



Daily Intake of Bible Doctrine

Believers in the early Church were involved in evangelism in the temple. The result was daily salvation and an adding to the Church those that were saved. For the local church, you have it functioning within the confines of the temple and in the sphere of evangelism. Acts 2:46.

“Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,” (Acts 2:46, NASB)

This was the evangelistic ministry of the apostles, preaching the Gospel in the temple on a daily basis and also in every house. The house here would not refer to the “church” otherwise you would have a multiplicity of churches all over the city. This again is in the context of evangelism. Acts 5:42.

“And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.” (Acts 5:42, NASB)

The context for this daily searching of the Scripture was the Jewish synagogue, which met weekly on Saturday and involved unbelieving Jews from the synagogue going home and daily studying their Old Testament Scriptures to determine the accuracy of the Gospel message being preached to them in their synagogue. The context is again evangelism. Acts 17:10.

“The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews.” (Acts 17:10, NASB)

In Acts 6:1, we have the daily ministration of the deacons. This is in the context of production on a daily basis to relieve the communicators from details in the teaching of believers. It would seem quite obvious from the passage that the ministry of these men would take them from the actual ministry of the apostles at least on a partial basis, but resulted in the facilitating of the growth of the congregation.

“Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food.” (Acts 6:1, NASB)

In Hebrews 3:13, the meaning must be looked at closely from the Greek text. An actual translation is “But encourage yourselves according to the standard of each day.” The verb “encourage” is a present active imperative of παρακαλέω (parakaleō). One must, therefore, isolate who is doing the encouraging. There are three options.

“But encourage one another day after day, as long as it is still called “Today,” so that none of you will be hardened by the deceitfulness of sin.” (Hebrews 3:13, NASB)

If Hebrews was written to pastors in Jerusalem, then you would have the pastors encouraging themselves. It is in the active voice so they would have to be producing the action. The translation “one another” is not correct because this is the plural form of the reflexive pronoun “myself.” The second plural form means “yourselves.”

If it was written to the congregation referring to being taught by someone else, it would have to be in the passive voice. In other words, “be encouraged daily” thus, receiving the action of the verb. This is not the case.

What then does it mean to “encourage yourselves according to the standard of a day?” It refers to the



daily application of Bible doctrine on a personal basis. This is done, present tense, on a continual basis. The active voice means the believer does it volitionally. The imperative mood means this is his commanded responsibility.

In Hebrews 10:25, the believer is exhorted to not forsake the assembling of themselves. The word “forsaking” is a present active participle, which would indicate “not having as a practice of principle of life, the forsaking of the assembling.” The word for assembling means the “meeting of the church.”

“not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.” (Hebrews 10:25, NASB)

The word ἑαυτοῦ (heautou) is a reflexive pronoun used in the genitive case as a genitive of reference. It modifies the “assembling together” to emphasize not neglecting or forsaking their own meetings or assemblies.

A literal translation: “Not neglecting, as a continual principle of life, their own meetings.” The word or phrase “but encouraging one another” is a present active participle. A literal translation: “but you (plural) keep encouraging continually and so much more as you seeing the day continually drawing near.”

Romans 14:5-6 relates to the esteem given to a day or days. It is in the context of doubtful things not defined in Scripture. A literal translation: “For who on the one hand judges a day from a day, who judges every day; each in his own mind fully persuaded.” The meaning of πληροφορέω (plērophoreō) is to be fully convinced. This is a present middle imperative, a permissive imperative of a third person singular. Translation: “let him be.” It is the middle voice indicative that he persuades himself. The present tense means it is continual action.

“One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind. He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.” (Romans 14:5-6, NASB)

The context is how to relate Christian principles that you have with other believers who have different norms and standards of life. The criteria of the evaluation of a day or days is whether you are fully convinced in your own mind. In Proverbs 27:1, the daily concept relates to a person’s security. We have no security beyond “today.” This is also borne out by James 4:14-15.

“Do not boast about tomorrow, For you do not know what a day may bring forth.” (Proverbs 27:1, NASB)

“Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, “If the Lord wills, we will live and also do this or that.”” (James 4:14-15, NASB)

In 1 Corinthians, we have three basic references to the matter of assembling in the local church. The first is found in 1 Corinthians 11:17-22 where the love feast had been distorted. It had preceded the communion service and ruined all possibilities for an orderly and doctrinally conducted Lord’s Supper memorial.

Secondly, the assembly of the local church occurs as the context to the warning of women speaking in the church. 1 Cor. 14:34-35. Thirdly, the assembly of the local church is implied in the laying aside of money in the matter of spiritual grace giving. 1 Cor. 16:1-2.



“The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.” (1 Corinthians 14:34-35, NASB)

“Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.” (1 Corinthians 16:1-2, NASB)

In 2 Corinthians 4:16, we have the reference to the inward man being renewed “day by day.” The context is that of Paul reflecting on his ministry with their struggles and pressures. This is the daily sustainment principle.

“Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.” (2 Corinthians 4:16, NASB)

In 2 Corinthians 11:28, the Apostle Paul had daily pressure and concern for all the churches. This does not denote “daily function.” This emphasizes the daily burden, pressure, and concern that a communicator feels for those to whom he ministers. This daily concern is a characteristic of a mature communicator. A literal translation of 2 Corinthians 11:28 is; “Apart from the unmentioned daily pressure on me which is according to a day, the concern about all the churches.”

“Apart from such external things, there is the daily pressure on me of concern for all the churches.” (2 Corinthians 11:28, NASB)

In 1 Thessalonians 2:9, Paul’s ministry functions as an evangelist and as an apostle in the establishing of the local church in Thessalonica. It would be an evangelistic and confirming type of ministry and the length of it, approximately 21 days, based on the three Sabbath concept of Acts 17:2. This would be an intensive block ministry on a limited basis.

“For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.” (1 Thessalonians 2:9, NASB)

“And according to Paul’s custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures,” (Acts 17:2, NASB)

In 1 Thessalonians 2:9, the word “recall” is the present active indicative of μνημονεύω (mnēmoneuō) and means you keep recalling. “Labor” is κόπος (kopos) and means to become wearied and tired, labor which renders exhausted. “Hardship” is μόχθος (mochthos) and means labor, exertion and hardship. This was an intensive section given over to an uninterrupted ministry to their needs, evangelism, and confirmation.

“Working” is a present middle participle of ἐργάζομαι (ergazomai) meaning that Paul as the communicator was actively engaged in working out his ministry with them and as a result would enjoy the fruit in their lives. The participle indicates it was a principle of his life to do this.

In 1 Thessalonians 3:10 is the prayer ministry of Paul where he relates the face to face concept with the matter of the spiritual growth of the Thessalonians.

“as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faith?” (1 Thessalonians 3:10, NASB)

2 Thessalonians 3:7-10 involves working to sustain the ministry of the Apostle Paul. This would not be applicable to a pastor, but was operative here for the Apostle Paul.



“For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, nor did we eat anyone's bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example. For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.” (2 Thessalonians 3:7-10, NASB)

1 Timothy 5:4-5 presents the qualifications of true widowhood. A true widow is eligible for help from the local church when she “has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day.” The daily ministry of prayer is enjoined upon the true doctrinal widow.

“but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day.” (1 Timothy 5:4-5, NASB)

The principle of daily teaching as a responsibility of a communicator. All responsibilities of a communicator are directly related to his growth and maturity. 1 Timothy 3:6 indicates that it is dangerous to have a novice in the ministry as pastor. It continues by giving the maturity qualifications of a deacon in 1 Timothy 3:1-13 and Titus 1:5-11.

“and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil.” (1 Timothy 3:6, NASB)

Daily teaching was the normal practice of the mature apostle in the New Testament. 1 Thess. 2:9; Acts 2:42-47; Acts 5:21; Acts 5:25; Acts 11:26; Acts 28:30-31; Acts 19:9-10; Acts 6:3-4.

“For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.” (1 Thessalonians 2:9, NASB)

“But someone came and reported to them, “The men whom you put in prison are standing in the temple and teaching the people!”” (Acts 5:25, NASB)

““Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. “But we will devote ourselves to prayer and to the ministry of the word.”” (Acts 6:3-4, NASB)

Daily teaching was the normal practice of the Lord in His earthly ministry. Matt. 26:55.

“At that time Jesus said to the crowds, “Have you come out with swords and clubs to arrest Me as you would against a robber? Every day I used to sit in the temple teaching and you did not seize Me.” (Matthew 26:55, NASB)

These are the principles of taking in of the Word daily under verbal communication to the assembled believers. There are many principles involved. This was the fare of the Thessalonian believers during a special evangelistic and Bible conference beginning. This would be the special block conference type daily ministry lasting three weeks. 1 Thess. 2:9.

“For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.” (1 Thessalonians 2:9, NASB)

This was the fare of those in the school of Tyrannus for a space of two years under the daily teaching of Paul. Acts 19:9-10. This was the daily practice of the new believers in Acts 2:42-47 to meet daily in the



temple for evangelism, fellowship, communion and prayer.

“But when some were becoming hardened and disobedient, speaking evil of the Way before the people, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. This took place for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.” (Acts 19:9-10, NASB)

“They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need. Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.” (Acts 2:42-47, NASB)

This was the daily fare of the believers under the teaching of the apostles in Acts 6. Unless the apostles were teaching daily, it would not have been necessary to appoint the deacons to handle the daily ministry to the widows in Acts 6:1-2. The context makes it clear that these ministries were going on simultaneously. Acts 6:1-8.

“Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. So the twelve summoned the congregation of the disciples and said, “It is not desirable for us to neglect the word of God in order to serve tables.” (Acts 6:1-2, NASB)

The principle of daily assembly taking in the Word is a common sense principle in the Word. God provided manna for the nation Israel on a daily basis. This was an individual volitional matter and received instruction from Moses on how to conserve their manna. There was a volitional expression in the eating. This is analogous to making personal application. Exodus 16:4; Exodus 16:14-22; Exodus 16:24.

“Then the LORD said to Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction.” (Exodus 16:4, NASB)

“When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. When the sons of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread which the LORD has given you to eat.” (Exodus 16:14-15, NASB)

“So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it.” (Exodus 16:24, NASB)