Ye know that the princes (ἀρχων) of the Gentiles exercise dominion over (κατακυριεύω) them, and they that are great (μέγας, adj., also, high, strong, mighty) exercise authority (κατεξουσιάζω, see also ἐξουσιάζω, to bring under, to exercise power over) upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister (διάκονος, from κόνις, dust, together διά + κόνις (?), this is the one that get in the dirt of serving others.);

27 And whosoever will be chief (πρῶτος) among you, let him be your servant (δοῦλος):

28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

But these that rule do have a charge from the Lord, a special oversight of the flock of which they are a part.

Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1Pe 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over God's heritage, but being ensamples to the flock.

Heb 13:17 Obey them that have the rule over you, and submit yourselves (give place to their direction): for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

λόγον

who have spoken unto you the word of God: **whose faith follow,**
[or] imitate [their] faith

have spoken, ἐλάλησαν, 1ps. aor. ind. act. of the verb λαλέω, tss. to tell, to speak, to preach, to talk.

follow, μιμεῖσθε, 2ppl. pres. imper. of μιμέομαι, always tss. to follow (4); the noun μιμητής, is the same as the verb, follow (7); from which the English mimic is derived and means, to imitate, copy, resemble.

Remember – is an imperative, a commandment, meaning ‘you all remember them ...

Them, Remember them – is defined in two ways.

- 1. *which have the rule over you***
- 2. *who have spoken unto you the word of God***

So remember them which govern you by the word of God. Clearly these are men that the church has acknowledged as having the gift for the pastoral office and appointed them to it. This imperative respects the relationship of the members to these men. Since these men have been appointed so, then they should be willing to consider them as the word of God directs them to do.

You will notice that the pronoun *them*, is plural. This refers to a plurality of pastors/elders in a church.

Plurality in a single congregation:

Ac 11.30 Which also they (of the church at Antioch) did, and sent it (the helps) to the elders (at the Jerusalem church) by the hands of Barnabas and Saul. (cf. Ac.15.2, 4, 22,23; 16.4;21.18)

Jas 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord ...

Ac 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Php 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons ... (This was a single congregation in the city of Philippi. [Phl.4.15])

Plurality, but is with reference to a plurality of churches:

Ac 14.21 And when they (Paul & Barnabas) had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

1Ti 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee ...

Follow, whose faith follow – is an imperative. Follow, in the sense of mimicking their faith.

Follow is not here ἀκολουθέω, *to go after*, or διώκω, *to pursue*, or ὀπίσω, *to come behind*, or εἰμι μετά, *to be after*, but μιμεῖσθε, *to imitate*, be a copyist of the faith of these men which govern according to the directive of the word of God; men that should be patterning their lives after God's word. Men that show a faith inclined to God's word, which works by love. (cf. Gal.5.6b) No man comes by this naturally. All that will live so must apply to the sufficiency of the grace of God for the day, day by day. We need holy, faithful, godly laborers in the word and doctrine.

considering	the	ἔκβασιν	of	[their] conversation.
contemplating		way, basis ground		behavior conversion

considering, ἀναθεωροῦντες, nom. pl. masc. part. pres. of ἀναθεωρέω, ἀνά re-, again + θεωρέω & θεωρία from which is our English word *theory*; θεωρέω is tss. *to behold, to see, to look, to perceive, to consider* (He.7.4); ἀναθεωρέω, only twice in the NT, & tss. *to behold, to consider*.

end, ἔκβασιν, acc. sing. of the noun ἔκβασις, ἐκ from, of, out of + βαίνω, *to tread, to go* [βάσις, is transliterated in our English *basis*, cf. Ac.3.7, *strength*]; ἔκβασις, is only twice in the NT, 1Co.10.13, *a way to escape*, and He.13.7, *end*.

conversation, ἀναστροφῆς, gen. sing. of the noun ἀναστροφή, ἀνά re-, again, up + στρέφω *to turn, to turn again, to turn about, to turn back, to convert*; ἀναστροφή, always tss. *a conversation* (13); the verb ἀναστρέφω, is tss. *to abide, to overthrow, to return, to have a conversation, to behave self, to be used, to pass, to live*.

Contemplate why these men do what they do? Consider the end, the way, the basis (Gr. ἔκβασις (βάσις), the ground upon which their lives are turned. Why are they turned the way they are? Are they turned because of filthy lucre, for influence, or for power? Or are they turned because of the power of His grace working through the word of God? The members of this church must judge the lives of their pastors.

It should go without saying, but I'll say it anyway for everyone's benefit. The Lord by His word never commands or encourages His children to blindly follow others.

1Co 11:1 Be ye followers (μιμητής, noun, copies) of me, even as I also am of Christ.

2Th 3:7 For yourselves know how ye ought to follow (μιμῆσθαι, pres. infin.) us: for we behaved not ourselves disorderly among you ...

Php 3:17 Brethren, be followers together (συνμιμητης, fellow-copies) of me, and mark them which walk so as ye have us for an

ensample (τύπον, *print, pattern, figure*). (Hold this place we will return to finish reading here in just a moment.)

followers together, συμμιμηταί, nom. pl. of the noun συμμιμητης, σύν + μιμητής (noun), *follower* or μιμέομαι (verb) *to follow*.

ensample, τύπον, acc. sing. of the noun, τύπος, tss. *print, figure, fashion, manner, form, pattern, ensample, example*.

There are churches which have in them men that are appointed over them which should not be followed. (cf. 3Jn.9-12, Diotrephes vs Demetrius, suggesting while the the brethren [is this Ephesus?] shouldn't follow (μιμέομαι) Diotrephes they should follow Demetrius) Finish reading the rest of the text in Phl. ch. 3.

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.)

We are all judged by what we do. Pastors must be judged for what they do. The flock must judge whether the example of the pastors are to be followed. Mimick the example of them that walk as Christ would have us to walk.

Eph 5:1 Be ye therefore followers of God, as dear children;

Yes, these are only men. They are imperfect. They have defects. They always stand in need of improvements. So are we all. But the next verse gives the body its stability.

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν

[is] εἰς τοὺς αἰῶνας
8 Jesus Christ the same yesterday, and to day, and for ever.
Or, - Jesus Christ yesterday and today - is the same for the ages
(v.21)

yesterday, χθές, adv. and always tss. *yesterday* (3, Jn.4.52; Ac.7.28; He.13.8).

today, σήμερον, adv. tss. *this day, to day*.

Why this text here? He is our example. He never changes. He is the unchangeable, eternal, immortal, invisible God. (1Ti.1.17)

Mal.3.6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Nu.23.19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

His is the image into which every child of God is to be conformed.

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

2Co 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

We will all fail to be as we ought to be. We that have believed in Christ are all sinners saved by grace. This is no justification for continuing in a life of sin. We are to confess our sins to him and He will forgive us our sins and

cleanse us from all of our unrighteousness. As we keep our eyes on Jesus Christ we might not think so, but we are being changed in our minds and in our lives. Put away the things that are harmful. Put away the bad language. Put away the old man and put on the new man which is created in righteousness and true holiness. Be renewed in the spirit of your mind. (cf. Eph.4.23, 24) We are to *strive* together for the faith of the gospel. (cf. Ph.1.27) We do this when we are walking together.

Remember them that have the rule over you, who have spoken the word of God to you. Follow them as they follow Christ, considering the basis of their lives, what turns them the way they are turned. Is it because of Christ? It is because of the word of God? If so, Paul says, 'do the same.'

ὁ Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας