

Character Journal No.35**Deference**

The *Character Journal* is a monthly e-zine designed to help parents teach Biblical character qualities to their children. Each month a different character quality is presented with suggestions for Bible lessons and projects.

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In His Service!

Morris Hull

Home Life Ministries, England

Bible Verses Related to Deference

For a more complete study, we suggest you use the *Online Bible* which you can download free of charge from our web site at www.hlm.org/html/files.htm.

NOTE: The black colored text indicates the number attributed to the Greek or Hebrew word in *Strong's Concordance* as well as a transliteration of the word and its pronunciation. The blue text shows all of the ways that the original word is translated in the Authorised Version. The number beside each of the various words indicates the number of times it is translated in that way; and the number at the end indicates the total number of times the original word appears in the Bible. The red text gives a more technical definition of the original word. In each case, the first time the original word is used is listed first. For the sake of space, not all occurrences of the original word is given but enough to show the various ways in which the word is used.

1096 ginomai ginomai *ghin'-om-ahee*

a prolongation and middle voice form of a primary verb; TDNT-1:681,117; v

AV-be 255, come to pass 82, be made 69, be done 63, come 52, become 47, God forbid + 3361
15, arise 13, have 5, be fulfilled 3, be married to 3, be preferred 3, not tr 14, misc 4, vr done 2; 678

1) to become, i.e. to come into existence, begin to be, receive being

2) to become, i.e. to come to pass, happen

2a) of events

3) to arise, appear in history, come upon the stage

3a) of men appearing in public

4) to be made, finished

4a) of miracles, to be performed, wrought

5) to become, be made

Matthew 1:22 Now all this was done <1096>, that it might be fulfilled which was spoken of the

Lord by the prophet, saying,

Matthew 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made <1096> bread.

Matthew 5:18 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 <1096>.

Matthew 5:45 That ye may be <1096> the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matthew 6:10 Thy kingdom come. Thy will be done <1096> in earth, as it is in heaven.

Matthew 6:16 Moreover when ye fast, be <1096> not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Matthew 7:28 And it came to pass <1096>, when Jesus had ended these sayings, the people were astonished at his doctrine:

Matthew 8:13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done <1096> unto thee. And his servant was healed in the selfsame hour.

Matthew 8:16 When the even was come <1096>, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

Matthew 8:24 And, behold, there arose <1096> a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

Matthew 8:26 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 <1096> a great calm.

John 1:15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred <1096> before me: for he was before me.

John 1:27 He it is, who coming after me is preferred <1096> before me, whose shoe's latchet I am not worthy to unloose.

John 1:30 This is he of whom I said, After me cometh a man which is preferred <1096> before me: for he was before me.

4285 prohgeomai proegeomai *pro-ay-geh'-om-ahee*

from **4253** and **2233**; TDNT-2:908,303; v

AV-prefer 1; 1

1) to go before and show the way, to go before and lead, to go before as a leader

Romans 12:10 Be kindly affectioned one to another with brotherly love; in honour preferring <4285> one another;

4299 prokrima prokrima *prok'-ree-mah*

from a compound of **4253** and **2919**; TDNT-3:953,469; n n

AV-prefer one before another 1; 1

1) an opinion formed before the facts are known

2) a prejudgetment, a prejudice

1 Timothy 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another <4299>, doing nothing by partiality.

Other Verses Related to Deference

1 Corinthians 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Romans 14:15 But if thy brother be grieved with [thy] meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Related Hymns and Choruses

- Ivory Palaces (Henry Barraclough, 1891-)
 - When We See Christ (Esther Kerr Rusthoi, 1909-1962)
 - Blest Be The Tie That Binds (John Fawcett, 1740-1817)
 - I Gave My Life for Thee (Frances R. Havergal, 1836-1879)
 - Is Your All on the Altar? (Elisha A. Hoffman, 1839-1929)
 - I Am Resolved (Palmer Hartsough, 1844-1932)
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Bible Stories

- Matthew 17:25-27 records the story of how Jesus showed deference by paying tax lest others be offended.
 - In Matthew 18:3-6 Jesus demonstrated deference to children.
 - Abraham showed deference to Lot in Genesis 13 by allowing him to choose what appeared to be the most attractive property.
 - Paul showed deference to other believers by refusing to eat meat sacrificed to idols (Romans 14:14-15).
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Character Definitions

- Limiting my freedom so I do not offend the tastes of those around me - *Character First!*
 - Putting the welfare of others ahead of our own personal pleasures - *The Power for True Success*
 - Limiting my freedom in order not to offend the personal tastes of those God has called me to serve. Not allowing in moderation what others can then excuse to excess - *Character Clues*
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How to Demonstrate Deference

At Home

- Speaking with clean language to other members of the family
- Dressing modestly in the home so as not to offend
- Refraining from wrong activities in order to be role models for younger family members
- Showing respect to parents by not talking back or using ugly words

At Work or School

- Refraining from words or actions that may offend others

At Church

- Being willing to put aside my music preferences at church if I know it offends another brother

or sister in Christ

- Being sensitive to the standards of other families and not condemning
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The "I Wills" of Deference

- I will notice those around me
- I will respect the feelings of others
- I will not use offensive language
- I will not play loud music in public
- I will be careful how I dress

-Character First!

The Titanic's Last Hero - How a Man Won a Crown of Life by Showing Deference in the Face of Death

John Harper was a passenger aboard the Titanic. As the ship was sinking, he made sure his daughter was safe then gave his life preserver to another who was not a Christian.

Even while perishing in the icy waters, survivors later testified of John Harper leading others to faith in Christ.

The book - *The Titanic's Last Hero* - recounts the life and death of John Harper and is available from our web site. [Click here!](#) This inspiring book is the documented story of the man who gave away his life jacket, called for Christians to give up their seats in the lifeboat so the unsaved could survive, and won his last convert in the sub-freezing water as he died. This book will increase your faith, impart an inspiring purpose to your life and bring you new assurance in your future.

How To Answer Questions About Legalism

The word legalism is not Biblical. Thus, personal opinions must be addressed.

Those who mean, "Your standards are too high."

Answer: Are they higher than God's standards?

Those who mean, "Don't force your standards on us."

Answer: Are they our standards or are they God's standards? Does God not command us to "exhort one another daily lest any be hardened through..." (Hebrews 3:13)

Those who say, "The Old Testament does not apply to us."

Answer: God says all Scripture is profitable (2 Timothy 3:16). The Old Testament is written for our instruction (1 Corinthians 10:11).

Those who claim, "Christ did away with the law."

Answer: Jesus said, "Think not that I am come to destroy the law..." (Matthew 5:17)

Those who mean, "Christ removed the curse of the law."

Answer: Christ became a curse to pay the penalty of sin (Galatians 3:13), but the law continues to

be the standard by which God judges us (Romans 7:7).

Those who say, "The Old Testament is excess baggage."

Answer: The Old Testament is a schoolmaster to bring us to Christ (Galatians 3:24).

PEDAGOGUE — a schoolmaster was a strict disciplinarian responsible for manners, discipline, and safety of the child.

Those who say, "We are now under grace."

Answer: Grace is not the freedom to do what we want, but the desire and power to do what we ought (Philippians 2:13; Jude 4).

Those who say, "God is love, not law."

Answer: Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me..." (John 14:21).

Those who say, "The Mosaic law is too harsh."

Answer: The New Testament law is stricter (the higher law of love). See Matthew 22:37; 1 John 3:15; Matthew 5:28.

Those who judge others of legalism are usually guilty of the same. See Matthew 15:6.

If they mean, "Legalism is trying to earn salvation by keeping the law."

Answer: That is correct. "By the work of the law shall no flesh be justified" (Galatians 2:16).

-IBLP

George Washington's "Rules of Civility and Decent Behaviour in Company and Conversation"

When George Washington - the first president of the United States - was just fifteen-years-old, he wrote the following *Rules of Civility and Decent Behaviour in Company and Conversation*:

- 1 Every action done in company ought to be with some sign of respect to those that are present.
- 2 When in company, put not your hands to any part of the body not usually discovered.
- 3 Show nothing to your friend that may affright him.
- 4 In the presence of others, sing not to yourself with a humming voice, or drum with your fingers or feet.
- 5 If you cough, sneeze, sigh, or yawn, do it not loud but privately, and speak not in your yawning, but put your handkerchief or hand before your face and turn aside.
- 6 Sleep not when others speak; sit not when others stand; speak not when you should hold your peace; walk not on when others stop.
- 7 Put not off your clothes in the presence of others, nor go out your chamber half dressed.
- 8 At play and attire, it's good manners to give place to the last comer, and affect not to speak louder than ordinary.
- 9 Spit not into the fire, nor stoop low before it; neither put your hands into the flames to warm them, nor set your feet upon the fire, especially if there be meat before it.
- 10 When you sit down, keep your feet firm and even; without putting one on the other or crossing them.
- 11 Shift not yourself in the sight of others, nor gnaw your nails.
- 12 Shake not the head, feet, or legs; roll not the eyes; lift not one eyebrow higher than the other, wry not the mouth, and bedew no man's face with your spittle by [approaching too near] him [when] you speak.
- 13 Kill no vermin, or fleas, lice, ticks, etc. in the sight of others; if you see any filth or thick spittle put your foot dexterously upon it; if it be upon the clothes of your companions, put it off privately, and if it be upon your own clothes, return thanks to him who puts it off.

- 14 Turn not your back to others, especially in speaking; jog not the table or desk on which another reads or writes; lean not upon anyone.
- 15 Keep your nails clean and short, also your hands and teeth clean, yet without showing any great concern for them.
- 16 Do not puff up the cheeks, loll not out the tongue with the hands, or beard, thrust out the lips, or bite them, or keep the lips too open or too close.
- 17 Be no flatterer, neither play with any that delight not to be played withal.
- 18 Read no letter, books, or papers in company, but when there is a necessity for the doing of it, you must ask leave; come not near the books or writings of another so as to read them unless desired, or give your opinion of them unasked, - also look not nigh when another is writing a letter.
- 19 Let your countenance be pleasant but in serious matters somewhat grave.
- 20 The gestures of the body must be suited to the discourse you are upon.
- 21 Reproach none for the infirmities of nature, nor delight to put them that have in mind of thereof.
- 22 Show not yourself glad at the misfortune of another though he were your enemy.
- 23 When you see a crime punished, you may be inwardly pleased; but [damaged manuscript] show pity to the suffering offender.
- 24 [damaged manuscript]
- 25 Superfluous compliments and all affectation of ceremonies are to be avoided, yet where due they are not to be neglected.
- 26 In putting off your hat to persons of distinction, as noblemen, justices, churchmen, etc., make a reverence, bowing more or less according to the custom of the better bred, and quality of the persons; among your equals expect not always that they should begin with you first; but to pull off the hat when there is no need is affectation, in the manner of saluting and resaluting in word keep to the most usual custom.
- 27 'Tis ill manners to bed one more eminent than yourself be covered, as well as not to do it to whom it is due. Likewise he that makes too much haste to put on his hat does not well, yet he ought to put it on at the first, or at most the second time of being asked; now what is herein spoken, of qualification in behavior or saluting ought to be taking place and sitting down for ceremonies without bounds are troublesome.
- 28 If any one come to speak to you while you are [are] sitting, stand up, though he be your inferior, and when you present seats, let it be to everyone according to his degree.
- 29 When you meet with one of greater quality than yourself, stop, and retire, especially if it be at a door or any straight place, to give way for him to pass.
- 30 In walking the highest place in most countries hand; therefore place yourself on the left of him whom you desire to honor: but if three walk together the middle place is the most honorable; the wall is usually given to the most worthy if two walk together.
- 31 If anyone far surpasses others, either in age, estate, or merits [and] would give place to a meaner than himself, the same ought not to accept it, s[ave he offer] it above once or twice.
- 32 To one that is your equal, or not much inferior, you are to give the chief place in your lodging, and he to whom it is offered ought at the first to refuse it, but at the second to accept though not without acknowledging his own unworthiness.
- 33 They that are in dignity or in office have in all places precedence, but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.
- 34 It is good manners to prefer them to whom we speak before ourselves, especially if they be above us, with whom in no sort we ought to begin.
- 35 Let your discourse with men of business be short and comprehensive.
- 36 Artificers and persons of low degree ought not to use many ceremonies to lords or others of high degree, but respect and highly honor them, and those of high degree ought to treat them with affability and courtesy, without arrogance.
- 37 In speaking to men of quality do not lean nor look them full in the face, nor approach too near them at left. Keep a full pace from them.
- 38 In visiting the sick, do not presently play the physician if you be not knowing therein.
- 39 In writing or speaking, give to every person his due title according to his degree and the custom of the place.
- 40 Strive not with your superior in argument, but always submit your argument to others with modesty.
- 41 Undertake not to teach your equal in the art himself professes; it (manuscript damaged) of arrogance.
- 42 [damaged manuscript]; and same with a clown and a prince.
- 43 Do not express joy before one sick in pain, for that contrary passion will aggravate his misery.
- 44 When a man does all he can, though it succeed not well, blame not him that did it.

45 Being to advise or reprehend any one, consider whether it ought to be in public or in private, and presently or at some other time; in what terms to do it; and in reproving show no signs of cholor but do it with all sweetness and mildness.

46 Take all admonitions thankfully in what time or place soever given, but afterwards not being culpable take a time and place convenient to let him know it that gave them.

47 Mock not nor jest at any thing of importance. Break no jests that are sharp, biting, and if you deliver any thing witty and pleasant, abstain from laughing thereat yourself.

48 Where in [wherein] you reprove another be unblameable yourself, -for example is more prevalent than precepts.

49 Use no reproachful language against any one; neither curse nor revile.

50 Be not hasty to believe flying reports to the disparagement of any.

51 Wear not your clothes foul, or ripped, or dusty, but see they be brushed once every day at least and take heed that you approach not to any uncleanness.

52 In your apparel be modest and endeavor to accommodate nature, rather than to procure admiration; keep to the fashion of your equals, such as are civil and orderly with respect to time and places.

53 Run not in the streets, neither go too slowly, nor with mouth open; go not shaking of arms, nor upon the toes, nor in a dancing [damaged manuscript].

54 Play not the peacock, looking every where about you, to see if you be well decked, if your shoes fit well, if your stockings sit neatly and clothes handsomely.

55 Eat not in the streets, nor in your house, out of season.

56 Associate yourself with men of good quality if you esteem your own reputation; for 'tis better to be alone than in bad company.

57 In walking up and down in a house, only with one in company if he be greater than yourself, at the first give him the right hand and stop not till he does and be not the first that turns, and when you do turn let it be with your face towards him; if he be a man of great quality walk not with him cheek by jowl but somewhat behind him but yet in such a manner that he may easily speak to you.

58 Let your conversation be without malice or envy, for 'tis a sign of a tractable and commendable nature, and in all causes of passion permit reason to govern.

59 Never express anything unbecoming, nor act against the rules before your inferiors.

60 Be not immodest in urging your friends to discover a secret.

61 Utter not base and frivolous things among grave and learned men, nor very difficult questions or subjects among the ignorant, or things hard to be believed; stuff not your discourse with sentences among your betters nor equals.

62 Speak not of doleful things in a time of mirth or at the table; speak not of melancholy things or death and wounds, and if others mention them, change if you can the discourse; tell not your dream, but to your intimate.

63 A man ought not to value himself of his achievements or rare qualities [damaged manuscript] virtue or kindred.

64 Break not a jest where none take pleasure in mirth; laugh not alone, nor at all without occasion; deride no man's misfortune though there seem to be some cause.

65 Speak not injurious words neither in jest nor earnest; scoff at none although they give occasion.

66 Be not froward but friendly and courteous, the first to salute, hear, and answer; and be not pensive when it's a time to converse.

67 Detract not from others, neither be excessive in commanding.

68 Go not thither, where you know not whether you shall be welcome or not; give not advice [without] being asked, and when desired do it briefly.

69 If two contend together take not the part of either unconstrained, and be not obstinate in your own opinion; in things indifferent be of the major side.

70 Reprehend not the imperfections of others, for that belongs to parents, masters, and superiors.

71 Gaze not on the marks or blemishes of others and ask not how they came. What you may speak in secret to your friend, deliver not before others.

72 Speak not in an unknown tongue in company but in your own language and that as those of quality do and not as the vulgar; sublime matters treat seriously.

73 Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

74 When another speaks, be attentive yourself; and disturb not the audience. If any hesitate in his words, help him not nor prompt him without desired; interrupt him not, nor answer him till his speech has ended.

75 In the midst of discourse [damaged manuscript] but if you perceive any stop because of [damaged manuscript]; to proceed: If a person of quality comes in while you're conversing, it's handsome to repeat what was said before.

76 While you are talking, point not with your finger at him of whom you discourse, nor approach too near him to whom

you talk especially to his face.

77 Treat with men at fit times about business and whisper not in the company of others.

78 Make no comparisons and if any of the company be commended for any brave act of virtue, commend not another for the same.

79 Be not apt to relate news if you know not the truth thereof. In discoursing of things you have heard, name not your author always; a secret discover not.

80 Be not tedious in discourse or in reading unless you find the company pleased therewith.

81 Be not curious to know the affairs of others, neither approach those that speak in private.

82 Undertake not what you cannot perform but be careful to keep your promise.

83 When you deliver a matter do it without passion and with discretion, however mean the person be you do it to.

84 When your superiors talk to anybody neither speak nor laugh.

85 In company of those of higher quality than yourself, speak not 'till you are asked a question, then stand upright, put off your hat and answer in few words.

86 In disputes, be not so desirous to overcome as not to give liberty to one to deliver his opinion and submit to the judgment of the major part, specially if they are judges of the dispute.

87 [damaged manuscript] as becomes a man grave, settled, and attentive [damaged manuscript] [predict not at every turn what others say.]

88 Be not diverse in discourse; make not many digressions; nor repeat often the same manner of discourse.

89 Speak not evil of the absent, for it is unjust.

90 Being set at meat scratch not, neither spit, cough, or blow your nose except there's a necessity for it.

91 Make no show of taking great delight in your the table; neither find great delight in your victuals; feed not with greediness; eat your bread with a knife; lean not on the table; neither find fault with what you eat.

92 Take no salt or cut bread with your knife greasy.

93 Entertaining anyone at table it is decent to present him with meat; undertake not to help others desired by the master.

94 If you soak bread in the sauce, let it be no more than what you put in your mouth at a time and blow not your broth at table; let it stay till it cools of itself.

95 Put not your meat to your mouth with your knife in your hand; neither spit forth the stones of any fruit pie upon a dish nor cast anything under the table.

96 Keep your fingers clean; when foul wipe them on a corner of your table napkin.

97 Put not another bite into your mouth till the former be swallowed; let not your morsels be too big.

98 Drink not nor talk with your mouth full; neither gaze about you while you are a drinking.

99 Drink not too leisurely nor yet too hastily. Before and after drinking wipe your lips; breathe not then or ever with too great a noise, for it is an evil.

100 Cleanse not your teeth with the tablecloth, napkin, fork, or knife; but if others do it, let it be done without a peep to them.

101 Rinse not your mouth in the presence of others.

102 It is out of use to call upon the company often to eat; nor need you drink to others every time you drink.

103 In company of your betters be not [damaged manuscript] than they are; lay not your arm but [damaged manuscript].

104 It belongs to the chiefest in company to unfold his napkin and fall to meat first; but he ought then to begin in time and to dispatch with dexterity that the slowest may have time allowed him.

105 Be not angry at table whatever happens and if you have reason to be so, show it not but on a cheerful countenance especially if there be strangers, for good humor makes one dish of meat and whey.

106 Set not yourself at the upper of the table but if it be your due, or that the master of the house will have it so, contend not, lest you should trouble the company.

107 If others talk at table be attentive but talk not with meat in your mouth.

108 When you speak of God or his Attributes, let it be seriously; reverence, honor and obey your natural parents although they be poor.

109 Let your recreations be manful not sinful.

110 Labor to keep alive in your breast that little spark of celestial fire called conscience.

Personal Evaluation

- What activities do you engage in that many Christians believe are wrong?
- Do you use words or expressions that are offensive to others?
- Are your parents completely happy with your clothes and hairstyle?
- Have you taken the time and effort to ask your authorities about their preferences and tastes?
- Do you justify activities because other Christians do it?
- Do you stand up when women or older people enter the room?

Character Clues

Quotes

- There is no such thing as being a gentleman at important moments; it is at unimportant moments that a man is a gentleman....If once his mind is possessed in any strong degree with the knowledge that he is a gentleman, he will soon cease to be one. -G.K. Chesterton
 - Every action in company ought to be with some sign of respect to those present. -George Washington
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Sources used for compiling this mailing:

- [The Online Bible](#)
- [Character First! Education Series 4](#), Oak Brook, IL
- [Character Clues Game](#) (IBLP)
- [Achieving True Success: How to Build Character as a Family](#), International Association of Character Cities, Oklahoma City
- [The Power for True Success](#), IBLP, Oak Brook, IL
- [Encyclopedia of 7,700 Illustrations](#), Assurance Publishers