

Esteeming

A number of words are translated as 'esteem(-s, -ed, -ing):

- **חָשַׁב**, 'chashab' (khaw-SHAB) – To treat, count
 - [Job 41:27] - Satan E's man's weapons as useless against him.
 - [Isa.53:3,4] - We E Christ differently than the Father.
- **עָרַךְ**, 'arak' (aw-RAK) – To consider.
 - [Job 36:19] - God E's no amount of treasure sufficient for the payment of sin's debt.
- **צָפַח**, 'tsaphan' (tsaw-FAN) – To value, hold in high regard.
 - [Job 23:12] - God's Word E'ed greater than basic subsistence.
- **ἡγεύομαι**, 'hegeomai' (hayg-EH-om-ahee) – To treat, count, consider (similar to Hebrew #1).
 - [Phil.2:3] - E other believers more valuable than oneself.
 - [1Th.5:13] - Highly E those who labor, lead, admonish you.
 - [Heb.11:26] E'ing the worldly disgrace of humble service to God as greater than the world's riches.
- **κρίνω**, 'krino' (KREE-no) – Values, holds in high regard (similar to Hebrew #3).
 - [Rom.14:5] - Some people E days differently, some the same.

Examples of Esteeming Others

- The most important example of Biblical esteem to be applied in the believer's life is that of God taking on the form of a humble, lowly, obedient man (Christ) to minister to all of mankind (Phil.2:7-11). It is this example that shows us God's distinction between self-abasing service and self-exalting service. Self-abasing ministry is what results in Godly reward [1Cor.3:11-15; Heb.11:26]. Self-exalting ministry is its own reward.
- Above all it is important to note that esteeming is *not* a product of your will. It is *not* something that *you* do to become a better disciple. Rather, it is the manifestation of fellowship with God [Gal.5:23]. "Meekness" is a fruit of the Spirit. The consequence of manifested meekness in *your* life is the esteeming of others. The two go hand-in-hand.
- How did the 'world' view Christ's ministry?
- How did organized religion view it?
- How did the temple priests view Christ?
- If you were living in that time and had heard about this 'self-proclaimed' savior, how would you view Him?
- Contrast how Satan viewed Christ's ministry with his view of other well meaning, but misguided ministries?
- How does your particular area of ministry stack up?

WHOM TO ESTEEM

- [Phil.2:1-4] - These verses show us to esteem other believers, but the believers spoken of are like-minded, have a like passion for ministering to others (love=agape) and speak with one voice. The Phillip's translation describes this as if everyone had but one spirit between them [2:2]. Certainly, unity is a prerequisite to esteeming (considering) one another [cp. Amos 3:3]. If esteem does not seem to manifest itself, then the possible cause is lack of unity as to the purpose and direction of the group. If the disagreement is in the area of the meaning of the Gospel, then no esteem, unity or any other Spiritual fruit will manifest itself from the group personality until that issue is settled.
- [1Th.5:12,13] - Look carefully at the prerequisites for esteem in these verses. Paul implores us to find out who meets the following conditions and esteem (consider) them very highly:
- They are the ones who minister ("labor") *within* our midst. This refers to a wide group of individuals that minister in less visible ways—the janitor, the person who makes your coffee, etc.
- Those that they are "over you" *and* "in the Lord" *and* "admonish you." The Greek words for "over you" literally state, "standing up before you" and refer to one who is proactive in spiritually leading (or, attempting to lead) members as teachers, pastors, mentors, etc. But, it must be *from a position of fellowship* ("in the Lord"). This, of course, requires the person to be saved in the first place.
- This does not include a teacher or pastor that teaches a false doctrine. One cannot teach a false doctrine from a position of fellowship.
- No pastor or teacher is worth listening to if he will not risk friendship to "admonish" a class or congregation. To be effective, they must sometimes (frequently?) step on your toes by pointing out sin or error. The church that points to the sins and errors of the world, but glosses over sin and error in their own midst is playing right into Satan's hand. Such a church has likely already been neutralized by Satan and is simply going through the motions.
 - Now, it should be said that there is a right way and a wrong way to admonish. Private individual sin or error should be handled privately. This is called 'reproving.' If the error or sin is very public it may call for a public rebuke.