

The Value of God's Rebuke Part 3

Rebuke is the language of God to deal with human's sin, shortcomings, mistakes and stubbornness. Let us go through the Scripture and learn more how we can use this very effective language of God:

In the previous messages we have learned the following Words about rebuke: **1. Shamar. 2. Yakach. 3. Gaar. 4. Towkechah. 5. G@arah:**

In this message we will tackle the other Words that used in the Scriptures for rebuke:

6. Epitimao: *"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."* (2 Timothy 4:1-2 KJV) The Greek Word use here for rebuke is 'epitimao', and has the following meanings:

1. to show honour to God by rebuking sin and sinners.
2. To judge, and give the merited penalty for a sin and shortcomings.
3. To chide, to rebuke, to reprove severely, to admonish or to charge sharply.

Jesus drove out demons by rebuking them as we can read here: *"And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."* (Matthew 17:18 KJV) *"And Jesus rebuked him, saying, Hold thy peace, and come out of him."* (Mark 1:25 KJV) *"And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."* (Luke 4:41 KJV) *In using the language of rebuke against sins and in dealing with sinners we are rebuking demons and their effects from coming and penetrating and harming the church.*

"And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." (Matthew 8:26 KJV) *"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."* (Mark 4:39 KJV) The language of rebuke is the language of God to face the threats and the winds that would come against His church and his disciples to hinder them from moving toward the purpose of God in their lives. *As we face sins, injustice, corruption, worldliness and backsliding, therefore, in rebuking them, then we are waging war against the power of darkness and having victory over them.*

To those whom Jesus healed He gave them clear instruction not to declare who He is, *"And charged them that they should not make him known."* (Matthew 12:16 KJV) *"And he straitly charged them that they should not make him known."* (Mark 3:12 KJV) The word here used for 'epitimao' is 'charged'. *The church should use a stern and firm language with the disciples and the members of the church; they should know that they need to abide with the instructions that they have received and charged with. In your ministry and service to God you need to abide with the instruction that you had received from the church.*

"And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them." (Luke 4:39 KJV) Jesus here stood over the mother in law of Peter

and healed her from fever. *The language of rebuke can heal sicknesses and get away fever and other bodies infirmities. The language of rebuke is the language of victory, success and advancement.*

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." (Luke 17:3 KJV) *We should not be afraid to face those who sin and do mischief. You are accountable to face those who sin against you and rebuke them. Don't flatter those who do wrong, don't avoid facing them, and don't speak behind their backs either. You need to go and face them and speak directly to them and not to other people.*

God wants transparency in His church and no compromises. Sin and sinners need to be dealt with. God want those people to be saved. He love them, and your going to them and in facing them and rebuking them, you are giving them the chance to repent and got saved.

Jesus rebuked James and John when they thought and wanted to act in a wrong way. Let us read here what took place: *"51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."* (Luke 9:51-56 KJV) James and John desire for the Samaritan to receive fire from heaven to get destroyed. That what they thought and acted on was out of place. James and John did not discern what the Samaritan did. The Samaritan did not receive Christ, not because they had rejected Him. They did not receive Him on the account of their feud with Jerusalem, since they are aware that Jesus is heading toward Jerusalem. Jesus corrected the apostle by rebuking them. *The apostles with that rebuke of Jesus discern that their thought was not correct and the Samaritan deserves another better opportunity to receive Christ. The apostles realized that after Christ resurrection, where the worshippers will be directed no more toward Jerusalem but toward Christ, therefore the Samaritans needs another opportunity to make it and believe in Jesus and have eternal life.*

Rebuke is the language of those who are truly followers of God and Christ. One of the thieves who was hang on the cross rebuke the other thief who hurled insults on Jesus as we can read here: *"40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."* (Luke 23:40-43 KJV) This thief had accepted He is a sinner, and had realized that Jesus is the Savior, and he moved with the fear of God to rebuke the other thief who was arrogant and far away from God. *Disciples and followers of Christ should not avoid rebuking; instead they need to face sinners with their sins that might be brought to repentance.*

7. Riyb: *“Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.”* (Nehemiah 5:7 KJV) The Hebrew Word used here for ‘rebuke’ is ‘Riyb’ and it means:

- a. To strive, to contend either physically or with words
- b. To conduct a case or to make complain.
- c. To quarrel or contend against.

Nehemiah faced the sins of the people and contented with them in order to rectify things and bring the people back to the pattern that God wanted them to go on in living their lives to God as we can read here:

“10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. 11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. 12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. 13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren. 14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. 15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. 23 In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: 24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. 25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. 27 Shall we then hearken unto you to do all

this great evil, to transgress against our God in marrying strange wives?” (Nehemiah 13:10-27 KJV) The word used here for Riyb is ‘contented’.

Nehemiah was a valiant leader and he contended with the people for the following reasons:

1. To eliminate usury as we can read here: *“Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.”* (Nehemiah 5:7 KJV) We need to rebuke those people who are practicing usury or involved in usury.

2. To discipline the people to pay their tithes to the Lord as we can read here: *“11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. 12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.”* (Nehemiah 13:11-12 KJV) We need to admonish those who does not bring their tithes to the Lord and teach them to be faithful to God in bring their tithes, their offerings and their first fruit to the house of God to be used according to the need.

3. To discipline the people to keep the Sabbath day holy as we can read here: *“17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.”* (Nehemiah 13: 17-18 KJV) We need to rebuke those who do not keep the Sabbath day, the day of worship of the Lord.

4. To eliminate the ungodly marriages from among God’s people as we can read here: *“25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. 27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?”* (Nehemiah 13:25-27 KJV) We need to rebuke those who try to attempt ungodly marriages that are not based on the Scripture and persuade them to repent of such sin.

The Levites, the true worker of God in the Old Testament stood with God and rebuked the people and brought them back to do what God wanted from them:

“8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; 9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. 10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. 11 Bless, LORD, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again.” (Deuteronomy 33:8-11 KJV) Levi is the tribe of the Israelites that God had chosen to be the priests of God to teach His

people His ways and to serve Him at the tent of meeting. They are the workers and the watchmen who would take care and perform all the duties at the sanctuary. God called them and assign to them precise duties and responsibilities that they are responsible to do in the tabernacle of God. They should show faithfulness toward God, even to the point that they contended with the people. The word use for 'Riyb', here is 'strive' in verse 8.

When you stand with the Lord and contend with the people for the affairs of God, the Lord will give you the followings:

A. You will be given the Authority to lead others into God's will: "And of Levi he said, Let thy Thummim and thy Urin be with thy holy one." (Deuteronomy 33:8) God will give you the wisdom and the authority to guide others and help them to grasp and see God's will clearly and to take wise and correct decisions.

B. You will be given the good testimony: It will be accredited to you what you did well with God and how you faithfully served Him. You will be an approved worker who is working with God as the Levites were doing: "whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; 9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant." (Deuteronomy 33:8-9)

C. You will be given the authority to teach the Word of God: "for they have observed thy word, and kept thy covenant. 10 They shall teach Jacob thy judgments, and Israel thy law" (Deuteronomy 33:9-10) You will be recognized as an authenticated person with genuine motive toward God and His Word. The Lord will approve you as a teacher for His Word.

D. You will be given the authority and the approval to serve God: "They shall put incense before thee, and whole burnt sacrifice upon thine altar." (Deuteronomy 33:10) Your integrity and your stand with God will pave the way for you to be approved as God's servant and to minister before Him.

E. The Lord will be pleased with your work and ministry: "11 Bless, LORD, his substance, and accept the work of his hands." (Deuteronomy 33:11) The Lord will bless your ministry and will make it shine before men. He will use your ministry as instrument to bring the Light of God in the lives of other men to draw them near to God and guide others into His ways.

F. The Lord will fight and deal with all your enemies: "smite through the loins of them that rise against him, and of them that hate him, that they rise not again." (Deuteronomy 33:11)

My dear and beloved: "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." (Proverbs 28:23 KJV) We should not avoid contending with the people by using the language of rebuke when it is needed. We will receive favor if we use it. Flattering instead will bring troubles on us and on those people whom we are flattering. "Open rebuke is better than secret love." (Proverbs 27:5 KJV) It is the true love of God when we speak the truth and rebuke others and reproof them with God's truth. The language of rebuke will impart the fear of God to others, "Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge." (Proverbs

19:25 KJV) Rebuke and reproves will impart knowledge and the wisdom of God to those who do wrong.

True that some times when we rebuke the people will retaliate against us, or might hate and trouble us as we can read here: "7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. 8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." (Proverbs 9:7-8 KJV). Certain disciples and workers of the Lord because of that they avoid to use the language of rebuke. But you would not know the people if you will not use this language. Those who go away after rebuke and hate us they don't belong to God. Those who belong to Him they will draw closer to God after a rebuke. "A reproof entereth more into a wise man than an hundred stripes into a fool." (Proverbs 17:10 KJV) We will come to know who is the obedient and who is fearing God after we use the language of rebuke, "As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." (Proverbs 25:12 KJV) So with the language of rebuke we can differentiate who is the obedient and willing to follow Christ.

Further, what we can advice here about those who react and start to retaliate after being rebuked, we just need to leave them in the hand of the Lord who is able to handle them and subdue them, "Plead my cause, O LORD, with them that strive with me: fight against them that fight against me." (Psalm 35:1 KJV) But we shall continue to disciple those who are willing and open to corrections and reprove.

My Prayer: Father God, I come before you in the name of Jesus, who died on the cross for my sins to give me eternal life.

Let us confess your sins to the Lord and renounce them one by one. Lord forgives me the following sins _____, Lord I repent of all of them.

Lord thank you for your clear Word to me. Lord I commit myself to the principles that I learned from your Word. Lord leads me to apply this message of yours precisely in my life. Lord I am willing to rebuke those who do wrong so that they will be corrected and start to do what is right. Lord I am willing to rebuke my children and my new disciples and to restrain them from doing wrong. Lord gives me the good health, perseverance and strength to continue to serve you effectively. Lord I ask you to protect me from persecution and from those who hate me. Lord provides for me and leads me with your Holy Spirit to do what is right and just. Lord refill me again with the Holy Spirit to go and do the work of yours, reaching out and evangelizing new people and making new disciples.

Lord thank you for my Brothers and Sisters who had repented and committed their lives to the message that you sent to your church. Lord protects them and provide for them. Lord gives them wisdom of how and when they will apply this message of yours in their lives. Lord give them courage to obey you. Lord I pray for them to be filled with the Holy Spirit to go and to preach your Word and serve you with the gifts of the Holy Spirit.

Lord blesses us as a church and leads us to reach out new people and to disciple them. Lord helps us to plant new Bible Studies and new congregations for the church. Lord bless us, enlarge our territory, let your hand be with us and free us from harm so that we will not feel pain. May the grace of the Lord Jesus and the love of God and the fellowship of the Holy Spirit be with us all in Jesus name, Amen.

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