

THE PRINCIPLES AND PATTERNS OF GOD

OUR GOD IS A GOD OF PRINCIPLES AND PATTERNS. THESE ARE ETERNAL AND UNCHANGEABLE.

The patterns and principles that He established with Israel in the Old Testament ALL have exact parallels in the New Testament.

Galatians 3:24 Wherefore the law was our *schoolmaster* to bring us unto Christ, that we might be justified by faith.

SCHOOLMASTER (STRONG'S GREEK DICTIONARY) = # NT:3807 paidagogos (pahee-dag-o-gos'); from NT:3816 and a reduplicated form of NT:71; a boy-leader, i.e. a servant whose office it was to take the children to school; (by implication [figuratively] a tutor ["paedagogue"]): KJV - instructor, schoolmaster.

SCHOOLMASTER (THE COMPLETE WORD STUDY DICTIONARY) = # NT:3807 paidagōgós; gen. paidagōgού, masc. noun from país (3816), a child, and agōgós (n.f.), a leader, which is from ágōē (71), to lead. An instructor or teacher of children, a schoolmaster, a pedagogue (1 Corinthians 4:15; Galatians 3:24,25). Originally referred to the slave who conducted the boys from home to the school. Then it became a teacher or an educator. The ancient Greeks regarded a philosopher as a teacher, but not necessarily as paidagōgós.

Syn.: paidutής (3810), a trainer, instructor; didáskalos (1320), teacher; epítropos (2012), guardian; kathégchτής (2519), a guide, teacher, master.

Ant.: plános (4108), an impostor, seducer.

SCHOOLMASTER (VINE'S EXPOSITORY GREEK DICTIONARY) = # NT:3807 paidagogos, "a guide," or "guardian" or "trainer of boys," lit., "a child-leader" (pais, "a boy, or child," ago, "to lead"), "a tutor," is translated "instructors" in 1 Corinthians 4:15, KJV (RV, "tutors"); here the thought is that of pastors rather than teachers; in Galatians 3:24,25, KJV, "schoolmaster" (RV, "tutor,"), but here the idea of instruction is absent. "In this and allied words the idea is that of training, discipline, not of impartation of knowledge. The paidagogos was not the instructor of the child; he exercised a general supervision over him and was responsible for his moral and physical well-being. Thus understood, paidagogos is appropriately used with 'kept in ward' and 'shut up,' whereas to understand it

as equivalent to 'teacher' introduce, an idea entirely foreign to the passage, and throws the Apostle's argument into confusion." Cf. epitropos, "a steward, guardian, tutor."

From Notes on Galatians, by Hogg and Vine, pp. 163, 164.

John 3:9-12

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

Exodus 25:9 **According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.**

1 Chronicles 28:19 All this, said David, the Lord made me understand in writing by his hand upon me, **even all the works of this pattern.**

Ezekiel 43:10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and **let them measure the pattern.**

1 Timothy 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, **for a pattern to them which should hereafter believe on him to life everlasting.**

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, **See, saith he, that thou make all things according to the pattern shewed to thee in the mount.**

Hebrews 9:23 **It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.**

Hebrews 10:1 **For the law having a shadow of good things to come, and not the very image of the things,** can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Colossians 2:16-17

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

Hebrews 8:4-5

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Hebrews 9:8-11

8 The Holy Ghost this signifying, **that the way into the holiest of all was not yet made manifest**, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

Matthew 5:17-18

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Galatians 3:25 **But after that faith is come, we are no longer under a schoolmaster.**

Galatians 4:1-7

4 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Hebrews 8:5 Who serve unto the **example** and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

EXAMPLE (STRONG'S GREEK DICTIONARY) = # NT:5262 hupodeigma (hoop-od'-igee-mah); from NT:5263; **an exhibit for imitation or warning (figuratively, specimen, adumbration):**
KJV - en- ex-) ample, pattern.

EXAMPLE (THAYER'S GREEK LEXICON) = # NT:5262 hupodeigma, hupodeigmatos
a. **a sign suggestive of anything, delineation of a thing, representation, figure, copy:**
b. **an example: for imitation**, John 13:15

EXAMPLE (COPY) (VINE'S EXPOSITORY DICTIONARY) = NT:5262 hupodeigma, **from hupo, "under," deiknumi, "to show," properly denotes "what is shown below or privately"; it is translated "example,"** Hebrews 8:5, KJV (RV, "copy"). It signifies (a) **a sign suggestive of anything, the delineation or representation of a thing, and so, a figure, "copy";** in Hebrews 9:23 the RV has "copies," for the KJV, "patterns"; (b) an example for imitation, John 13:15; James 5:10; for warning, Hebrews 4:11; 2 Peter 2:6 (KJV "ensample").

EXAMPLE (COMPLETE WORD STUDY DICTIONARY) = NT:5262 hupódeigma; gen. hupodeígmatos, neut. noun from hupodeíknumi (5263), to show, forewarn. **An example or pattern to be imitated in action** (John 13:15); in suffering (James 5:10); for warning (Hebrews 4:11). **A representation or type** (Hebrews 8:5; 9:23 [cf. 4:11]; 2 Peter 2:6).

Syn.: hupogrammós (5261), a copy, pattern, example.

VERSES WITH THE GREEK WORD #5262 *EXAMPLE*:

John 13:15 For I have given you an **example**, that ye should do as I have done to you.

Hebrews 9:23 It was therefore necessary that the **patterns** of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

James 5:10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an **example** of suffering affliction, and of patience.

2 Peter 2:6 And turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an **ensample** unto those that after should live ungodly;

1 Corinthians 10:1-11

1 Moreover, brethren, I would not that ye should be ignorant, **how that all our fathers were under the cloud, and all passed through the sea;**

2 And **were all baptized unto Moses in the cloud and in the sea;**

3 And **did all eat the same spiritual meat;**

4 And **did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.**

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our **examples**, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come.

EXAMPLE, ENSAMPLE (STRONG'S GREEK DICTIONARY) = # NT:5179 tupos (too'-pos); from NT:5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning):
KJV - en- ex-) ample, fashion, figure, form, manner, pattern, print.

EXAMPLE, ENSAMPLE (THAYER'S GREEK LEXICON) = # NT:5179 typos =

1. the mark of a stroke or blow; print: John 20:25 a,25 b
2. a figure formed by a blow or impression; hence, universally, a figure, image: of the images of the gods, Acts 7:43
3. form: Romans 6:17
4. an example
 - a. in the technical sense, viz. the pattern in conformity to which a thing must be made: Acts 7:44
 - b. in an ethical sense, a dissuasive example, pattern of warning: 1 Corinthians 10:6,11
 - c. in a doctrinal sense, a type, Romans 5:14

EXAMPLE, ENSAMPLE [FORM] (VINE'S EXPOSITORY GREEK DICTIONARY) = # NT:5179 tupos, "the representation or pattern" of anything (for which see ENSAMPLE), is rendered "form" in Romans 6:17, "that form (or mold) of teaching whereunto ye were delivered," RV. The metaphor is that of a cast or frame into which molten material is poured so as to take its shape. The Gospel is the mould; those who are obedient to its teachings become conformed to Christ, whom it presents. In Acts 23:25, it is used of a letter, RV, "form" (KJV, "manner"), with reference to the nature of the contents.

EXAMPLE, ENSAMPLE (THE COMPLETE WORD STUDY DICTIONARY) = # NT:5179 túpos; gen. túpou, masc. noun from túptœ (5180), to strike, smite with repeated strokes. A type, i.e., something caused by strokes or blows.

- (I) A mark, print, impression (John 20:25).
- (II) A figure, form.
 - (A) Of an image, statue (Acts 7:43 quoted from Amos 5:26).
 - (B) Of the form, manner, of the style of a letter (Acts 23:25); a doctrine (Romans 6:17).
 - (C) Figuratively of a person as bearing the form and figure of another, as having a certain resemblance in relations and circumstances (Romans 5:14).
- (III) A prototype, pattern.
 - (A) Particularly of a pattern or model after which something is to be made (Acts 7:44; Hebrews 8:5 [cf. Exodus 25:40]).
 - (B) Figuratively an example, pattern to be imitated, followed (Philippians 3:17; 1 Thessalonians 1:7; 2 Thessalonians 3:9; 1 Timothy 4:12; Titus 2:7; 1 Peter 5:3). Hence also for admonition, warning (1 Corinthians 10:6,11).

A type as a model of some reality which was yet to appear, a prototype of that which was yet to be developed and evolved, e.g., the ordinances and institutions in the OT were, in their inward essence, types of the NT. The first era serves as a type of the second. However, the outline or archetype or model of some reality which was yet to appear was called túpos. A type is different than a symbol. A

symbol was an equivalent, a visible sign of what is invisible, e.g., the tares in the parable of the wheat and the tares (Matthew 13:24-30,36-43) are a symbol of the activity of the devil and his agents in one's spiritual life. A symbol is an outward manifestation of something inward, an emblem of what is higher.

Deriv.: antítupon (499), that which corresponds to a type, which represents the real thing; entupóœ (1795), to impress, stamp.

Syn.: hupotúpœsis (5296), a sketch, pattern for imitation.

OTHER VERSES WITH GREEK WORD #5179:

Acts 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, **that he should make it according to the *fashion* that he had seen.**

Romans 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, **who is the *figure* of him that was to come.**

Romans 6:17 But God be thanked, that ye were the servants of sin, **but ye have obeyed from the heart that *form* of doctrine which was delivered you.**

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the ***pattern*** shewed to thee in the mount.

1 Peter 5:1-3

5 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.

Hebrews 5:12-6:3

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the **first** [GK = #746] **principles** [GK = #4747] of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

6 Therefore leaving the **principles** [GK = #746] of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

PRINCIPLES (STRONG'S GREEK DICTIONARY) = # NT:4747 stoicheion (stoy-khi'-on); neuter of a presumed derivative of the base of NT:4748; something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively): KJV - element, principle, rudiment.

PRINCIPLES (THAYER'S GREEK LEXICON) = # NT:4747 stoicheion = any first thing, from which the others belonging to some series or composite whole take their rise; an element, first principle

1. the letters of the alphabet
2. the elements from which all things have come, the material causes of the universe
3. the heavenly bodies, Galatians 4:3,9
4. the elements, rudiments, primary and fundamental principles

PRINCIPLES [ELEMENTS] (VINE'S EXPOSITORY GREEK DICTIONARY) = #NT:4747 stoicheion, used in the plural, primarily signifies any first things from which others in a series, or a composite whole take their rise; the word denotes "an element, first principle" (from stoichos, "a row, rank, series"; cf. the verb stoicheo, "to walk or march in rank"; see WALK); it was used of the letters of the alphabet, as elements of speech. In the NT it is used of (a) the substance of the material world, 2 Peter 3:10,12; (b) the delusive speculations of gentile cults and of Jewish theories, treated as elementary principles, "the rudiments of the world," Colossians 2:8, spoken of as "philosophy and vain deceit"; these were presented as superior to faith in Christ; at Colosse the worship of angels, mentioned in v. 18, is explicable by the supposition, held by both Jews and Gentiles in that district, that the constellations were either themselves animated heavenly beings, or were governed by them; (c) the rudimentary principles of religion, Jewish or Gentile, also described as "the rudiments of the world," Colossians 2:20, and as "weak and beggarly rudiments," Galatians 4:3,9, RV, constituting a yoke of bondage; (d) the "elementary" principles (the A. B. C.) of the OT, as a revelation

from God, Hebrews 5:12, RV, "rudiments," lit., "the rudiments of the beginning of the oracles of God," such as are taught to spiritual babes. See PRINCIPLES, RUDIMENTS.

PRINCIPLES (THE COMPLETE WORD STUDY DICTIONARY) = # NT:4747 stoicheíon; gen. stoicheíou, neut. noun, a diminutive stoíchos (n.f.), row. Always in the pl., tá stoicheía, the basic parts, rudiments, elements, or components of something. Among the ancient Greek philosophers, it designated the four basic and essential elements of which the universe consisted, namely, earth, water, air, and fire. In 2 Peter 3:10,12 the word carries this meaning. Figuratively it refers to the elements or first principles of the Christian doctrine (Hebrews 5:12). Paul calls the ceremonial ordinances of the Mosaic Law worldly elements (Galatians 4:3; Colossians 2:8,20). In Galatians 4:9 he calls them weak and poor elements when contrasted with the great realities to which they were designed to lead. These elements contain the rudiments of the knowledge of Christ. The Law, as a school-master, was to bring the Jews to this knowledge (Galatians 3:24).

VERSES WITH GREEK WORD #4747:

Galatians 4:3 Even so we, when we were children, were in bondage under the **elements** of the world:

Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly **elements**, whereunto ye desire again to be in bondage?

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the **rudiments** of the world, and not after Christ.

Colossians 2:20 Wherefore if ye be dead with Christ from the **rudiments** of the world, why, as though living in the world, are ye subject to ordinances,

Hebrews 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first **principles** of the oracles of God; and are become such as have need of milk, and not of strong meat.

2 Peter 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the **elements** shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2 Peter 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the **elements** shall melt with fervent heat?

Hebrews 5:12-6:3

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the **first** [GK = #746] **principles** [GK = #4747] of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

6 Therefore leaving the **principles** [GK = #746] of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

PRINCIPLES (STRONG'S GREEK DICTIONARY) = # NT:746 arche (ar-khay'); from NT:756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):

KJV - beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

#746 IS DERIVED FROM #756:

(STRONG'S GREEK DICTIONARY) = # NT:756 archomai (ar'-khom-ah-ee); middle voice of NT:757 (through the implication of precedence); to commence (in order of time):
KJV - (rehearse from the) begin (-ning).

PRINCIPLES (THAYER'S GREEK LEXICON) = # NT:746 archee =

1. beginning, origin

a. used absolutely, of the beginning of all things: John 1:1 f

b. in a relative sense, of the beginning of the thing spoken of: John 6:64

2. the person or thing that commences, the first person or thing in a series, the leader: Colossians 1:18

3. that by which anything begins to be, the origin, active cause Revelation 3:14

4. the extremity of a thing: of the corners of a sail, Acts 10:11

5. the first place, principality, rule, magistracy Luke 12:11

PRINCIPLES (VINE'S EXPOSITORY GREEK DICTIONARY) = # NT:746 arche, "beginning," is used in Hebrews 6:1, in its relative significance, of the beginning of the thing spoken of; here "the first principles of Christ," lit., "the account (or word) of the beginning of Christ," denotes the teaching relating to the elementary facts concerning Christ.

BEGIN (VINE'S EXPOSITORY GREEK DICTIONARY) = # NT:746 arche means "a beginning." The root arch primarily indicated what was of worth. Hence the verb archo meant "to be first," and archon denoted "a ruler." So also arose the idea of "a beginning," the origin, the active cause, whether

a person or thing, e. g., Colossians 1:18.

In Hebrews 2:3 the phrase "having at the first been spoken" is, lit., "having received a beginning to be spoken." In 2 Thessalonians 2:13 ("God chose you from the beginning"), there is a well supported alternative reading, "chose you as first-fruits" (i. e., *aparchen*, instead of *ap' arches*). In Hebrews 6:1, where the word is rendered "first principles," the original has "let us leave the word of the beginning of Christ," i. e., the doctrine of the elementary principles relating to Christ.

In John 8:25, Christ's reply to the question "Who art Thou?," "Even that which I have spoken unto you from the beginning," does not mean that He had told them before; He declares that He is consistently the unchanging expression of His own teaching and testimony from the first, the immutable embodiment of His doctrine.

SOME OF THE VERSES WITH THE GREEK WORD #746:

Acts 11:5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four **corners**; and it came even to me:

Romans 8:38 For I am persuaded, that neither death, nor life, nor angels, nor **principalities**, nor powers, nor things present, nor things to come,

Ephesians 1:21 Far above all **principality**, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Ephesians 3:10 To the intent that now unto the **principalities** and powers in heavenly places might be known by the church the manifold wisdom of God,

Ephesians 6:12 For we wrestle not against flesh and blood, but against **principalities**, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Hebrews 6:1 Therefore leaving the **principles** of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,