

NEW TESTAMENT WORD STUDY

VOLUME 2

**BY
JAMES M. TOLLE**



**TOLLE PUBLICATIONS
Box 13
Fullerton, California 92632**

TABLE OF CONTENTS

<i>Lesson</i>	<i>Page</i>
I. Covetousness, Content	3
II. Courage, Defence	9
III. Debtor, Disorderly	14
IV. Earnest, Envy	19
V. Example, Exercise	25
VI. Fear, Fellowship	31
VII. Fervent, Follow	37
VIII. Forgiveness, Gift	43
IX. Good, Gospel	49
X. Grace, Gravity	56
XI. Hardened, Holy	63
XII. Hope, Hypocrisy	69
XIII. Insolent, Intercession	75

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Lesson One

COVETOUSNESS, CONTENT

Covetousness

The word "covetousness" is from the Greek *pleonexia*, literally meaning "a desire to have more (*pleon*, more, *echo*, to have)." In the New Testament it is used ten times, always in a bad sense: Mark 7:22; Luke 12:15; Romans 1:29; 2 Corinthians 9:5; Ephesians 4:19; 5:3; Colossians 3:5; 1 Thessalonians 2:5; 2 Peter 2:3,14.

In classical Greek *pleonexia* means "an arrogant greediness," the attitude that seeks to take advantage of one's fellow men. Herodotus wrote of the unfair, greedy advantage the Spartans endeavored to take of the Argives: "The Argives say that they cannot brook this arrogance (*pleonexia*), and rather than yield one jot to it, they preferred to be under the rule of the barbarians" (*History* VII.149).

In the Koine *pleonexia* was widely used by the ordinary people. It is quite common in the papyri, where it is used to designate "grasping ambition," "aggression that seeks advantage of others," and the "rapacity" of a dishonest official who is out to exploit the district of which he is in charge in order to feather his own nest. Two examples of its use are the following: "Since, if any *advantage* is taken, our weakness will leave us no escape," ". . . in this way their *aggression* will be made clear."

In the New Testament *pleonexia* is used to designate "the disposition which is ever ready to sacrifice one's neighbor to oneself in all things, not in money dealings merely" (Lightfoot). It is the grasping, greedy tempter that desires to get whatever pleases one's selfish whims, which is the very antithesis of the loving spirit of Christian liberality and unselfishness, of concern for the rights and valid needs of others. As Richard Trench observed, it is "the fiercer and fiercer longing of the creature which has forsaken God, to fill itself with the lower objects of sense . . . the ever defeated longing of the creature, as it has despised the children's bread, to stay its hunger with the husks of the swine." Theodoret, the early biblical commentator, defined it as "the aiming always at getting more, the snatching at things which it does not befit a man to have."

The verb that corresponds to *pleonexia* is *pleonekteo*, meaning "to take advantage of, overreach, make gain of" (2 Corinthians 2:11; 7:2; 12:17,18; 1 Thessalonians 4:6).

Let us now examine each use made of *pleonexia* in the New Testament.

1. "And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, *covetings*, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man" (Mark 7:20-23).

The word "covetings" in the Greek is the plural of *pleonexia*, pertaining to the various ways in which covetousness, the greedy, grasping temper, shows itself, whether in regard to money, glory, honor, power, etc. "Covetousness is a sort of mental gluttony, not confined to money but craving honour and feeding on selfishness" (Chamfort).

We notice that Jesus places covetings in the same category as the other evil things that proceed from the unclean heart and that defile the man. This passage alone is sufficient to renounce once and for all any notion that covetousness is simply a *little* fault, a slight moral blemish, not to be compared to such *big* sins as thefts, murders, adulteries, and such like. When we recognize the heinousness of the sin of covetousness, we will diligently labor to eradicate it from our lives.

2. "And he said unto them, Take heed, and keep yourselves from all *covetousness*: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

In this utterance Jesus does not condemn the possession of things as such, but the *abundance* of things. He denounces the attitude that cannot be content with the necessities of life, "food and covering" (1 Timothy 6:8), but that greedily desires more and more, that can never be satisfied. See Hebrews 13:5.

After exhorting His listeners to keep themselves from all covetousness, Jesus illustrated the folly and heinousness of this sin by presenting a parable concerning a selfishly rich farmer, who said to himself on seeing his fields bring forth plentifully, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." This farmer, designated by the Lord as a fool, was only concerned with his own whims and desires. Utterly absent from his thoughts was God's will concerning the use of his goods. He had no desire at all to help the poor and needy. He was rich in material things but poor toward God, even as every other covetous person is also spiritually impoverished. And as God required his soul of him, with all his material things left behind, so also will he eventually require the soul of every other covetous person.

Donald Miller wrote, "My normal physical impulse is to protect and preserve my life, to acquire all the comforts and conveniences that the world can furnish and do what pleases me. When I stop to think, though, I know that any animal is so motivated. History is replete with accounts of men whose lives were thus directed. The ultimate frustration of such as Alexander the Great and Solomon, highlights the futility of the selfish approach to life.

"Then I read in the Bible of the revolutionary concept of the philosophy of life taught and lived by our Savior Jesus Christ. It involved a selfless dedication to God and concern for his fellowman equal to his self concern. The life of Christ is epitomized in the words of his tearful prayer as he faced the cross, 'not my will, but thine be done.' Later Paul relates how this same selfless spirit captured the poverty-stricken Macedonian Christians. It is no secret—it was no miracle. All they

did was to make a complete dedication of themselves to Christ and their fellow Christians. It brought them happiness, and we all seek happiness. Can I do less than they?"

3. "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, *covetousness*, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful" (Romans 1:28-31).

Here *covetousness*, *pleonexia*, is presented as one of the sins of the world without God, of men who have "refused to have God in their knowledge." It is the sin that is diametrically opposed to the perfect generosity of God and Christ. See John 3:16; 2 Corinthians 8:9; Philippians 2:5-8. Indeed, the perfect liberality and unselfishness of divine giving to bless mankind is the basic, underlying theme of the entire Bible, and thus it is no exaggeration to say that the covetous man is more unlike Deity than any other person in sin.

In his comments on Romans 1:29 Albert Barnes says, "Covetousness is common in the world; but it would be particularly so where the other vices enumerated here abounded, and men were desirous of luxury, and the gratification of their senses."

4. "I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of *extortion*" (2 Corinthians 9:5).

Paul's wish here is that the Corinthian Christians will give to help the poor saints (verse 1) as a matter of bounty or blessing (see footnote in the *American Standard Version*), and not of extortion or covetousness, as wrung out of those who would give grudgingly. The covetous person, devoid of a loving, liberal spirit, never gives cheerfully but always grudgingly, as if he were literally being forced to give. See 2 Corinthians 9:7.

5. "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with *greediness*" (Ephesians 4:17-19).

Greediness or covetousness is here associated with spiritual uncleanness. The idea Paul may have in mind is the depravity of the pagan world in its greedy desire to abound in unclean activities, or his idea may be that the pagan world works uncleanness with the greedy desire for financial gain, such as in Ephesus, whose principal temple had one thousand prostitutes as its priestesses. Either of these ideas is descriptive of men in every age whose hearts have become so hardened by sin that

they greedily seek to do every unclean act imaginable in catering to the desires of the flesh, who will do virtually anything, no matter how vile it may be, for financial gain.

6. "But fornication, and all uncleanness, or *covetousness*, let it not even be named among you, as becometh saints" (Ephesians 5:3).

It may be that the word *pleonexia*, covetousness, as used in this passage refers to impure desires, the greedy longing for whatever is involved in the sins of fornication and uncleanness. If, however, the greedy desire for material things is intended here, the apostle shows in its context how degrading and abominable a sin it is, not even to be named among the saints.

7. "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and *covetousness*, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience" (Colossians 3:5,6).

No plainer, more pointed description of the heinousness of covetousness could possibly be made than this. What is covetousness? *It is idolatry!* The inordinate love and pursuit of anything to satisfy the cravings of the lower man are pagan, belonging on the same level as the worship of images. The covetous man has turned from the worship of the *Creator* to the worship of the *created*, to the objects of his greedy desire. The child of God who is covetous has tacitly denied the faith and cannot possibly be sincere in his participation in divine worship and in other religious activities. It is high time in the church of the Lord that we consider covetousness for what it really is, the God-denying sin of idolatry, and the covetous member for what he really is, a pagan, one who puts his faith in idols rather than in the living God. See 1 Corinthians 5:11; Ephesians 5:5.

8. "For neither at any time were we found using words of flattery, as ye know, nor a cloak of *covetousness*, God is witness" (1 Thessalonians 2:5); "And in *covetousness* shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not" (2 Peter 2:3).

Pleonexia, covetousness, in these passages describes the person who uses his position to take advantage of the people he should be serving, who sees his fellow men as those to be exploited in order to secure the objects of his greedy desire.

9. ". . . eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in *covetousness*; children of cursing" (2 Peter 2:14).

Those described here were exercised or trained in covetousness. They had been so consistently and persistently greedy that they were thoroughly competent in avariciously seeking after the things which would pamper the flesh. They are depicted as "children of cursing," not worthy to be called children of God even though they claimed to be members of the Lord's church. See Ephesians 2:3. De we not have covetous souls like

them in the church today, people who have so long practiced covetousness that they have become quite expert in avariciously seeking after the things of the world?

Content

The word "content" is from the Greek *autarkes*, meaning "sufficient for oneself, strong enough or possessing enough to need no aid or support, independent of external circumstances (from *autos*, self, *arkeo*, sufficient)." The noun form is *autarkeia*, meaning "contentment, self-sufficiency, independence."

In the papyri *autarkes* is used only in the simple sense of "enough;" for example, "a sufficient number of jars," "the tenure of one year is sufficient," "it will be sufficient."

In its sole use in the New Testament, *autarkes* has the literal meaning of self-sufficient or content: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content" (Philippians 4:11). There is no egotism in this affirmation. Paul did not claim that his self-sufficiency originated with himself, that it was of his own wisdom and power. He did not claim to be master of his fate. But what he did affirm, and emphatically so, is that he was not dependent on the things of this transitory world for his contentment, but only on the strength that God provided him through Christ, no matter what the vicissitudes of his life may have been. He immediately explained himself by saying, "I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me" (verses 12,13). Paul affirmed, in effect, that no matter what his state in life may have been, in Christ he had everything he needed to serve God and to be truly content.

Even with a painful physical affliction besetting him, the apostle still received the necessary sufficiency through God's grace to live the abundant Christian life, concerning which he wrote, "And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient (*arkei*) for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:7-10).

In writing to his Corinthian brethren, Paul stressed the all sufficiency they could receive through God's grace for the practice of every good work: "And God is able to make all grace abound unto you; that ye,

having always all sufficiency (*autarkeian*) in everything, may abound unto every good work" (2 Corinthians 9:8). The key to the understanding of Christian contentment or sufficiency is found in the glorious affirmation, "God is able." If we really believe this affirmation, we will have no doubts at all concerning the power of God's grace to sustain us in abundant living, no matter how adverse the circumstances of life may be. It is unthinkable, then, that one who truly depends on the grace of God for victorious, fruitful living should ever be frustrated and unhappy concerning his lot in life. Such a person knows that whatever his needs may be there is always God's presence, help, and inexhaustible riches in Christ to depend on. "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Philippians 4:19). "Be ye free from the love of money; content (*arkoumenoi*) with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise foresake thee. So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?" (Hebrews 13:5,6). See Genesis 28:15; Joshua 1:5; Romans 8:31-39.

In contrast to the sorrow that comes from greedily seeking after material things, Paul stresses the contentment that is inherent in godliness, the God-oriented life: "But godliness with contentment (*autarkeias*) is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content (*arkesthesometha*). But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows" (1 Timothy 6:6-10).

Questions

1. What is the literal meaning of *pleonexia*?
2. How is *pleonexia* used in classical Greek, the papyri, and the New Testament?
3. Discuss each New Testament passage in which *pleonexia* is used.
4. What is the meaning of *autarkes* as it is used in the New Testament?
5. Discuss Philippians 4:11-13.
6. Discuss Paul's reference to the sufficiency of God's grace in 2 Corinthians 12:9.
7. In light of 2 Corinthians 9:8; Philippians 4:19; Hebrews 13:5,6, why can the Christian be content in whatever state he is?
8. Why is godliness with contentment great gain?

Lesson Two

COURAGE, DEFENCE

Courage

The word "courage" as considered in this lesson is from the Greek *tharsos*. In classical Greek it means confidence or courage, the opposite of anxiety or fear. Epictetus II.13.3 describes the lute player who can face his audience without fear: "Accordingly, when he has skill, there he has *confidence*." In Homer, *Illiad* XXI.547 we read of Agenor preparing to face Achilles in combat and how Apollo "put *courage* in his heart." There is no instance of the use of *tharsos* in the papyri. In its sole use in the New Testament it has essentially the meaning as in classical Greek: "And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God and took *courage*" (Acts 28:15).

Why did Paul need courage? For the trials that faced him in Rome, so that he would faithfully proclaim the gospel no matter what difficulties might beset him. Why did Paul take courage? Because the providence of God had brought his friends to him, thus reassuring him that God Himself was continually with him, giving him all sufficient grace to meet his responsibilities as a Christian and apostle. When he gratefully contemplated the abundant blessings and presence of God, courage to faithfully serve the Lord in Rome inevitably and naturally followed. It was God who made his courage possible, and it is God who makes possible courageous, confident living in every other Christian. This is plainly corroborated in the use of *tharreo*, akin to *tharsos*, in Hebrews 13:6, "So that with good courage (*tharreo*) we say, The Lord is my helper; I will not fear: What shall man do unto me." In the preceding verse the inspired writer declares, ". . . for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." In light, then, of the realization that the Lord will not fail nor forsake us and that He is our constant helper, we can face any difficulty, danger, or trial without fear, with undaunted and unflinching courage. We can say in the words of Paul, "If God is for us, who is against us?" (Romans 8:31). One who truly trusts in the Lord, who by faith realizes His constant presence and help, has wide horizons, long outlooks, steady hopes in spite of the evil in the world.

"God will never forsake His people. He will constantly be their peace and support. His omniscience will always reach and help you—if you go to the ends of the earth. The Lord will not forsake His people. No palace walls, however thick, no guards, however brave, no breadth of sea, no number of miles, no impassable desert, shall intercept the visits or arrest the interposition of God. There is no sting in the human heart, there is not a shadow, however blighting, on the human soul, which God

sees not. A voice louder than the noise of the sea waves, and more musical by far, will bring comfort to your heart: 'It is I; be not afraid'” (J. Cummings).

Used interchangeably with *tharreo* in the New Testament is the verb *tharseo*, also akin to *tharsos*, meaning “be cheerful, be courageous.” It is translated from classical Greek by such phrases as “have taken heart” (Homer, *Illiad* IX.420) and “be of good cheer” (Aeschylus, *The Suppliant Maidens* 732). One example of its use in the papyri is in the phrase “eye of my soul, *take courage.*” It is translated “fear not” from the Septuagint: “And Moses said unto the people, *Fear ye not*, stand still, and see the salvation of Jehovah, which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. Jehovah will fight for you, and ye shall hold your peace” (Exodus 14:13,14). Here we see that in the Old Testament, as well as in the New Testament, the command to be courageous, to be devoid of fear, was expressed in connection with the promise of God’s presence with His people and the aid He would give them.

In the *American Standard Version* of the New Testament *tharseo* is uniformly translated as “be of good cheer,” but the implied meaning is always that of “be courageous,” the opposite of being fearful. When the disciples saw Jesus walking on the water, supposing Him to be a ghost, “they were troubled . . . and they cried out for fear” (Matthew 14:26). The record states that Jesus immediately allayed their fear by saying, “*Be of good cheer: it is I; be not afraid*” (verse 27). Here we can see that being of good cheer is the opposite of being afraid, thus the same as being courageous. Moreover, it is noteworthy that the very presence of the Lord was meant to give His disciples courage or good cheer. And this was true in every other case where the Lord told people to be of good cheer. Carefully read Matthew 9:2,22; Mark 6:50; 10:49; Acts 23:11.

In His farewell message to His disciples, Jesus commanded them to be of good cheer or courage in the face of all tribulation because of the power they would receive from Him to overcome the world: “These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulations: but *be of good cheer; I have overcome the world*” (John 16:33). Cf. 1 John 5:4. These words of comfort have come down through the ages to instill courage in every person who would look to Christ for the power to live victoriously in a world of sin and trouble.

God moves in a mysterious way,
His wonders to perform;
And plants His footsteps in the sea,
And rides upon the storm.
Ye fearful saints, fresh courage take,
The clouds ye so much dread

Are big with mercy, and shall break
With blessings on your head.

Defence

The word "defence" is from the Greek *apologia*, the derivation of our English word "apology," meaning "a verbal defence, a speech in defence." An example of its use in classical Greek is in Thucydides, *The Peloponnesian War* III.61, where the Thebans say to the Lacedaemonians, "We should never have asked to make this speech if the Plateans on their side had contented themselves with shortly answering the questions, and had not turned round and made charges against us, coupled with a long *defence* of themselves upon matters outside the present inquiry."

Apologia was the technical word used in the Greek law courts to designate the activity of a lawyer making a verbal defence for his client, proving that the charges against him were false. The legal aspect of this word is portrayed by its use in the New Testament, an example of which is in Acts 25:16, where Felix says to Agrippa, "To whom I answered, that it is not the custom of the Romans to give up any man, before the accused have the accusers face to face, and have had opportunity to make his *defence* concerning the matter laid against him." See 2 Timothy 4:16.

The meaning of *apologia* is made clear by the literal meaning of its verb form *apologeomai*; "talk oneself from (*apo*, from, *lego*, to speak)." Thus for one to make a defence, *apologia*, is to talk himself off from a charge preferred against him. Paul was charged by certain of his brethren as being a false apostle, to which he offered his defence, literally talking himself off from this unwarranted accusation (1 Corinthians 9:3ff). Before the angry mob of Jews that had dragged him out of the temple and was seeking to kill him, the apostle boldly stood up and said, "Brethren and fathers, hear ye the *defence* which I now make unto you" (Acts 22:1). His defence was the vindication of his position as a follower of Christ. Accused before Felix by the orator Tertullus of being "a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple," the apostle proceeded to talk himself off from these charges, beginning with the statement, "I cheerfully make my defence (*apologoumai*)" (Acts 24:10). See Acts 25:8; 26:1,2,24.

The most significant defence Paul was constantly called to make was of the gospel itself, that which he boldly proclaimed as a faithful apostle of Christ. The gospel was constantly being attacked by the Jews, to whom it was a stumbling block, and by the Greeks, to whom it was foolishness (1 Corinthians 1:23). Thus Paul was constantly called to defend it against these false charges. He wrote to his fellow saints in Philippi, ". . . both in my bonds and in the *defence* and confirmation of the gospel, ye are partakers with me of grace. . . I am set for the *defence* of the gospel" (Philippians 1:7,16).

The gospel of Christ is still under attack. It is charged with being a man-made message, full of inaccuracies and myths. Its message of salvation in Christ Jesus is openly and widely ridiculed. Thus the Christian is called to defend it against every false charge. The apostle Peter exhorts, "But sanctify in your hearts Christ as Lord: being ready always to give answer (*apologia*) to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Peter 3:15). Here the apostle exhorts us to make an *apologia* concerning our hope of heaven. And since the reason for this hope is the salvation and sure promises we have received through the gospel, the defence Peter here advocates is tacitly of the gospel itself.

Who is prepared to make defence of his hope of heaven, thus of the gospel itself? Only he who has sanctified in his heart Christ as Lord. Since Christ is the fountain of all sanctity, it is He alone who can sanctify us; then, and not until then, we sanctify Him in our hearts. We sanctify Him by acknowledging his greatness, power, and goodness, by allowing Him to have the control of our lives, by studying His word and incorporating it in our lives. Then, and only then, are we prepared to make a worthy defence of the gospel. Unholy men may blatantly argue in favor of the gospel; theirs, however, is not a defence of the gospel but an offence to it. They do far more damage than good to the cause of Christ. Cf. 2 Peter 2:1,2.

How is the Christian to make defence of his heavenly hope, thus of the gospel itself? With meekness and fear. This means that he is to be courteous, gentle, and reverent in every utterance he makes in defence of the truth of God's holy word, always "speaking truth in love" (Ephesians 4:15). As Martin Luther aptly expressed it, "When you are asked about your hope you are not to answer with haughty words and carry things off with audacity and force as though you meant to tear up trees, but with fear and humility as though you stood before God's judgment and were making answer."

The loving Christian defends the gospel not merely with the desire to win an argument and to down those who disagree with him, but with the desire to convince the gainsayers of God's holy truth and so win them to Christ. Thus he obeys such injunctions of God's word as the following: "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear" (Ephesians 4:29); "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one" (Colossians 4:6).

There are those in the church who have a "keeper of orthodoxy" complex, who express a fanatic self-assertiveness in their defence of the gospel. In their snarling, harsh, unloving censure of those who disagree with them as to what God's word teaches, they express not a real love for Christ and His gospel, but simply project their deep-seated hatred for people. They also indicate that they are not really sure of the doctrine

they are trying to promulgate, for the man who truly believes in what he teaches does not have to bolster his arguments by insulting those who disagree with him.

“There is no excuse for a Christian’s conversation becoming rude and churlish. It may be necessary to speak plainly and boldly at times—the way of doing even that graciously ought to characterize Christians. It requires much practical wisdom to be able to speak well and wisely about religion to both objectors and inquirers, and only the man accustomed to carefully weigh his words and guard his utterances can become adept in this work. Every Christian may cultivate the wisdom which governs his tongue, and is bound to do so (1 Peter 3:15)” (George Barlow).

Questions

1. According to Acts 28:15, for what did Paul need courage and why did he take courage?
2. Discuss the good courage designated in Hebrews 13:6.
3. Discuss the use of *tharseo* in both the Septuagint and the New Testament.
4. Do you face the difficulties of life courageously, truly believing that God is your constant companion and helper?
5. What is the meaning of *apologia*? How was the word used in the Greek law courts? Give some examples of the portrayal of its legal aspect in the New Testament.
6. What is the literal meaning of *apologeomai*?
7. Discuss I Corinthians 9:3ff; Acts 24:10; 25:8; 26:1,2,24.
8. Why was Paul constantly called to make defence of the gospel?
9. Who is prepared to make defence of the gospel? How is this defence to be made?
10. What should be our motive in making defence of the gospel?

DEBTOR, DISORDERLY

Debtor

The word "debtor" is from the Greek *opheiletes*, designating a person who owes anything to another. This meaning prevailed from the classical period down through the Koine. Plato speaks of "those who have abundance of land, and having also many *debtors*" (*Laws* V.736). *Opheiletes* is used in the following New Testament passages: Matthew 6:12; 18:24; Luke 13:4; Romans 1:14; 8:12; 15:27; Galatians 5:3.

Corresponding to the word "debtor" is "debt." One of the Greek words from which it is translated in the New Testament is *opheile*, meaning "that which is owed." It occurs frequently in the papyri in the literal sense of "debt." It is used in two New Testament passages: Matthew 18:32; Romans 13:7.

The other Greek word for "debt" in the New Testament is *opheilema*, meaning essentially the same thing as *opheile*. An example of its use in classical Greek is the following: "Yet, of course, the doer of the favor is the firmer friend of the two, in order by continued kindness to keep the recipient in his *debt*" (Thucydides, *The Peloponnesian War* II.40). It is commonly used in the papyri. One document of A. D. 269 speaks of "*debts* recorded and unrecorded," where it is laid down that those who inherited nothing from deceased persons "should not be responsible for their *debts* or the claims made against them." Recorded in other documents are such phrases as "but the rest we shall give to Leucius as a *debt*," "but let Totoes pay this *debt*." *Opheilema* is used in the following New Testament passages: Matthew 6:12; Romans 4:4.

Akin to *opheiletes*, *opheile*, and *opheilema* is the verb *opheilo*, meaning "owe, be indebted." In the ordinary sense of "owe money" it is commonly used in the papyri. Some examples are: "if he denies the debt, and swears that he *owes* me nothing, let him be released," "tell him about his cellar, that it has been sealed up, although he *owes* me nothing," "you worry about the money which you *owe* to Agathodaemon: I have paid him in full," "let me tell you that you *owe* seven years' rent and dues." In one document *opheilo* is translated as "ought": "therefore we all *ought* to give thanks to all the gods," the idea being the obligation owed to the gods by the supplicants. In the New Testament *opheilo* is used in Matthew 18:28; 23:16,18; Luke 7:41; 11:4; John 13:14; Romans 15:1; 1 Corinthians 5:10; 2 Thessalonians 1:3; 2:13; 1 John 2:6; 4:11; and others.

The most significant use of the foregoing Greek words in the New Testament is in the relationship of men to their Creator. Without God men are sinners; thus they are reckoned as God's debtors. Indeed, the word "sinners" in Luke 13:4 is translated from *opheiletai*, literally mean-

ing "debtors." The sinner is a debtor to God because the divine law which he has broken demands that a payment be made to satisfy divine justice. This payment is the forfeiture of the sinner's life (Ezekiel 18:4; Romans 1:32; 6:16,23; 8:13). In Matthew 6:12 sin is described as a debt because it demands expiation, and thus payment by way of punishment. Law always demands complete and full obedience, with the curse of God on all who fail to so obey it (Romans 4:15; Galatians 3:10-12). This curse rests on all men since all have transgressed God's law, and thus all are reckoned as sinners (Romans 3:12,23; 1 John 3:4).

But God is not only just; He is also merciful. And it is His mercy that provides a way of paying the debt incurred in man's sins, thus satisfying the demands of divine justice, removing the divine curse from the sinner, and restoring the sinner to God's favor. That way is Christ and His death on the cross (John 3:16; Ephesians 2:4,5; Romans 5:8-11). This is the great gospel of vicarious substitution: Jesus Christ the Saviour dying in the sinner's stead, giving His life for the sinner's life, and thus paying the debt incurred in the sinner's sins to restore him to God's favor. Carefully and reverently read the following passages which portray the vicarious substitution of the Saviour for the sinner: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Romans 8:3); "Christ died for our sins according to the scriptures" (1 Corinthians 15:3); "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2 Corinthians 5:21); "Who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father" (Galatians 1:4); "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13); "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed" (1 Peter 2:24).

It is obvious from the foregoing passages that the sinner's only avenue of escape from the penalty of death incurred in his sins is to rely on the sin-offering Jesus Christ by fully trusting in Him for salvation, thus to be saved by God's wondrous grace or unmerited favor (Ephesians 2:8). If he disregards the saving work of Christ and attempts to satisfy God's justice and come into His favor by law keeping or good works, he would thus set aside the grace of God and reckon salvation as something that God owes Him, as if God were his debtor. This is the plain conclusion drawn in Romans 4:4, "Now to him that worketh, the reward is not reckoned as of grace, but of debt." Any person who seeks salvation through his own merits faces certain doom, eternal death, which is what he justly deserves for his sins.

When one accepts Christ as his personal Saviour, to be made free from the debt incurred in his sins, he becomes a debtor in a different sense. He

now owes certain obligations both to God and to man in keeping with his new status as a child of God, a disciple of Christ, and in response to the salvation he has received by the grace of God. See Romans 6:17,18; Ephesians 2:8-10.

As one who enjoyed redemption in Christ through divine grace, Paul keenly felt himself under an all-subduing obligation to carry the gospel to all mankind: "I am *debtor* both to Greeks and to Barbarians, both to the wise and to the foolish" (Romans 1:14). Cf. Romans 15:27.

The apostle was also aware of the debt he and his fellow Christians owed God in regard to upright living: "So then, brethren, we are *debtors*, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Romans 8:12,13).

Concerning the obligation or debt we owe others to render them humble service, Jesus declared, "If I then, the Lord and the Teacher, have washed your feet, ye also ought (*opheilete*) to wash one another's feet" (John 13:14).

Romans 13:8 speaks of the debt involved in the love the Christian owes his neighbor: "Owe (*opheilete*) no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." 1 John 4:11 declares, "Beloved, if God so loved us, we also ought (*opheilomen*) to love one another."

Romans 15:1 stresses the debt the strong owe the weak to bear their burdens: "Now we that are strong ought (*opheilomen*) to bear the infirmities of the weak, and not to please ourselves."

2 Thessalonians 1:3 speaks of the debt Paul and his co-workers owed their faithful brethren to give thanks to God for them: "We are bound (*opheilomen*) to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth."

1 John 2:6 speaks of the debt the Christian owes Christ to live as He lived: "He that saith he abideth in him ought (*opheilei*) himself also to walk even as he walked."

Disorderly

There are three Greek words translated as "disorderly" in the New Testament, all akin to each other: the adjective *ataktos*, used in 1 Thessalonians 5:14; the adverb *ataktos*, used in 2 Thessalonians 3:6,11; and the verb *atakteo*, used in 2 Thessalonians 3:7.

References to the use of the adjective *ataktos* in classical Greek are the following: "Afterwards the Eginetans fell upon the Athenian fleet when it was in some *disorder* and beat it, capturing four ships with their crews" (Herodotus, *History* VI.93); "At length, however, the Peloponnesians began to scatter in pursuit of the ships of the enemy, and allowed a considerable part of their fleet to get in *disorder*" (Thucydides, *The Peloponnesian War* VIII.105). The adjective *ataktos* is also used in

classical Greek in reference to music without rythm and to sensual excess, or inordinate, irregular sensual practices.

An example of the use of the adverb *ataktos* in classical Greek is in Thucydides, *The Peloponnesian War* III.108, where the writer speaks of troops that broke in the face of the enemy and retreated in a disorderly manner.

In their discussion of *atakteo*, Moulton and Milligan observe, "Like its parent adjective *ataktos*, and the adverb, this verb is found in the New Testament only in the Thessalonian Epp., where their context clearly demands that the words should be understood metaphorically. Some doubt has, however, existed as to whether they are to be taken as referring to actual wrong-doing, or to a certain remissness in daily work and conduct. Chrysostom seems to incline to the former view, Theodoret to the latter. The latter view is now supported by almost all contemporary evidence from the papyri." These authors then refer to a papyrus of A. D. 66, a contract of apprenticeship in which a father enters into an undertaking that if there are any days when his son "plays truant" or "fails to attend," he is afterward to make them good. They also refer to a papyrus of A. D. 183 in which a weaver's apprentice is bound to appear for an equivalent number of days, if from *idleness* or ill-health or any other reason he exceeds the twenty days' holiday he is allowed in the year.

The context of the word "disorderly" as used in the second Thessalonian letter plainly depicts it with the meaning of idleness or abstaining from productive, constructive activity: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh *disorderly*, and not after the tradition which they received of us. For yourselves know how ye ought to imitate us: for we behaved not ourselves *disorderly* among you; neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you *disorderly*, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother" (2 Thessalonians 3:6-15). Notice that the disorderly brethren are those who fail to follow the example of the hard-working apostles. They are further described as those "that work not at all." The word "work" in the Greek is *ergazomai*, meaning "to labor, do work, to trade, to make gain by trading."

We should be impressed by the fact that idleness or laziness is so

odious a sin, the idle, lazy brother is to have fellowship withdrawn from him by his faithful brethren, so that they no longer have company with him. Thus we can see that the idler is placed in the same category as those who are guilty of the worst kind of sins imaginable: "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat" (1 Corinthians 5:11).

The adjective *ataktos*, disorderly, as used in 1 Thessalonians 5:14 may refer to any deviation from the divinely prescribed order of the Christian life: "And we exhort you, brethren, admonish the *disorderly*, encourage the fainthearted, support the weak, be longsuffering toward all."

Questions

1. Define the words *opheiletes*, *opheile*, *opheilema*, and *opheilo*.
2. Why are sinners reckoned as debtors to God?
3. How does Christ pay the debt incurred in man's sins, vindicating God's justice and restoring the sinner to God's favor?
4. How does the sinner rely on the sin-offering Jesus Christ, thus to be saved by God's grace?
5. Discuss the Christian as debtor both to God and to man.
6. Discuss the use of the Greek words for "disorderly" in classical Greek. How were these words used in the papyri?
7. How is the word "disorderly" used in the context of 2 Thessalonians 3:6-15? Discuss the seriousness of the sin designated by this word.
8. What may be the meaning of "disorderly" in 1 Thessalonians 5:14?

Lesson Four

EARNEST, ENVY

Earnest

The Greek word rendered as "earnest" in the New Testament is *arrabon*, probably introduced into Greece from Phoenicia. It designates earnest-money deposited by the purchaser and forfeited if the purchase is not completed. It is also used to designate a pledge or earnest of any kind. In modern Greek *arrabona* is an engagement ring.

A reference to the use of *arrabon* in classical Greek is in Aristotle, *Politics* 1259, where it is said of Thales the Milesian that "having a little money, he gave *deposits* for the use of all the olive presses in Chios and Miletus."

The meaning of *arrabon* as "earnest-money" is well illustrated in the papyri. A document of the second century B. C. describes a woman who sells a cow and receives 1,000 drachmae as *arabona*. A document of A. D. 97 is in the form of a receipt for 160 drachmae, being the residue of *earnest-money* (200 drachmae) for 2 1/10 arourae of land. A document of A. D. 99 reads, "16 drachmae of silver as unexceptionable *earnest-money*." In a papyrus of the late first century A. D. a certain party writes another, "Regarding Lampon the mouse-catcher I paid him for you as *earnest-money* 8 drachmae in order that he may catch the mice while they are with young." A papyrus of A. D. 237 refers to the engagement of certain dancing girls for a village festival where provision is made that they are to receive so many drachmae "by way of *earnest-money* to be reckoned in the price."

In the Septuagint of Genesis 38:17,18,20 *arrabon* is rendered as "pledge": "And he said, I will send thee a kid of the goats from the flock. And she said, wilt thou give me a *pledge*, till thou send it? And he said, What *pledge* shall I give thee? And she said, Thy signet and thy cord, and thy staff that is in thy hand. And he gave them to her, and came in unto her, and she conceived by him. . . . And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the *pledge* from the woman's hand: but he found her not." The pledge, *arrabon*, designated here was given by Judah to his daughter-in-law Tamar, who deceived him into believing that she was a harlot, as a guarantee that he would give her a kid of the goats as payment in full for her acquiescence in having carnal relations with him.

The references to the use of *arrabon* in secular Greek and in the Septuagint confirm the New Testament sense of an "earnest," a part given in advance of what will be bestowed afterwards. Carefully consider the following passages in which *arrabon* is used:

1. "Now he that established us with you in Christ, and anointed us, is God; who also sealed us, and gave us the *earnest* of the Spirit in our hearts" (2 Corinthians 1:21,22).

Although this passage does not tell us what the earnest it designates is a pledge or guarantee of, it does plainly affirm that this earnest is the Holy Spirit Himself sent by God into the hearts of Christians to dwell in them, corresponding to such passages as Galatians 4:6, "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

2. "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the *earnest* of the Spirit" (2 Corinthians 5:1-5). In the foregoing citation Paul tells us what the Spirit is an earnest of: "a building from God, a house, not made with hands, eternal, in the heavens . . . that what is mortal may be swallowed up in life." God has promised His children that He will eventually give them an eternal, immortal house in which to live, which will take the place of the physical, mortal body in which they live in this world. His solemn, irrevocable pledge or guarantee of this promise is the Holy Spirit which He has given them.

3. ". . . ye were sealed with the Holy Spirit of promise, which is an *earnest* of our inheritance, unto the redemption of God's own possession, unto the praise of his glory" (Ephesians 1:13,14).

This passage expressly affirms that the Holy Spirit, who is God's seal or stamp of approval on His children, is the earnest of their spiritual inheritance, being God's pledge or guarantee that they will eventually come into the possession of their heavenly inheritance when the work of redemption is finally completed.

Concerning the earnest of the Spirit, Henry J. Foster wrote, "It is the shilling given to the recruit as the first money of his future pay. It is the deposit payed on account toward the fuller payment of a completed bargain. It is, more exactly in the analogy with the fact illustrated, the maintenance paid the minor under his father's will, until he comes of age, and the whole estate is at his disposal and enjoyment. The life and grace and work of the Spirit now within the Christian man, are the sample, the first taste, the beginnings of the fuller life of the inheritance when it comes. That life hereafter and this life here are not two, but one. This is eternal life. The division line between the old and new is not before the Christian, located at death or judgment; it is behind him, located at conversion. Then began one life which has become his true life, the natural life having become a subsidiary one, which soon drops off and then leaves the eternal life with unbroken continuity. Further, the fact of this life binds the Divine Giver of it to complete His gift hereafter. 'Our hope' does not leave us by-and-by befooled, deceived, ashamed 'because the love

of God is shed abroad in our hearts [so here] by the Holy Spirit given unto us' (Rom. 5:5). If on the Christian's own part there be faithfulness, kept up in the grace which is itself part of the 'earnest,' there will also be, there is pledged, a faithfulness on the part of God. Having given the Spirit, He cannot go back and withhold the 'inheritance.' The sample binds Him."

It is the indwelling of the Holy Spirit that makes possible the new life in Christ, the antithesis of the old carnal life of sin. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his" (Romans 8:5-9). Carefully read Romans 8:10-25. It is plainly evident that he who does not have the Spirit does not possess the new life in Christ; thus he is without hope of receiving the heavenly inheritance. He has received no pledge or guarantee from God of a future life with Him. Having no life with God now, he will have no life with Him in the hereafter.

Envy

The word "envy" in the New Testament is translated from the Greek *phthonos*, basically meaning "the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others." Confirming this definition is the use of *phthonos* and its verb counterpart *phthoneo* in secular Greek. Aristotle said, "Emulation is therefore a good feeling felt by good persons, whereas envy (*phthonos*) is a bad feeling felt by bad persons. Emulation makes us take steps to secure the good things in question, *envy* makes us take steps to stop our neighbor from having them" (*Rhetoric* 1387). In Euripides, *Medea* 312, Medea says to Creon, "Now I grudge (*phthoneo*) not thy prosperity."

Phthonos, envy, is used in the following New Testament passages: Matthew 27:18; Mark 15:10; Romans 1:29; Galatians 5:21; Philippians 1:15; 1 Timothy 6:4; Titus 3:3; James 4:5; 1 Peter 2:1. The verb *phthoneo*, to envy, is used in Galatians 5:26. The word "envy" in the phrase "does not envy" (1 Corinthians 13:4) is from the verb *zeloo*, rendered as "jealous" in the *Revised Standard Version*. The noun *zelos* is translated as "jealousy" in such passages of the *American Standard Version* as Acts 13:45; 1 Corinthians 3:3; James 3:14.

With the possibility of one exception, *phthonos* is always used in a bad sense in the New Testament, as is true also of the single use of *phthoneo*. The one possible exception is in James 4:5, "Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto *envying*?" W. E. Vine believes that *phthonos* is used here in a

bad sense: "The question is rhetorical and strongly remonstrative, signifying the Spirit (or spirit) which God made to dwell in us was certainly not so bestowed that we should be guilty of envy." Other scholars, such as Dean Alford, take the opposite view: "The Spirit jealously desires us for his own." Be that as it may, in all the other passages where *phthonos* is used an evil meaning is unquestionably conveyed. The reader is asked to carefully study each of these passages.

The discussion of Richard Trench concerning *phthonos*, envy, in connection with *zelos*, jealousy, is worthy of our consideration here and will throw light on the meaning of both of these words as they are used in the sacred scriptures: "These words are often joined together; they are so by St. Paul (Gal. 5:20,21); by Clement of Rome: by classical writers as well; by Plato; by Plutarch; and by others. Still, there are differences between them; and this first that *zelos* is sometimes used in a good (as John 2:17; Rom. 10:2; 2 Cor. 9:2), sometimes, and in Scripture oftener, in an evil sense (as Acts 5:17; Rom. 13:13; Gal. 5:20; James 3:14): while *phthonos*, incapable of good, is used always and only in an evil signification. When *zelos* is taken in good part, it signifies the honorable emulation, with the consequent imitation, of that which presents itself as excellent (Lucian, *Adv. Indoct.* 17; Philo, *de Praem. et Poen.*; Plutarch, *De Alex. Fort. Or.* 2:6; *An Seni Resp. Ger.* 25; Herodian 2:4; 6:8) . . . South here, as always, expresses himself well: 'We ought by all means to note the difference between envy and emulation; which latter is a brave and noble thing, and quite of another nature, as consisting only in a generous imitation of something excellent; and that such an imitation as scorns to fall short of its copy, but strives, if possible, to outdo it. The emulator is impatient of a superior, not by depressing or maligning another, but by perfecting himself. So that while that sottish thing envy sometimes fills the whole soul, as a great dull fog does the air; this, on the contrary, inspires it with a new life and vigour, whets and stirs up all the powers of it to action. And surely that which does so (if we also abstract it from those heats and sharpness that sometimes by accident may attend it), must needs be in the same degree lawful and laudable too, that it is for a man to make himself as useful and as accomplished as he can.'

"By Aristotle *zelos* is employed exclusively in this noble sense, as that active emulation which grieves, not that another has the good, but that itself has it not; and which, not pausing here, seeks to supply the deficiencies which it finds in itself. From this point of view he contrasts it with envy.

"But it is only too easy for this zeal and honorable rivalry to degenerate into a meaner passion, . . . those who *together* aim at the same object, who are thus *competitors*, being in danger of being enemies as well. . . . These degeneracies which wait so near upon emulation, and which sometimes cause the word itself to be used for that which it degenerates, may assume two shapes: either that of a desire to make war

upon the good which it beholds in another, and thus to trouble that good, and make it less; therefore we find *zelos* and *epis* (contention, strife, wrangling) continually joined together (Rom. 13:13; 2 Cor. 12:20; Gal. 5:20 . . .): or where there is not vigour and energy enough to attempt the *making* of it less, there may be at least the *wishing* of it less; with such petty carping and fault-finding as it may dare indulge in. . . . *Phthonos* is the meaner sin, being merely displeasure at another's good, with the desire that this good or this felicity may be less: and this, quite apart from any hope that thereby its own will be more; so that it is no wonder that Solomon long ago could describe it as 'rotteness of the bones' (Prov. 14:30). He that is conscious of it is conscious of no impulse or longing to raise himself to the level of him whom he envies, but only to depress the envied to his own."

The idea of the foregoing discussion is that *zelos* in the bad sense and *phthonos* are synonymous in that they both express the feeling of displeasure concerning the advantage or prosperity of others, with the desire that it be lessened; they are different, however, in that *zelos* can be used in the good sense of desiring to emulate the good it sees in others, whereas *phthonos* has only the desire to lessen and not to emulate the good it represents in others. Thus we can see that although *phthonos* is always evil, *zelos* is not bad as such if the desire to emulate the good it sees in others is not coupled with resentment toward them because of their felicity.

Why do people envy others? Because of malice and hate. Cf. Titus 3:3. No loving father and mother resent any good enjoyed by their children. No loving son and daughter resent any good enjoyed by their parents. No loving husband or wife resents any good the other enjoys. No loving member of the body of Christ, the family of God, resents any good the other members enjoy. Indeed, when we love someone we always exult in his every success and attainment, always desiring for him the best things in life. See 1 Corinthians 12:14-26.

Questions

1. What does the word *arrabon* mean in secular Greek? How is it specifically used in the Septuagint?
2. What is the earnest God has given us in our hearts?
3. Discuss the context of the phrase "earnest of the Spirit" (2 Corinthians 5:5).
4. Discuss the Holy Spirit as the "earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory" (Ephesians 1:14).
5. Why cannot one in whom the Holy Spirit does not dwell have a genuine hope of receiving the heavenly inheritance?

6. Does the Holy Spirit dwell in you; thus to give you the blessed assurance that God will give you full, perfect, and unending life with Him in heaven?
7. What is the basic meaning of *phthonos*?
8. What is the difference in meaning between *phthonos* and *zelos*?
9. Discuss the reason why people are envious of others.
10. To what extent do you envy others? Has any envy you have ever had in any way contributed to your happiness, to your sense of personal well-being? What are you doing to eradicate this evil from your life?

EXAMPLE, EXERCISE

Example

The word "example" in the *American Standard Version* of the New Testament is translated from six different Greek words. However, we shall limit our discussion in this lesson only to one of these words, *hupogrammos*, the sole example of which is found in 1 Peter 2:21, "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps."

The word *hupogrammos*, literally meaning "an under-writing (from *hupographo*, to write under, to trace letters for copying by scholars)," has as its background Greek primary education. It describes the way in which Greek boys were taught to write. The common writing material during New Testament times was papyrus, a kind of paper made from the bulrush which grew mainly on the banks of the Nile. It was not by any means a cheap material, obviously being too expensive for boys to practice their writing on. So the usual material for writing exercises was a frame or box filled with soft wax. The writing was done with a stylus, pointed on one end and flat on the other. The pointed end was used for writing, and the flat end was used as an eraser so that the wax could be used again.

Plato in the *Protagoras* 326 describes the method by which boys were taught to write: "The writing-master first *draws lines* (*hupographein*, which is the verb corresponding to the noun *hupogrammos*) with a stylus for the use of the young beginner, and gives him the tablet and makes him follow the line." The line drawn by the writing-master was the *hupogrammos*, the example which the boy had to follow.

Clement of Alexandria in the *Stromata* V.8 gives an example of a writing-copy, *hupogrammos*, containing words written by the writing-master that were to be copied by the pupils: "The third is said to be a *writing-copy* for children—*marpte*, *sphigx*, *klops*, *zbuchthedon*. And it signifies, in my opinion, that by the arrangement of the elements and the world, we must advance to the knowledge of what is more perfect, since eternal salvation is attained by force and toil; for *marpte* is to grasp. And the harmony of the world is meant by *sphigx*; and *zbuchthedon* means difficulty; and *klops* means at once the secret knowledge of the Lord and day."

So Peter is saying to all his fellow Christians, "Just as the school boy learns to write by copying the pattern given him by his writing-master, so we learn to suffer and thus to live truly noble lives by copying the example of Christ's suffering."

The very *fact* of Christ's suffering is an example for His followers. The One who "did no sin, neither was guile found in his mouth" suffered

not for wrong doing but for right doing, and so also must all who would be true to Him, who would strive to follow His example in uncompromising loyalty to truth and righteousness. In living as He lived, they can expect from others no better treatment than He received. Jesus said, "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me" (John 15:18-21). See Matthew 10:25.

Paul declared, "Yea, and all that would live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12).

As the Lord was blessed in suffering for godly living, so also are those who follow His example. "Blessed are they," He exclaimed, "that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you" (Matthew 5:10-12). See Philippians 1:29.

To suffer for righteousness' sake in copying the Lord's example is to have "the fellowship of his suffering" (Philippians 3:10), thus to enjoy future glorification with Him: "If so be that we suffer with him, that we may be also glorified with him" (Romans 8:17).

The example, *hupogrammos*, of which Peter speaks, that leads to eternal glory, is not only the *fact* of the Lord's suffering but also the *attitude* of His suffering. Immediately after the apostle exhorts us to follow in the steps of the sinless, guileless, suffering Christ, he declares, "Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:23). In all the Lord's suffering we see perfect patience and perfect love. Not once did He become petulant or spiteful. Not once did He return evil for evil. In all His suffering He was without malice or hatred.

"We are led in thought to the Palace of the High Priest, to thorn-crowned Calvary. There is scorn, accusation, smiting, mockery, howling, scourging, taunt, and cruelty: and all this strain made it a poor, exhausted victim that at last they hung mid earth and heaven, as if He were unfit for either. And no resistance was offered by Him, no reproach was uttered—'a silent man amid His foes.' 'Taken as a lamb to the slaughter, and like a sheep dumb before the shearers.' And there was the sublimest triumph—moral triumph—earth has ever witnessed" (Robert Tuck). And it is this moral triumph that is such an appealing example of patient suffering for every Christian, precisely fitting into the argument

the apostle makes in 1 Peter 2:20, "If, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God."

Some unknown writer has observed, "There should be no greater joy to Christian persons than to be made like unto Christ by suffering patiently adversities, troubles and sicknesses. For He Himself went not up into joy, but first He suffered pain. He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ, and our door to eternal life is gladly to die with Christ."

Note the connection between suffering for the sake of Christ and eternal joy as depicted in 1 Peter 4:13,14,19, "But inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. . . . Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator."

Exercise

The verb "exercise" in the New Testament is translated from three different Greek words: *asko*, *poieo*, and *gumnazo*. In this lesson we shall limit our discussion to *gumnazo* and its noun counterpart *gymnasia*.

Gumnazo, the derivation of the English word "gymnastic," signifies "to exercise naked (from *gymnos*, naked); then, generally, to exercise, to train the body and mind."

Gumnazo and *gymnasia* are quite common in classical Greek. Referring to the Lacedaemonians, Thucydides wrote, "They all set the example of contending naked, publicly stripping and anointing themselves with oil in their *gymnastic exercises*" (*The Peloponnesian War* I.6). Herodotus describes how a spy sent out by Xerxes saw some of the Lacedaemonians "engaged in *gymnastic exercises*." A reference is made in Plato, *Laws* 626 to exercise or training in political matters; "You appear to me, stranger, to have been thoroughly *trained* in the Cretan institutions."

A brief examination of each New Testament passage in which *gumnazo* and *gymnasia* occur should prove profitable.

1. "And exercise (*gumnazo*) thyself unto godliness: for bodily exercise (*gymnasia*) is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (1 Timothy 4:7,8).

Paul draws a contrast here between bodily and spiritual exercise or training, between the Greek and the Christian ideal. See 1 Corinthians 9:25-27. Physical training played a large part in the culture of ancient Greece. A beautiful, strong, healthy body was held in high esteem, especially in Sparta. No greater honor could one receive than to win the wreath of ivy at the Isthmian festival, or the garland of wild olives which crowned the winner in the Olympic games. To attain such honor the Greek athlete prepared himself by engaging in rigorous, demanding, and often

painful exercises. He was willing to undergo the severest discipline and self-denial to develop an agile, strong body.

The Christian ideal does not affirm that man's body is entirely without importance or that physical exercise is entirely useless. Indeed, the apostle declares that "bodily exercise profiteth little." Such exercise has some worthy use. But what Paul wants us to understand is that the soul is of infinitely more value than the body and that therefore spiritual beauty, strength, and health is infinitely more desirable than physical beauty, strength, and health. And so the apostle says in effect, "Bodily exercise profiteth a little, but that is very insignificant when compared to spiritual training; bodily training is good for winning a temporal crown, but spiritual training is good for the future and eternal one."

How interested are you in having soundness of soul, in having great abundance of the grace of godliness or god-toward-ness, in having a life that is God-oriented? Are you as willing to have a beautiful, strong, healthy soul as the Greek athlete was to have a beautiful, strong, healthy body? Are you as willing to do anything and everything that is necessary to enjoy the promise involved in godliness, "the life that now is, and that which is to come," as the Greek athlete was to enjoy the honor involved in victory in the games?

2. "For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. But solid food is for fullgrown men, even those who by reason of use have their senses *exercised* to discern good and evil" (Hebrews 5:13,14).

Gymnazo, exercise, as designated here pertains to "the word of righteousness," the sacred scriptures. In his discussion the writer distinguishes between the spiritual babe and the mature Christian. The former, because of his lack of experience in the divine word, is limited in his capacity to distinguish between what is doctrinally good and evil. He is in constant danger of being "tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error" (Ephesians 4:14). Just as the mere child puts into his mouth both injurious and nutritious things without discrimination, so the spiritual babe is as prone to feed his soul with false doctrines as the doctrines of God's word.

The mature Christian, however, by the use of his moral and spiritual senses has exercised himself in the word of righteousness. Such exercise has become habitual with him, by which he has essentially learned to distinguish between truth and error. He follows the injunction of 1 Thessalonians 5:21,22, "Prove all things; hold fast that which is good; abstain from every form of evil." He has developed a truth-seeking attitude that constantly desires to know the mind of the Spirit, that tacitly declares, "Let God be found true, but every man a liar" (Romans 3:4). He not only strives to reject the false doctrines taught by those outside the church, but also any and all false doctrines taught by his fellow Christians.

But we must note that in the development of Christian maturity, the exercise of one's moral and spiritual senses to discern good and evil in doctrine cannot be separated from Christian living, from the actual doing of good and abstaining from evil. It is not only head-scholars of His word that God desires, but also life-scholars. In fact, one has not truly learned to discern good and evil in doctrine until his practice agrees with his knowledge. The adage that we really learn by doing is as true in the spiritual realm as in all other areas of life. Obedience is not real to the person who fails to obey; truth, to the person who consistently lies; courage, to the coward; honor, to the one who cheats; love of one's neighbor, to the one who loves only himself. It is only as a person practices good and abstains from evil that the word of righteousness becomes real and meaningful to him.

"The constant habit of referring our lives to the will of Christ, the habit of living in the thought of his presence, of trusting entirely in his love, of feeling an absolute confidence in his protection and care, of doing his will, as far as we know it, cheerfully and resolutely, of opening our hearts for him to see, of filling our intellects with the lessons which He has written for our learning—this is the life which experiences the senses to discern both good and evil" (Bishop Temple).

One last point is to be noted concerning the passage under consideration. Spiritual maturity is not just a matter of chronological age. There are those advanced in years who are spiritual pygmies, and there are those young in years who are spiritual giants. There are those who have been in God's family for many years who are still spiritual infants, and there are those who have been in God's family for a few years, even some for only a few months, who have developed great spiritual maturity. It is simply a matter of the degree to which one exercises himself in the word of righteousness, the extent to which he uses his moral and spiritual senses to discern good and evil. That new born babe in Christ who seriously, diligently, and habitually applies himself to the study and practice of God's word will make amazing strides in the development of a mature Christian personality. But the child of God who day after day, week after week, month after month, year after year, fails to exercise his senses in the word of righteousness will perpetually remain a spiritual infant, a dwarfed, stunted Christian. Read 1 Corinthians 3:1-3.

Chrysostom said, "Thou seest that there is another infancy. Thou seest that there is another full age. Let us become full age in this sense. It is in the power even of those that are children and young persons to arrive at that *full age*. For it is not of nature, but of virtue."

3. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that *have been exercised* thereby, even the fruit of righteousness" (Hebrews 12:11).

In the context of this passage the writer is discussing the chastening God gives His children, comparing it to the chastening a fleshly father gives his children (verses 5-10). He stresses the evident fact, as every

one knows who has ever been disciplined by his father, that no chastening at the time it is received seems pleasant but painful. But he hastens to stress also that when one is *exercised* by chastening that is administered for his good, the ultimate result is always good, always "peaceable fruit." God loves us infinitely more than our earthly fathers; thus His chastening is infinitely of more ultimate good than theirs. But it can benefit us only as we are *exercised* by it, only as we accept it for our good.

"Neither correction, wholesome restraint, domestic regulations, nor gymnastic discipline are pleasant to them that are so exercised; but it is by these means that obedient children, scholars, and great men are made. And it is by God's discipline that Christians are made. He who does not bear the yoke of Christ is good for nothing to others, and never gains rest to his own soul" (Adam Clarke).

4. ". . . having a heart *exercised* in covetousness" (2 Peter 2:14).

The reference here is to those who "walk after the flesh in the lust of defilement" (verse 10). Such horribly degraded sinners have a heart that is fully trained or exercised in covetousness. By their constant practice in this heinous sin, akin to idolatry, they have become incorrigibly and habitually greedy, grasping, avaricious. The Christian, however, is to exercise, gymnastize, his heart in liberality so that it becomes habitually part of his pattern of living.

Questions

1. Discuss the background of *hupogrammos* in Greek primary education.
2. How is the *fact* of Christ's suffering an example for His followers?
3. How is the *attitude* of Christ's suffering an example for His followers?
4. Discuss the connection between suffering for the sake of Christ and eternal joy.
5. What is the meaning of *gumnazo*? How is this word and its noun counterpart *gymnasia* used in classical Greek?
6. What is meant by the command, "Exercise thyself unto godliness"? Why is such exercise more profitable than bodily exercise?
7. How do we exercise our senses to discern good and evil?
8. Why are some converts who have been Christians for only a short time more spiritually mature than many who have been in God's family for many years?
9. What benefit does the Christian receive who is exercised by God-given chastisement?
10. How can the heart be exercised in covetousness?

FEAR, FELLOWSHIP

Fear

The word "fear" in the New Testament is translated from the Greek *phobos*. In secular Greek it means panic flight, which is the usual sense in Homer. It also means panic fear, terror, dread, as in the writings of Herodotus and Euripides and in the papyri. In a papyrus of A. D. 134 is found the phrase "by the *fear* of incurring penalties." A papyrus of the third century A. D. contains the statement "the praefect has sent an amnesty here, and there is no longer any *fear* at all." In the papyri *phobos* is also used to mean awe or reverence for a ruler or divine being.

Phobos is common in the New Testament, occurring about forty-seven times. As in secular Greek, it is used to denote fear in both a bad and good sense. Let us first consider its use in the former sense.

1. *Fear As the Child of Evil-doing.* Carefully read Romans 13:3,4. The evil-doer is fearful in the face of authority. He constantly lives in the dread of being punished for his misdeeds. But the upright, law-abiding man has nothing to fear in the face of authority. "The wicked flee when no man pursueth; but the righteous are bold as a lion" (Proverbs 28:1).

2. *Fear of Dying.* Hebrews 2:15 speaks of the power of Jesus Christ to "deliver all them who through *fear* of death were all their lifetime subject to bondage." Fear of death is characteristic of those who have no hope beyond the grave. But this fear cannot be present in any person who has surrendered his life to Christ and thus has the living hope of life with Him throughout all eternity.

3. *Fear Which Keeps One From Bearing Witness For Christ.* Fear of the Jews kept certain individuals from confessing their faith in the Messiah (John 7:13). Fear caused Joseph of Arimathaea to remain a secret disciple (John 19:38). Fear kept the disciples of Christ behind locked doors after His crucifixion (John 20:19). Fear will keep any Christian from standing up for his Saviour in times of persecution (1 Peter 3:14).

The cure for fear is love. "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love" (1 John 4:18). The more one loves God, and shows this love by loving his brethren (1 John 4:20), the less he fears God's punishment, because love looks on God not as an inflicter of punishment but as "a rewarder of them that seek after him" (Hebrews 11:6).

To say that the cure for fear is love is tacitly to say that it is faith, for faith is a prerequisite of love. It is impossible for anyone to look to Jesus for succor, strength, and guidance by genuine faith in Him and fail to love Him and the God who sent Him to bless mankind. Thus fear

not only shows a lack of love for God but also of faith in Him. Notice the connection between fear and lack of faith as described in Matthew 14:28-31, "And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. But when he saw the wind, he *was afraid*; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?" See Hebrews 13:5,6.

Let us now consider the New Testament usage of *phobos* in a good sense.

We first note that it designates reverence or respect for God. Acts 9:31 refers to the church throughout Judaea, Galilee, and Samaria "walking in the *fear* of the Lord." Referring to the world of unregenerate men, Paul declared, "There is no *fear* of God before their eyes" (Romans 3:18). Peter commands Christians, "Pass the time of your sojourning in *fear*" (1 Peter 1:17). He further declares that the Christian must be ready always to give a reason for his hope "with meekness and *fear*" (1 Peter 3:15). In these passages, as well as in others, *phobos*, fear, describes the attitude of reverence for Jehovah, the feeling of the person who is constantly aware of God's presence, who never forgets that he will give account of his earthly life in the day of judgment.

God is holy, and thus His children, who are partakers of His nature, must also be holy (1 Peter 1:16). The motivating power that produces a life of holiness is *phobos*, fear, in the sense of loving reverence for God. Paul wrote, "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the *fear* of God" (2 Corinthians 7:1). See Philippians 2:12; 1 Peter 3:2.

In 2 Corinthians 7:10,11 Paul connects the godly sorrow that produces repentance with *phobos*, fear. As repentance, a change of mind, concerning one's sins is necessary for salvation and the consequent life of holiness, so also is godly sorrow necessary for repentance. But godly sorrow for sins is not possible unless one feels a deep reverence or respect for the God whom his sins have offended and insulted.

Furthermore, it is to be noted that the mutual respect and service we render each other in the family of God is based upon *phobos*, fear, of the Lord: "submitting yourselves to one another in the *fear* of Christ" (Ephesians 5:21). When we truly render to Christ the reverence or respect due Him, we will certainly render our brethren, for whom Christ died, the respect and consideration due them. See Romans 14:15; 1 Corinthians 8:11.

Phobos, fear, is the motivating power in persuading sinners to receive the Lord's salvation: "Knowing therefore the *fear* of the Lord, we persuade men" (2 Corinthians 5:11). Most biblical commentators believe that the *fear* of the Lord spoken of here is synonymous with the *terror* of the Lord, the vengeance He will eventually bring upon on all who know

not Christ in the forgiveness of their sins. Such an exegesis does no violence to what is revealed throughout the New Testament concerning the doom that awaits sinners at the hands of the Lord (Romans 2:8,9; 2 Thessalonians 1:7-9). Surely, the realization that sinners face eternal doom should motivate every Christian to persuade them to come to Christ. But it may be that the expression "knowing the fear of the Lord" means the respect or reverence that Christians have for the Lord. Thus the idea of the passage may be that on the basis of Christians' reverence for the Lord, as those who recognize their personal accountability to Him, they persuade sinners to come to Him.

Some other passages in the New Testament in which *phobos* is found are Matthew 28:4,8; Mark 4:41; Luke 1:12,65; 2:9; 5:26; 7:16; 8:37; 21:26; Acts 2:43; 5:5,11; 19:17; 1 Timothy 5:20. The reader is requested to carefully read these passages to determine in each case whether *phobos*, fear, is used in a good or a bad sense.

Fellowship

The Greek word translated as "fellowship" in the New Testament is *koinonia*, literally meaning "a sharing in common (from *koinos*, common)." It occurs eighteen times and is variously rendered as fellowship, communion, and contribution.

In secular Greek *koinonia* describes the intimate relationship between men and the gods. In Epictetus, *Discourses* II:19.27 is found the phrase "aiming to have *fellowship* with Zeus." It also describes a close, intimate relationship between people. It is a favorite expression depicting marriage as the most intimate relationship between human beings. In one instance it is used to designate sexual intercourse (Euripides, *The Bacchantes* 1276). In a papyrus of A. D. 140 it is used in the phrase "belonging in common to." In a papyrus of A. D. 269 it designates a business partnership: "My brother on my father's side, with whom I have no *partnership*."

In the New Testament *koinonia* is a word filled with great and wonderful meaning in its characterization of the Christian life.

1. *Koinonia of Christian Friendship.* In a very special way, those who have become friends of Christ become friends of each other (1 John 1:3). There can be no more meaningful, beautiful, enriching friendship between human beings than that between friends of Christ, Christians. Consider the wonderful things they share in common: a common Father, a common Saviour, a common salvation, a common faith, a common hope, and common interests. All these things they share together in the rich fellowship of the family of God. It is said of the first disciples of Christ that they "continued . . . stedfastly in *fellowship*" (Acts 2:42). This is characteristic of disciples of Christ in every age who lovingly share together the good things of God in Christian fellowship. Cf. 2 Corinthians 6:14.

2. *Koinonia With Those Less Fortunate.* Paul uses the word *koinonia*

three times to designate the collection he took from the churches for the poor saints in Jerusalem: "For it hath been the good pleasure of Macedonia and Achaia to make a certain *contribution* for the poor among the saints that are at Jerusalem" (Romans 15:26); "... the *fellowship* in the ministering to the saints" (2 Corinthians 8:4); "... the liberality of your *contribution* to them and to all" (2 Corinthians 9:13). Christian fellowship is indeed a practical thing. It helps those less fortunate than ourselves. When we keenly and appreciatingly feel the tie that binds us together in Christian love and friendship, we will willingly share with our needy brethren the good things God has given us. Cf. 1 Corinthians 12:25,26; Hebrews 13:16.

3. *Koinonia* In the Work of Christ. Paul gave thanks for the partnership he enjoyed with his Philippian brethren in the spread of the gospel: "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your *fellowship* in furtherance of the gospel from the first day until now" (Philippians 1:3-5). Cf. 1 Corinthians 9:13,14; Galatians 6:6. It should be the privilege and pleasure of every Christian to use his time, money, and ability in partnership with his fellow Christians to do whatever is necessary for the furtherance of the gospel.

4. *Koinonia* of the Spirit. In the Christian life there is the *koinonia* of the Holy Spirit, in which the Christian is intimately related to the presence, power, and guidance of the indwelling Spirit. "The grace of the Lord Jesus Christ, and the love of God, and the *communion* of the Holy Spirit, be with you all" (2 Corinthians 13:14). "If there is therefore any exhortation in Christ, if any consolation of love, if any *fellowship* of the Spirit, if any tender mercies and compassions, make full my joy . . ." (Philippians 2:1,2).

5. *Koinonia* of Christ. "God is faithful, through whom ye were called into the *fellowship* of his Son Jesus Christ our Lord" (1 Corinthians 1:9). "... our *fellowship* . . . is with his Son Jesus Christ" (1 John 1:3). The Christian's *koinonia* of Christ is a sharing in common with Him of the great blessings of being sons of God and thus heirs of eternal glory (Romans 8:16,17; 2 Thessalonians 2:14; 1 Peter 5:10). It is also "fellowship of his sufferings" (Philippians 3:10). Christians cannot share with Christ the blessings of sonship and eternal glory in heaven unless they are willing to share with Him the sufferings that result from loyalty to God and His will. See Matthew 5:10-12; 10:24,25. Furthermore, this *koinonia* of Christ is a participation in His joy (John 15:11), in His power for fruit bearing (John 15:1-5), in all His manifold spiritual blessings (Ephesians 1:3).

In partaking of the Lord's supper, Christians enjoy an especially intimate *koinonia* of Christ: "The cup of blessing which we bless, is it not a *communion* of the blood of Christ? The bread which we break, is it not a *communion* of the body of Christ" (1 Corinthians 10:16). A footnote

in the *American Standard Version* renders *koinonia* (communion) in this passage as *participation in*. Cf. Matthew 26:29.

6. *Koinonia of God*. "Yea, and our *fellowship* is with the Father, and with his Son Jesus Christ . . . And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all. If we say that we have *fellowship* with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have *fellowship* one with another, and the blood of Jesus his Son cleanseth us from all sin" (1 John 1:3,5-7). Those who have fellowship with Christ also have fellowship with the Father who sent His Son to seek and to save the lost. In sharing the blessings of Christ, at one and the same time they share the blessings of God (Ephesians 1:3; James 1:17). When we "walk in the light, as he [God] is in the light," we are holy as God is holy, being like Him in all that we think, speak, and do. Thus we and God truly have fellowship with one another, sharing in common the wonderful things of the light.

There are two words associated with *koinonia* in the New Testament which deserve our attention. The first is the verb *koinoneo*, meaning "to have fellowship, to share." In an inscription of the fourth century A. D. put up by a doctor in memory of his wife (who had herself studied medicine), there is the touching phrase "as with you alone I *shared* my life."

As *koinoneo* is used in the New Testament it pertains to sharing in human nature, something all men have in common: "Since the children *are sharers* in flesh and blood" (Hebrews 2:14). It pertains to Christians sharing in material things: "*communicating* to the necessities of the saints" (Romans 12:13). See Galatians 6:6. It pertains to sharing in the sins of others: "neither *be partaker* of other men's sins" (1 Timothy 5:22). It pertains to the sharing in Christ's sufferings: "but inasmuch as ye are *partakers* of Christ's sufferings, rejoice" (1 Peter 4:13).

The other word associated in the New Testament with *koinonia* is *koinonos*, meaning "having in common, denoting a companion, partner, partaker." In the papyri it is commonly used of a business partner. For example, a papyrus of A. D. 198-211 describes how a certain Hermes takes Cornelius as his "*partner*" to the extent of a sixth share in the yearly rent of a lake. In a papyrus of 1 A. D. a father writes to his son, "Our *partner* has taken no share in the work." In a papyrus of A. D. 162-163 is found the sentence, "I will have no *partner* or servant who is liable on account of the contract."

Koinonos occurs ten times in the New Testament. It is used in the sense of a sharer or partner in a course of action: "If we had been in the days of our fathers, we should not have been *partakers* with them in the blood of the prophets" (Matthew 23:30). It pertains to the relationship of James and John to Simon in the fishing business: ". . . James and John, sons of Zebedee, who were *partners* with Simon" (Luke 5:1). It pertains to Titus as a partner of Paul: ". . . Titus, he is my *partner*" (2 Corinthians 8:23). See Philemon 17. It pertains to sharers in the sufferings

and comfort of Christ: “. . . knowing that, as ye are *partakers* of the sufferings, so also are ye of the comfort” (2 Corinthians 1:7). It pertains to sharers in the sufferings of fellow Christians: “partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming *partakers* with them that were so used” (Hebrews 10:33). It pertains to sharers in the divine nature, enjoyed by all faithful Christians: “Whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become *partakers* of the divine nature, having escaped from the corruption that is in the world by lust” (2 Peter 1:4).

Questions

1. What does *phobos* mean in secular Greek?
2. Discuss *phobos*, fear, as the child of evil-doing.
3. Why is the faithful Christian free from the fear of dying?
4. Discuss the fear that keeps a person from bearing witness for Christ.
5. What is the cure for fear?
6. Discuss the New Testament usage of fear both in its good and bad sense.
7. What does *koinonia* literally mean?
8. How is *koinonia* used in secular Greek?
9. Discuss how *koinonia* is used in the New Testament in its characterization of the Christian life: the *koinonia* of Christian friendship, the *koinonia* with those less fortunate, etc.
10. How are the words *koinoneo* and *koinonos* used in the New Testament?

FERVENT, FOLLOW

Fervent

The Greek word for "fervent" in the New Testament is *zeo*, literally meaning "boil, seethe, be hot, throb with heat." Noting its use in classical Greek, we cite the following quotation from Homer, *Odyssey* X.360: "When the water in the cauldron *was boiling*." In Herodotus, *History* VII it is used of the stormy movement of the sea. In Plato, *Republic* 440 it is used of throbbing with the heat of passion.

Noting also its use in the Koine, we cite the following portion of a medical recipe found in a papyrus of the fifth century A. D.: "Take the fruit of a cypress, *boil* it and apply."

In the Septuagint of Exodus 16:20 *zeo* is used in the sense of manna going bad: ". . . but some of them left it until the morning, and it bred worms, and *became foul*." In Ezekiel 24:5 it is used in the sense of a seething pot representing judgment on Jerusalem: "Take the choice of the flock, and also a pile of wood for the bones under the caldron; make it *boil* well; yea, let the bones thereof *be boiled* in the midst of it." It is also used in the Septuagint in the sense of fermenting wine as the figure of a stormy spirit (Job 32:19).

In each of the foregoing uses of *zeo* we note that it is the very opposite of anything that is lethargic, inactive, motionless, cold; it always denotes something that is effervescent, hot, seething, fervid, throbbing with life and vitality. This meaning is not lost in the instances of its use in the New Testament.

It first occurs in Romans 12:11, "In diligence not slothful; *fervent* in spirit, serving the Lord." Some modern translations, such as *The Amplified Version*, *Goodspeed*, and *Knox*, have rendered the word "spirit" (*pneuma*) in this passage as "Spirit," thus relating *zeo* to the Holy Spirit. It is certainly true that the presence of the Holy Spirit in the Christian is the presence of divine fire, of spiritual power and vitality emanating from the Spirit. When any Christian becomes lukewarm or cold regarding the things of God, he does indeed need to be "rekindled with fire from above." Cf. 1 Thessalonians 5:19. However, most translations agree substantially with the rendering used in this discussion, from the *American Standard Version*, relating *zeo*, fervent, to the spirit of man, to the burning enthusiasm and unslacking interest that is so necessary in serving the Lord. *Moffatt* renders it as "never let your zeal flag." *The New English Bible* renders it as "in ardour of spirit." *Good News For Modern Man* renders it as "a heart full of devotion." In his commentary M. F. Sadler renders it as "boiling up in spirit."

God cannot acceptably be served in a cold and calculating way, but only by burning enthusiasm and zeal. He utterly rejects a service that is list-

less, halfhearted, reluctant. The faithful Christian is a man on fire. The light of burning enthusiasm glows within him and radiates without. As one who is constantly aware of his redemption in Christ and of belonging to Him, he is "zealous of good works" (Titus 2:14). And his enthusiasm for the Lord can be a contagious thing. Where men are susceptible to such enthusiasm it can generate in them a life of fervency in spirit. See 2 Corinthians 9:2.

There is no place where fervency in spirit is more important than in the home. Influencing boys and girls to come to Christ, to truly surrender themselves to Him, largely depends on the attitude of their parents toward Christ and His work. Indeed, the basic attitudes of young people are those formed in the home, not nearly so much by formal learning as by what is received from parental example. Parents who are materialistically minded and pleasure mad, who have not truly committed their lives to Christ and thus have no real enthusiasm for Him and His work, who make of Christian service and churchgoing a painful drudgery, are indeed moulding the attitudes of their offspring—but what pagan, unchristian attitudes they are! They may think that they are properly training their children by giving them some pious platitudes along the way, like throwing a few bones to a dog, but their ungodly lack of fervency in spirit speaks far more eloquently than their words to the contrary.

Such parents may be successful in persuading their children to be baptized, to become "members of the church you read about in the Bible," but they will be unable to influence them to be genuinely converted to Christ, to surrender their lives to Him. They may even influence them to regularly attend church services, but only in the same reluctant spirit as theirs, with their hearts far from God.

But what a great and wonderful influence for good in the lives of their offspring can be wrought by parents who are fervent in spirit, who are enthusiastic about Christ and His will, whose lives are truly committed to Him, who gladly and willingly attend church services, study the Bible, and work for Christ, who manifest great joy and happiness in walking daily with Him. Their burning zeal or fervency in spirit can be a marvelously contagious thing. They will tend to pass on to their children the spiritual and moral fire in their own lives. This does not mean, however, that loyal Christian parents will fail to instruct their children in the way of the Lord, but that such instruction will be useless unless it is backed up by parental enthusiasm in serving the Lord.

Many in the church who are devoid of fervency in spirit resent the enthusiasm for Christ manifested by their loyal fellow Christians. Such enthusiasm makes them feel uncomfortable in their spiritual lethargy, so they feel constrained to ridicule those who are serving the Lord with burning zeal, labeling such zeal as extremism or fanaticism. There is, of course, a kind of zeal that is unreasoning, extreme, fanatical, which should be shunned by every Christian. See Matthew 23:15; Romans 10:1,2. But burning zeal or enthusiasm that seeks to know and do the

will of Christ is never unreasoning, extreme, or fanatical. Those who so label it to excuse their own lack of zeal for the Lord will find it exceedingly difficult to completely dismiss from their consciences the feeling of guilt produced by their spiritual indolence. Deep inside they will continue to suffer from the gnawing realization that they are spiritual pygmies in comparison to those spiritual giants whose zeal they ridicule.

When we seriously consider the enthusiasm for the Lord of the great heroes of righteousness, recorded in the sacred scriptures, we are incited to a greater personal fervency in spirit in working for the Lord. We have the examples of such spiritual giants as Paul and Peter. We cannot read of the sacrifices they made for Christ because of their burning zeal without being stirred ourselves to a more intensely burning enthusiasm for Christ. Above all, we have the example of Christ, whose earthly life was unremittingly marked by fervency in spirit in the service of His Father. So great was His zeal that He could exclaim, "Zeal for thy house shall eat me up" (John 2:17). Here was intense zeal in the pursuit of God's glory and the doing of His will that became a consuming fire. May such fervency in spirit also be ours!

One cannot have a burning enthusiasm for the things of the world and at the same time have a burning enthusiasm for the things of Christ. The two are entirely incompatible, diametrically opposed to each other. It must be one or the other; it can never be both. Which is it for you?

In his comments on Romans 12:11 Origen observed, "As God, then, is a fire, and the angels a flame of fire, and all the saints are fervent in spirit, those who have fallen away from the love of God are undoubtedly said to have cooled in their affection for him, and to have become cold. For the Lord says, that, 'because iniquity shall abound, the love of many will grow cold'" (*De Principiis* II.8.3).

The one other New Testament use of *zeo* is in Acts 18:25, referring to Apollos, the eloquent Alexandrian: "This man had been instructed in the way of the Lord; and being *fervent* in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John." Even though Apollos was ignorant concerning the baptism ordained by Christ, he had been instructed in the way of the Lord and burned with desire to tell others about the matchless truth he had learned. Such burning enthusiasm for Christ should especially characterize every person who has been baptized by the authority of Christ to become a member of His body. We can believe that when Apollos learned of baptism in the name of Christ, he was immediately so baptized himself, becoming a member of the body of Christ and consequently becoming more enthusiastic than ever about Christ. Cf. Acts 18:26-28.

Follow

The word "follow" in the New Testament is from the Greek *akoloutheo*, which is a form of the word *akolouthos*, meaning "a follower, a companion (from the prefix *a*, here expressing union, likeness, and *keleuthos*,

a way; hence, one going the same way).” *Akoloutheo* is used seventy-seven times in the Gospels of following Christ, and only once otherwise (Mark 14:13). Its use in secular Greek throws light on the Christian life. Note the following:

1. *Soldiers Following Their Commander*. “The most warlike of foot soldiers were the independent swordsmen who were from Rhodope; the remainder that *followed* him being mainly formidable by their numbers” (Thucydides, *The Peloponnesian War* II.98). Christians are soldiers of Christ. Their responsibility is to follow their divine Commander wherever He leads them, to fight the good fight under His leadership. See 1 Timothy 6:12; 2 Timothy 2:3,4; 4:7.

2. *Following Or Obeying the Advice of Another*. “There will be discovered to be some natures who ought to study philosophy and to be leaders in the State, and others who are meant to be *followers* rather than leaders” (Plato, *Republic* 474). Christ is the supreme Leader and Philosopher. His voice is the supreme authority of God, completely infallible. His followers must have the humility to obey Him in all that He enjoins on them. See Matthew 17:5; 23:18.

3. *Following the Thread of an Argument Or Discourse*. In the *Republic* 474 Plato depicts Socrates as saying, “*Follow* me, I said, and I hope that I may in some way or other to be able to give you a satisfactory explanation.” Jesus is the master Teacher. His explanations are always perfectly satisfactory. His followers or disciples should ever be learning at His feet, to imbibe and understand His marvelous words of life. See Matthew 11:29; Colossians 2:3.

4. *Following Another to Get a Favor*. In a papyrus of A. D. 41 a certain person is given the advice, “*Stick* to Ptollemaion constantly . . . *stick* to him, and so you may become his friend.” The idea here is that of following someone in order to get “on his good side” and so extract a favor from him. The Christian follows Christ, *sticking* to Him, because of his constant need of the grace and help that can only be supplied through Him. See Ephesians 1:3; Hebrews 4:14-16.

Concerning the use of *akoloutheo* in the New Testament, the reader is asked to carefully study the following passages: Matthew 4:20,25; 8:1,19; 9:9,27; 10:38; 12:15; 14:13; 16:24; 19:2,21,27; 20:34; 21:9; Mark 1:18; 2:14,15; 3:7; 5:24; 8:34; 11:9; Luke 5:27; 9:23,59,61; 18:22,43; John 1:37,43; 6:2; 21:19,22.

Note what following Jesus involves:

1. *Counting the Cost*. True conversion to Christ always involves counting the cost of following Him, with the willingness to meet that cost however great it may be. Jesus would actually discourage all from coming to Him who are not willing to follow Him all the way, in foul weather and in fair weather, in sickness and in health, in poverty and in prosperity. He wants no one to come to Him who is unwilling to renounce anything in his life that would keep him from being true to his divine Master. See Luke 9:59,61; 14:25-33.

2. *Sacrifice.* Following Christ always involves the practice of what one resolves to do when he counts the cost of discipleship, the actual meeting of that cost in self-denial and sacrifice. The Gospels repeatedly refer to what people left to follow Christ; for example, "And they straightway left the boat and their father, and *followed him*" (Matthew 4:22); "Then answered Peter and said unto him, Lo, we have left all, and *followed thee*" (Matthew 19:27); "And when they had brought their boats to land, they left all, and *followed him*" (Luke 5:11).

The sacrifice the Christian makes in following Christ entails the bearing of a cross. Jesus said, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). See Matthew 10:38; Mark 8:34; Luke 9:23. Albert Barnes wrote, "When persons were condemned to be crucified, a part of the sentence was, that they should carry the *cross* on which they were to die, to the place of execution. Thus Christ carried his, till he fainted from fatigue and exhaustion. To carry it was burdensome, was disgraceful, was trying to feelings, was an addition to the punishment. So, *to carry the cross* is a figurative expression, denoting that we must endure whatever is burdensome, or trying, or considered as disgraceful in following Christ. It consists in doing our duty, let the world think of it or speak of it as they may. It does not consist in *making* trouble for *ourselves*, or things merely *to be opposed*; it is doing just what is *required* of us in the scriptures, let it produce whatever shame, disgrace, or pain it may. This every follower of Jesus is required to do."

Note what following Jesus gives:

1. *Light.* Jesus said, "I am the light of the world: he that *followeth* me shall not walk in the darkness, but shall have the light of life" (John 8:12). The man who chooses to follow the devil walks in the darkness of sin and condemnation, but he who chooses to follow Christ walks in the light of righteousness and salvation, in the light of God's presence.

2. *Eternal Glory.* The Lord declared, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him *follow* me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor" (John 12:25,26). To serve Christ, to live by trust in and dependence on Him, is to be with Him in life eternal. See John 14:3. But *only* those who follow Christ in self-denial, sacrifice, and cross bearing, who are willing to forego anything and everything of this world in order to acceptably serve Him, have the hope of arriving at the glory where He now is. Only such will be honored by the Father with an eternal crown of righteousness.

Akoloutheo is also used in the New Testament of those who followed Jesus in an unsatisfactory way. It describes Peter, who, while Jesus was being tried before Caiphas, "*followed him afar off*" (Matthew 26:58). It also describes the disciples on their last journey with Jesus to Jerusalem: "And they were on the way, going up to Jerusalem; and Jesus was

going before them: and they were amazed; and they that *followed* were afraid” (Mark 10:32).

Lastly we note the case of one who refused to *akoloutheo*, follow, Jesus: “Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *follow* me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions” (Matthew 19:21,22). Because of his love for money this particular person refused to follow Jesus. And today men still refuse to follow Him because of something or someone they love more than Him. The result of refusing to follow Him is always sorrow, never joy and peace.

Questions

1. What is the literal meaning of *zeo*? How is this word used in classical Greek, the Koine, and the Septuagint?
2. What is meant by the phrase "fervent in spirit, serving the Lord"?
3. Discuss thoroughly the importance of parents who are fervent in spirit.
4. Why do many in the church who are spiritually indolent resent the enthusiasm for Christ manifested by their loyal fellow Christians?
5. Why is it impossible for a person to have a burning enthusiasm for the things of the world and at the same time to have a burning enthusiasm for the things of Christ?
6. Discuss the fervency in spirit of Apollos.
7. Discuss the use of *akoloutheo* in secular Greek as it throws light on the Christian life.
8. Why are counting the cost of discipleship and sacrifice involved in following Christ?
9. What does Christ give to those who follow Him?
10. Why do men refuse to follow Christ today? What is the result of their refusal to follow Him?

Lesson Eight

FORGIVENESS, GIFT

Forgiveness

The Greek word for "forgiveness" in the New Testament is *aphesis*, meaning "a dismissal, release," corresponding to the verb *aphiemi*, primarily meaning "send forth, send away (*apo*, from, *hiemi*, to send)." *Aphesis* is used seventeen times in the New Testament. In the *American Standard Version* it is rendered one time each as "release" and "liberty," twelve times as "remission," and three times as "forgiveness." While the verb *aphiemi* denotes an action of both God and man, *aphesis* denotes solely the forgiveness or remission given by God.

An example of the use of *aphesis* in classical Greek pertains to release from punishment: ". . . let the law about the *remission* of penalties in the case of parricide apply equally to every other remission" (Plato, *Laws* 869). This idea is also conveyed by the use of the verb *aphiemi* in Herodotus, *History* VI.30: "Now, had he been straightway before King Darius, I verily believe that he would have received no hurt, but the king *would have forgiven him.*"

The idea of "release" is also conveyed by the use of *aphesis* in the Koine. In Egypt it was a technical expression for the "release" of water from the sluices of canals for the purpose of irrigation. A papyrus of B. C. 258 contains the phrase "in order that they [bridges] may be finished before letting *loose* of the water." The word is similarly employed to denote the official "release" of the harvest after the taxes had been paid, in order that the cultivators might use them for their own purposes. In a papyrus of B. C. 260 is found the phrase "whenever the *release* of the wheat crops takes place."

In the Septuagint of Deuteronomy 15:3 *aphesis* is translated as "release" in reference to a debt. The idea of release from or forgiveness of sins is suggested by its use in Leviticus 16:26. In Esther 2:18 it is translated as "release" to denote the exemption from taxes.

All the foregoing references to the use of *aphesis* in classical Greek, the Koine, and the Septuagint cast light on its use in the New Testament, where it principally refers to the letting go or releasing of sins through the saving act which has taken place in Jesus Christ. Note its use in the following passages:

1. "To give knowledge of salvation unto his people in the *remission* of their sins" (Luke 1:77).

This passage refers to the prophecy made by Zacharias the father of John the Baptist concerning the mission of Christ to save the Jews through the release He would grant them of their sins. In Acts 5:31 Jesus is described as "giving repentance to Israel, and *remission* of sins."

2. "The Spirit of the Lord is upon me, because he anointed me to

preach good tidings to the poor: he hath sent me to proclaim *release* to the captives, and recovering of sight to the blind, to set at *liberty* them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4:18).

The use of *aphesis* here, rendered both as "release" and "liberty," implies the forgiveness or remission of sins. In releasing men from the captivity of sin and the devil, granting them liberty from the terrible bruising caused by their sins, the great spiritual emancipator Christ has simultaneously affected the release or letting go of their sins. See Romans 6:18; 2 Timothy 2:26.

3. ". . . that repentance and *remission* of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:47); "Be it known unto you therefore, brethren, that through this man is proclaimed unto you *remission* of sins" (Acts 13:38).

These passages emphasize that the proclamation or preaching of release of sins is to be done by the authority of Christ, in accordance with His will. It is He who commands that the gospel be preached (Mark 16:15); and when His followers obey Him, they proclaim the basic blessing to be realized through the gospel, the forgiveness or remission of sins.

Jesus declared in the apostolic commission given to Paul, ". . . to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive *remission* of sins and an inheritance among them that are sanctified by faith in me" (Acts 26:16-18). Paul's subsequent life was one of unstinting, unswerving devotion to preaching the message that promised sinners the releasing or letting go of their sins.

4. "For this is my blood of the covenant, which is poured out for many unto *remission* of sins" (Matthew 26:28); "In whom we have our redemption through his blood, the *forgiveness* of our trespasses, according to the riches of his grace" (Ephesians 1:7); "In whom we have our redemption, the *forgiveness* of our sins" (Colossians 1:14); ". . . apart from shedding of blood there is no *remission*" (Hebrews 9:22).

The reader is asked to carefully study these passages, giving close attention to the rich associations in which *aphesis*, forgiveness or remission, is depicted. He will note that forgiveness or remission of sins is made possible by shedding of blood (specifically the blood of Christ), that it is synonymous with the redemption that is in Christ, and that it is according to the riches of divine grace or unmerited favor.

Concerning the association of *aphesis* with redemption through the blood of Christ, A. R. Fausset wrote, "This 'remission,' being the explanation of 'redemption,' includes not only deliverance from sin's penalty, but from its pollution and enslaving power, negatively; and the reconciliation to an offended God, and a satisfaction unto a just God, positively."

5. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the *remission* of your sins" (Acts 2:38); "To him bear all the prophets witness, that through his name every one that believeth on him shall receive *remission* of sins" (Acts 10:43).

These passages inform us as to how men receive the remission of sins through Christ and His blood. One passage says that it is received by believing on Christ; the other says that it is received by repenting and being baptized in the name of Christ. There is no contradiction. Christ does indeed grant the release or letting go of our sins when we believe on Him. No sinner can ever earn or deserve the forgiveness of sins that God bestows through Christ, but he can only accept it through belief. When one is convinced through the testimony of the Holy Spirit in the inspired word that he is lost in sin and that the resurrected, living, reigning Son of God has all power to give him the release or letting go of his sins through the blood that was shed on Calvary's cross, he reaches out in trusting, submissive faith to accept this priceless gift. In thus relying completely on divine power, he rejects any notion that man has the power to earn or deserve the forgiveness of sins.

But Acts 2:38 says, in effect, that submissive, trusting, relying, obedient faith, the only kind that can appropriate the forgiving power of the cross, is inseparable from repentance and baptism. These are not works of human merit, but the means by which belief in Christ is made effective and fruitful. In repentance the sinner's will is changed so that he no longer desires to continue in sin but now desires to give himself completely to Christ and His will. In the act of baptism the penitent believer overtly expresses his faith in the forgiving power of Christ, thus to rely on that power. Read John 3:16; 20:30,31; Romans 1:16; 3:21,22; Galatians 3:26,27.

6. "And their sins and their iniquities will I remember no more. Now where *remission* of these is, there is no more offering for sin" (Hebrews 10:17,18).

This passage deals with the new covenant, through which is promised the forgiveness or remission of sins. The inspired writer tells us that when we have been granted this remission, God no longer will remember our sins and iniquities, but He forgets them forever. The writer further informs us that when we have received the divine blessing of the remission of sins, we have no need of another sin-offering, the sacrifice of Christ being sufficient. In verse 14 the writer declares, "For by one offering he hath perfected for ever them that are sanctified."

The other New Testament passages in which *aphesis* is found, which the reader is asked to carefully study, are Mark 1:4; 3:29; Luke 3:3.

Gift

At least seven different Greek words are translated as "gift" in the New Testament. However, in this lesson we are limiting our discussion

to only one of these words, *charisma*, meaning "a gift of grace (*charis*), a gift freely and graciously given, a favor bestowed." It is very uncommon outside the New Testament, being rare in both classical Greek and the Koine. As it is used in the New Testament, where it occurs seventeen times, it designates only gifts of divine grace. A study of some of the passages in which it is used will enhance our understanding and appreciation of the graciousness and goodness of the Creator in the rich gifts He bestows on men.

1. "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; that in everything ye were enriched in him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no *gift*" (1 Corinthians 1:4-7).

The word "gift" here pertains to the grace of God given through Christ which enriched the Corinthian Christians in utterance (*logos*, word or doctrine) and knowledge, that which was necessary for them to live the Christian life. "The word used here (*charisma*, gift) does not refer necessarily to extraordinary and miraculous endowments, but includes also *all* the kindnesses of God towards them in producing peace of mind, constancy, humility, etc. And the apostle meant evidently to say that they possessed in rich abundance, all those endowments which were bestowed on Christians" (Albert Barnes).

In 1 Corinthians 12:31 Paul bids his brethren to "desire earnestly the greater gifts (*charismata*)," and he then goes on to describe the more excellent way of love. Christians today receive through God's grace all the gifts that are necessary for fruitful, faithful Christian living, and they too should always desire the gifts of God that have love as their core. See 2 Corinthians 9:8.

Read Romans 1:11, where the writer refers to a gift of God imparted through human instruction.

2. "Yet I would that all men were even as I myself. Howbeit each man hath his own *gift* from God, one after this manner, and another after that" (1 Corinthians 7:7).

This passage pertains to the natural gifts men receive from God, one such gift, according to the context, being continence. To one God gives the aptitude for celibate life, to another the aptitude for married life. Each man must determine in the light of the natural gifts he has received from the God the course of action he must take in order to please God. As Peter expressed it, "According as each hath received a *gift*, ministering it among yourselves, as good stewards of the manifold grace of God" (1 Peter 4:10). Here we see again the connection between *charisma*, gift, and the grace of God. The Christian must recognize that every endowment or aptitude he possesses is a *charisma*, a gift of grace, given him by the unmerited favor of his divine Benefactor.

3. "Now there are diversities of *gifts*, but the same Spirit . . . For to one is given through the Spirit the word of wisdom; and to another

the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues" (1 Corinthians 12:4,8-11).

With the possible exceptions of "the word of wisdom" and "the word of knowledge," the gifts, *charisma*, of the Spirit listed above are supernatural or miraculous. These were gifts with which the church was divinely endowed during the state of its infancy. See 1 Corinthians 13:8-13. Read also Romans 12:6-8, where Paul in his message to the saints in Rome designates both natural and supernatural gifts, *charismata*, as being included in the "gifts differing according to the grace that was given to us."

4. "We ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us; ye also helping together on our behalf by your supplication; that, for the *gift* bestowed on us by means of many, thanks may be given by many persons on our behalf" (2 Corinthians 1:9-11).

Paul refers here to the gift, *charisma*, God gave him and his co-workers of gracious deliverance from the affliction that befell them in Asia, in answer to the supplication of their fellow Christians. See verses 3-8. Also see Philippians 1:19. Such a gift of deliverance is still given by God in answer to the prayers of the saints. God's providence still works in the lives of Christians to accomplish His purposes and plans concerning them. Thus we should constantly pray for our fellow saints that God will grant them the *charisma* of His comfort, care, and protection, of deliverance from every difficulty that threatens to nullify the effectiveness of their labors on His behalf. See Romans 8:31-39.

5. "But not as the trespass, so also is the *free gift*. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the *free gift* came of many trespasses unto justification" (Romans 5:15,16).

Here Paul contrasts the word "trespass" with the words "free gift" (*charisma*). This contrast is between man's sins and God's gracious gift of forgiveness or justification. Being a gift of grace, the forgiveness sinners receive from God through Christ is entirely gratuitous or free, without any merit on their part, bestowed on the undeserving.

Romans 6:23 gives the essential meaning of *charisma*: "For the wages of sin is death; but the *free gift* of God is eternal life in Christ Jesus our Lord." The contrast drawn here is between "the wages of sin" and "the free gift of God." The word used for wages in the Greek is *oposion*, literally meaning "a soldier's pay," denoting what a soldier

actually earns. So Paul is saying that if sinners receive the pay they have earned, they will receive death. But if they receive what they have not earned, that which is a *charisma*, free gift, of God, they will receive eternal life. If they choose to continue in a life of sin, rejecting the sin-offering Christ, they will eventually receive what they justly deserve, eternal death. If, however, they choose to accept Christ as the offering for their sins, they will receive through His merits and God's grace the *charisma*, free gift, of eternal life.

The word *charisma* as it is used in the New Testament eloquently declares that "all things are of God" (2 Corinthians 5:18), that "every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (James 1:17). Every grace of life with which men are endowed is of God; it is God's *charisma*.

And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.

Other passages in which the word "gift," *charisma* is found are Romans 11:29; 1 Timothy 4:14; 2 Timothy 1:6. The reader is asked to carefully read these passages to determine the use they make of *charisma*.

Questions

1. What is the meaning of the Greek *aphesis*? How is this word used in classical Greek, the Koine, and the Septuagint?
2. Discuss the use of *aphesis* in Luke 4:18, where it is rendered both as "release" and "liberty."
3. What are the rich associations in which *aphesis* is depicted in Matthew 26:28; Ephesians 1:7; Colossians 1:14; Hebrews 9:22?
4. Discuss the relationship of belief, repentance, and baptism to the remission of sins (Acts 2:38; 10:43).
5. What is the meaning of the Greek *charisma*?
6. Discuss the word "gift" as it is used in 1 Corinthians 1:4-7; 7:7; 12:4,8-11; 2 Corinthians 1:9-11; 1 Peter 4:10.
7. What is the meaning of the contrast Paul draws between the word "trespass" and the words "free gift" in Romans 5:15,16?
8. Discuss the contrast Paul draws between "the wages of sin" and "the free gift of God" in Romans 6:23.
9. How is *charisma* used in Romans 11:29; 1 Timothy 4:14; 2 Timothy 1:6?

Lesson Nine

GOOD, GOSPEL

Good

The two most common Greek adjectives rendered as "good" in the New Testament are *agathos* and *kalos*. In this lesson we shall devote our study mainly to *kalos*, meaning "beautiful, fair; morally beautiful, good, right, noble."

The foregoing definition applies to *kalos* as it is used in classical Greek. It describes the beauty, attractiveness, or handsomeness of persons. Herodotus wrote, ". . . Canoules was in love with his own wife; and not only so, but thought her to be the *fairest* woman in the whole world" (*History* I.8). A certain Briseis is described as one of "lovely face" (Homer, *Illiad* XIX.282). Menelaus is described as having "*fair* ankles" (Homer, *Illiad* IV.147). Iris is described as having "*fair* skin" (Homer, *Illiad* V.354). Nireus is described as "the *handsomest* man that came up under Ilius" (Homer, *Illiad* II.673). The goddess Athena is described as taking "the form of a woman, *fair*, stately, and wise" (Homer, *Odyssey* XIII.289). In Aristophanes, *The Acharnians* 144 is found the expression "my *beautiful* Athenians."

Kalos is also used in classical Greek to describe the beauty and usefulness of things. The phrase "twelve *fair* mantles" is found in Homer, *Odyssey* VI.263. Homer also speaks of "a *good* harbor on either side" (*Odyssey* VI.263). He describes Agamemnon as putting on "his soft shirt so *fair* and new" (*Illiad* II.35). He describes a large estate as "*fair* with orchard lawns and wheat-growing land" (*Illiad* XII.314). He describes how Circe arrayed Ulysses in a "*good* cloak and shirt" (*Odyssey* X.365).

Kalos is further used in classical Greek to describe what is beautiful and good in a moral sense. Ctesippus says, ". . . it is not *right* nor reasonable to ill-treat any guest of Telemachus" (Homer, *Odyssey* XX.294). When Antigone is threatened with death if she buries the body of her brother Polyneices, she exclaims, ". . . *well* for me to die in doing that" (Sophocles, *Antigone* 72). Aristotle defines the noble (*to kalon*) as "either what is pleasant or desirable in itself" (*Rhetoric* 1364b 27). He further describes it as "that which is both desirable for its own sake and also worthy of praise" (*Ibid.*, 1366a 33). *Kalos*, then, is that which is intrinsically good or noble and also that which appears good or noble to others. It is that which is both ethically and attractively good.

Kalos is also used in the papyri to describe what is beautiful, useful, and good. In a papyrus of A. D. 5 is found the phrase "*fine* animals without blemish and good tempered." A papyrus of the second century A. D. refers to a "box of very *good* grapes and a basket of *good* dates."

In a papyrus of the fourth century A. D. is given the instruction, "Wait for two or three days in order that the wine may become *good*."

As it is used in the papyri to apply to persons, *kalos* is united with *pistis* to mean "dependable and reliable," as in a Christian letter of the third century A. D. written by a certain Psenosiris. It is also used of *honorable* men whose word and oath are inviolate, as in an inscription of the third century A. D.

In their discussion of the use of *kalos* in the papyri, Moulton and Milligan refer to "the self-evidencing power of goodness as it appears to, and is realized by others."

We can see that both in classical Greek and in the papyri *kalos* describes not only what is useful and good, but also what is beautiful. It describes not only what is useful and good intrinsically, but also what is pleasing and appealing to others.

In the New Testament we observe that *kalos* is the word which characteristically describes things that are useful, good, and beautiful. It describes the *good* ground which is fertile and free from the ugliness of thorns (Matthew 13:8), the *good* seed sown in the field (Matthew 13:24), the *goodly* stones which adorned the temple (Luke 21:5), the *good* fruit produced by the fruitful tree (Matthew 3:10), and the *good* measure which God generously gives to His faithful followers (Luke 6:38). *Kalos* is also the word used to describe the law (Romans 7:16; 1 Timothy 1:8), the name of Christ (James 2:7), and salt (Mark 9:50).

We can best understand the meaning of *kalos* in the sense of moral goodness when we contrast it with *agathos*, another common Greek word translated as "good" in the New Testament. Hort in his notes on the first epistle of Peter says that "*agathos* denotes what is good in virtue of results, and *kalos* denotes the kind of goodness that is at once seen to be good." In his notes on the epistle of James he says virtually the same thing: "*Kalos* is what is good as seen, as making a direct impression on those who come in contact with it—not only good in result, which would be *agathos*."

We see, then, that *agathos* is intrinsic goodness, that which is good in a practical sense, whereas *kalos* includes not only goodness in this sense but also in the sense of loveliness, attractiveness, appeal. *Agathos* stresses that the Christian is to do good in the practical sense of visiting the sick, preaching and teaching the divine word, feeding the hungry and clothing the naked, etc., but *kalos* stresses that the Christian is to do good in the sense of attractiveness and winsomeness. *Kalos* stresses that the Christian's goodness must have a certain loveliness about it, such as will appeal to others. Jesus was more than just good in a practical, utilitarian sense; He was also *beautifully*, *winsomely*, and *attractively* good. And so also must be His followers.

We all know some in the church who are morally clean, who in the practical sense are zealous of good works, but who tend to be repellent rather than attractive to others, whose "good is evil spoken of" (Romans

14:16). Theirs is a grim, harassed, cold, austere goodness that can never show to the world the beauty of Christlike goodness, and thus can never attract men to the beautiful Saviour.

Two passages emphasizing the attractiveness of Christian goodness are the following: "Take thought for things honorable (*kalos*) in the sight of all men" (Romans 12:17); ". . . we take thought for things honorable (*kalos*) not only in the sight of the Lord, but also in the sight of men" (2 Corinthians 8:21). The rendering in these passages of *kalos* as "honorable" is not primarily in the sense of telling the truth, but in the sense of the Latin *honestus*, meaning "handsome, gracious, attractive, fair to look upon." So Paul is saying that both in the sight of the Lord and in the sight of men Christian goodness provides not only the things which are useful or practical but which will also be recognized as beautiful, gracious, and attractive, which will be fair to look upon because of the warmheartedness, unselfishness, courtesy, and love that permeate them.

The New Testament is replete with the use of *kalos* to describe the beautiful Christian life. Note the following passages: "Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is *honorable*" (2 Corinthians 13:7); "Prove all things; hold fast that which is *good*" (1 Thessalonians 5:21); "In all things showing thyself an example of *good* works . . . Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of *good* works" (Titus 2:7,13,14); ". . . that they who have believed God may be careful to maintain *good* works" (Titus 3:8); "Let us consider one another to provoke unto love and *good* works" (Hebrews 10:24).

Kalos is the word closely associated in the New Testament with the influence for good of the Lord's disciples in causing men to glorify God: "Even so let your light shine before men; that they may see your *good* works, and glorify your Father who is in heaven" (Matthew 5:16). Jesus here affirms that only as good works are seen to be good, recognized as such by others, that they will influence men to glorify the heavenly Father.

We must not minimize the importance of the propaganda (to borrow an ugly word) value of genuine Christian living. It is indeed what we show to the world to be lovely and attractive in religion, as we truly represent the beautiful Saviour, that we will create in others the desire to follow Christ.

Paul must have had in mind the propaganda value of Christian goodness when he instructed the Christian widows to be "well reported of for *good* works" (1 Timothy 5:10). James commands the wise and understanding Christian to "show by his *good* life his works in meekness of wisdom" (James 3:13). To the Jewish Christians the apostle Peter wrote, ". . . having your behavior seemly among the Gentiles; that, wherein, they speak against you as evil-doers, they may by your *good*

works, which they behold, glorify God in the day of visitation" (1 Peter 2:12).

Paul's use of the word *kalos* in his description of the Christian as a soldier of Christ greatly enhances the concept of the attractiveness of Christian living: ". . . thou mayest war the *good* warfare" (1 Timothy 1:18); "Fight the *good* fight of the faith" (1 Timothy 6:12); "Suffer hardship with me, as a *good* soldier of Christ Jesus" (2 Timothy 2:3); "I have fought the *good* fight" (2 Timothy 4:7). Fighting on the side of the Lord has about it a certain chivalrous gallantry. It tells the world of the vital happiness, of the thrilling adventure, that are involved in being a Christian. It has the compelling, attracting power to incite others to enlist in the service of the Lord.

Indeed, whatever Christians do in the service of the Lord, whether in teaching or in practice, they must do so as "good (*kalos*) stewards of the manifold grace of God" (1 Peter 4:10), living such winsome, gracious lives that they will tend to woo men to Christ. For it is the *kalos* of Christian teaching and practice that has the power to create in others the desire to enjoy the beautiful life in Christ. Are you a *kalos* Christian?

Gospel

The Greek word for "gospel" is *euaggelion*, literally meaning "good news." The word is not very common in secular Greek. Originally it meant "the reward of good tidings given a messenger." Later it meant "a thank offering for good tidings" or "the celebration of good news by sacrifices." It was also the technical term for "news of victory."

In the Septuagint *euaggelion* is used only six times, in a two-fold sense: "the reward of good news" (2 Samuel 4:10; 18:20) and "good news" (2 Samuel 18:20,25,27; 2 Kings 7:9).

Euaggelion is associated with the imperial cult, the deification and worship of the emperor. In a striking calendar inscription from Priene of B. C. 9, it is used with reference to the birthday of the Emperor Augustus: "but the birthday of the god was for the world the beginning of *tidings of joy* on his account."

In the New Testament *euaggelion* takes on a tremendous meaning. If we were to summarize it in a single term it would be Jesus the Christ, whose work on man's behalf is the centrality of its glorious message. Paul declared, "Now I make known unto you, brethren, the gospel (*to euaggelion*) which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (1 Corinthians 15:1-4). Here the apostle tells us what the facts of the gospel are: the death, burial, and resurrection of Jesus the Christ. All other New

Testament references to the gospel must be explained in terms of these facts, being in actuality interpretations of them.

Since Christ and His salvation constitute the core of the gospel message, the gospel is referred to as the *euaggelion* "of Christ" (Mark 1:1; 2 Corinthians 4:4; 9:13; 10:14).

Since the whole process of salvation as revealed in the gospel originated with God, who so loved the world that He gave His only begotten Son to become man's sin offering, the gospel is referred to as the *euaggelion* "of God" (Mark 1:14; 1 Thessalonians 2:2,9).

Since the salvation God offers men through Christ in the gospel is by His unmerited favor or grace, the gospel is referred to as the *euaggelion* "of the grace of God" (Acts 20:24).

Since those who accept the saving message of the gospel are "delivered out of the power of darkness, and translated into the kingdom of the Son of his love" (Colossians 1:13), the gospel is referred to as the *euaggelion* "of the kingdom" (Matthew 4:23).

Since the gospel is "the power of God unto salvation" (Romans 1:16), it is referred to as the *euaggelion* "of your salvation" (Ephesians 1:13).

Since the gospel gives those who receive it freedom from the old unhappy tensions of the sinful life and the security that only the knowledge of reconciliation with God can bring, it is referred to as the *euaggelion* "of peace" (Ephesians 6:15).

Since the gospel must be appropriated and preached by men, it is referred to as "our" *euaggelion* (2 Corinthians 4:3; 1 Thessalonians 1:5; 2 Thessalonians 2:14).

See also Galatians 2:5,14; Colossians 1:5; Ephesians 3:6; 2 Timothy 1:10.

Carefully note the following things the New Testament reveals concerning the *euaggelion*, gospel:

1. *The gospel must be received by belief.* Paul declared, "For I am not ashamed of the *gospel*: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). The basic responsibility of man concerning the gospel is to form the unalterable conviction that the message it reveals concerning salvation by God's grace through the crucified, buried, resurrected Christ is true, and then on the basis of that conviction to fully trust in Christ for Salvation.

2. *The gospel must be received by obedience.* ". . . the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the *gospel* of our Lord Jesus" (2 Thessalonians 1:7,8). The concept of "obedience" to the gospel is in complete harmony with that of "belief" in the gospel. Belief in the gospel cannot truly trust in or depend on Christ for salvation unless it causes the sinner to obey the gospel in repenting and being baptized unto the remission of his sins (Acts 2:38). Such obedience is the reaching out of belief to receive the free gift of

salvation which God offers in the gospel. When one fails to obey the gospel, he fails to have saving belief in the gospel.

3. *The gospel is for all men.* Jesus commanded, "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). See Mark 13:10; Romans 1:16; 10:13; Acts 15:7. God loved all men in sending His Son to the world (John 3:16); Jesus died for all men (Hebrews 2:9); and thus the gospel is the message of salvation to be preached to all men. The *euaggelion* is the message of good news that has no boundaries. When we really believe in the universality of the gospel, we will be constrained to give of ourselves and of our material means to see that it is proclaimed to all men of all nations of all races. See 1 Corinthians 9:14,16; 1 Thessalonians 2:4.

4. *The gospel must be defended.* Paul said, "I am set for the defence of the *gospel*" (Philippians 1:16). Every Christian should feel as Paul and be set at all times to stand up for the gospel, to defend it both by words and by deeds.

5. *The gospel must be sacrificed for.* Jesus said, "whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the *gospel's* shall save it" (Mark 8:35). He further spoke of the one who has "left house, or brethren, or sisters, or mother, or father, or children, or lands for my sake, and for the *gospel's* sake" (Mark 10:29). Paul affirmed, "And I do all things for the *gospel's* sake, that I may be a joint partaker thereof" (1 Corinthians 9:23). For the sake of the gospel which has saved him and can save others, the Christian must be willing to make any sacrifice, no matter how great it may be, even if it demands the forsaking of all that is dearest to him in the world and the giving up of his own life. The faithful Christian realizes that Christ gave His all for him, and he in turn gives his all for Christ.

6. *The gospel can be hindered.* It was the desire of the apostles to so conduct themselves that they would do nothing to hinder the gospel: ". . . that we may cause no hindrance to the *gospel* of Christ" (1 Corinthians 9:12). But there are those in the church who do hinder the gospel of Christ, whose ungodly, unlovely lives cast reflection on its message of love, grace, and salvation, who thus influence sinners to keep from accepting Christ and His redemption. Cf. Romans 2:24; 2 Peter 2:1,2. It should behoove every Christian to periodically give his life the closest scrutiny to see if he is causing others to reject the gospel.

7. *The gospel can be perverted.* Concerning perversion of the gospel, Paul wrote to the churches of Galatia, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different *gospel*; which is not another *gospel*: only there are some that trouble you, and would pervert the *gospel* of Christ" (Galatians 1:6,7). As the context shows, the Judaizers were perverting the gospel of Christ by teaching that salvation depended not only on faith in Christ but also on keeping the law. Any so-called gospel teaching today that fails to affirm and stress the saving work of Christ as the sole basis for man's justification

before God is a perversion of the gospel of Christ. Those who are responsible for such teaching bring upon themselves the anathema of God (Galatians 1:9).

For further study of the *euaggelion*, gospel, the reader is referred to the following passages: Romans 1:1; 2:16; 10:16; 15:16; Philippians 1:12; 2:22; 4:3; 1 Thessalonians 3:2; 1 Peter 4:17.

Questions

1. What is the meaning of *kalos*? How is the word used in classical Greek and the papyri?
2. How is *kalos* used in the New Testament in reference to things?
3. Discuss the difference in meaning of *agathos* and *kalos*.
4. Why is the grim, harassed, cold, austere goodness that characterizes the lives of some church members so repellent to others?
5. What is the propaganda value of Christian *kalos*?
6. Who is the centrality of the gospel message?
7. What are the facts of the gospel?
8. In what ways is the gospel referred to in the New Testament?
9. Carefully discuss the various things the New Testament reveals concerning the gospel.

GRACE, GRAVITY

Grace

Charis, the Greek word for "grace," is used objectively to mean "that which bestows or occasions pleasure, delight, or causes favorable regard." It is applied, for example, in classical Greek to bodily beauty (Hesiod, *Works and Days* 65), beautiful words (Homer, *Odyssey* VIII.175), the charm of song (Pindar, *Olympia* I.17-19), the sweetness of slumber (Euripides *Orestes* 159), and the sweetness of life (*Ibid.*, 159). An example of its objective use in the New Testament is found in Colossians 4:6, "Let your speech be always with *grace*, seasoned with salt, that ye may know how ye ought to answer each one." See Luke 4:22; Ephesians 4:29.

In its subjective use *charis* describes "the friendly disposition from which the kindly act proceeds, graciousness, loving-kindness, good will generally." Examples of this use of the word in classical Greek are found in Thucydides, *The Peloponnesian War* III.95 and Sophocles, *Ajax* 808. This use is also found in the *papyri*, where *charis* is rendered as "favor" in a document of the fourth century A. D.: ". . . before some one compels them, and there is no longer *favor* extended to them."

The subjective use of *charis* is also found in the New Testament. Luke 1:30 refers to Mary the mother of Jesus, who "found *favor* with God." Luke 2:52 refers to Jesus as having "*favor* with God and men." See also Acts 7:10,46.

The highest subjective use, however, that is made of *charis*, grace, in the New Testament is in reference to the favor God shows men through the saving, redeeming work of His only begotten Son Jesus Christ, which favor is entirely unmerited, undeserved. Romans 3:22,23 declares, ". . . for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his *grace* through the redemption that is in Christ Jesus."

The unmerited, undeserved character of divine grace is emphasized in the following passages: "But if it is by *grace*, it is no more of works: otherwise *grace* is no more *grace*" (Romans 11:6); ". . . he might show the exceeding riches of his *grace* in kindness toward us in Christ Jesus: for by *grace* have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Ephesians 2:7-9).

Since the price of our redemption has been fully paid in the sacrifice of God's blessed Son, there is nothing that man can do to deserve, merit, or earn salvation. The salvation he receives from God through Christ is entirely gratuitous, a free gift. The man who would be saved by his works, by his own merits, would reckon salvation as of debt rather than

of grace, putting God under obligation to him as his debtor. This is what Paul had in mind when he said, "Now to him that worketh, the reward is not reckoned as of grace, but as of debt" (Romans 4:4).

Not only is the saving grace revealed in the New Testament referred to as the grace of God (Acts 11:23; 2 Corinthians 9:14), but also as the grace of Christ (Acts 15:11; Galatians 1:6; 2 Thessalonians 1:12). It is the grace of Christ since He is the perfect embodiment of divine favor, the means through which the grace of God is bestowed on men. "Grace and truth came through Jesus Christ" (John 1:17). Divine grace can rightfully be ascribed to Him because He willingly divested Himself of heaven's riches in order to spiritually enrich unworthy, sinful man: "For ye know the *grace* of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Corinthians 8:9). See 1 Peter 1:10,13.

Another subjective use of *charis* pertains to the gratitude one feels for favors received. This usage is illustrated in the following quotations from the papyri: "therefore ought we all to give *thanks* to all the gods," "if you are well, it would be as I wish, and much *gratitude* would be due the gods." In a Christian document of the fourth century A. D. a servant writes to his master regarding the illness of his mistress, in which *charis* is used twice, translated as "thanks" and "gracious": "May it be granted us to continue for ever to acknowledge our *thanks* to Him because He was *gracious* to us by preserving our mistress." Note the following New Testament passages in which *charis* is used in expressions of gratitude or thanks: "I *thank* him that enabled me, even Christ Jesus our Lord" (1 Timothy 1:12); "If I partake with *thankfulness*, why am I evil spoken of for that which I give *thanks*?" (1 Corinthians 10:30).

Charis is also used in the New Testament in reference to the grace, unmerited favor, the Christian constantly receives from God through Christ as the sustaining, enabling power of the Christian life: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this *grace* wherein we stand; and we rejoice in hope of the glory of God" (Romans 5:1,2); ". . . I labored more abundantly than they all: yet not I, but the *grace* of God which was with me" (1 Corinthians 15:10); ". . . in holiness and sincerity of God, not in fleshly wisdom but in the *grace* of God, we behaved ourselves in the world, and more abundantly to you-ward" (2 Corinthians 1:12); "Moreover, brethren, we make known to you the *grace* of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Corinthians 8:1,2); "And God is able to make all *grace* abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (2 Corinthians 9:8).

The recognition of divine grace as the sustaining, enabling power in faithful Christian living prompted Paul to pronounce such benedictions

as the following at the close of his epistles: "The *grace* of the Lord Jesus Christ be with you" (1 Corinthians 16:23); "*Grace* be with all them that love our Lord Jesus Christ with a love incorruptible" (Ephesians 6:24); "*Grace* be with you" (Colossians 4:18).

Joseph Thayer says that divine *charis*, grace, refers to "the merciful kindness by which God, exerting His holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in the Christian faith, knowledge, affection, and kindles them to the exercise of Christian virtue."

One last point is to be noted concerning the use of *charis* in the New Testament: The grace, or favor, men receive from God is to be expressed in the grace, or favor, they extend to others. Those who are deeply aware of God's graciousness toward them are incited to be gracious toward their fellow men. Man's grace is to be the response to God's grace. The contributions that were to be made for the poor saints in Jerusalem are designated as *charis*, translated as "bounty": "And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your *bounty* unto Jerusalem" (1 Corinthians 16:3). In 2 Corinthians 8:19 these contributions are also designated by the word *charis*, translated as "grace": ". . . this *grace*, which is ministered by us to the glory of the Lord, and to show our readiness." See 2 Corinthians 8:1-4, where the grace of the Macedonia churches in liberal giving is plainly portrayed as the response to the grace they had received from God.

Gravity

The Greek word rendered as "gravity" in the New Testament is *semnotes*, denoting "seriousness, dignity, venerableness, gravity." Its adjective counterpart *semnos* is rendered as "grave," meaning "august, venerable, serious, grace." Both of these words describe the *gravity*, *seriousness*, and *dignity* which is characteristic of Christian conduct.

In examining the use of *semnotes* and *semnos* in secular Greek, we will enhance our understanding of the quality they describe in the faithful Christian.

In classical Greek *semnos* is primarily connected with the gods, and especially the Erinyes (Furies), whose duty it was to render vengeance on sinners. They were designated as the *semnae theai*. In Sophocles, *Oedipus at Colonus* 41 they are described as "the dread goddesses . . . the daughters of Earth and Darkness." They were dreaded by human beings because of their august, solemn office as custodians of divine justice, because of the punishment they brought on those who were guilty of such sins as murder, perjury, disobedience to parents, and such like.

Liddell-Scott further defines the use of *semnos* in classical Greek: II. of men, *grave, solemn, stately, majestic*: in bad sense, *haughty, pompous, grand*. III. of things, *stately, solemn, august, grand*."

The noun *semnotes* is used in classical Greek to designate both occasions and persons that are characterized by seriousness, solemnity, and dignity.

In the papyri *semnos* is applied to persons with the meaning of "august, venerable, worthy of respect." It is very common in sepulchral inscriptions, where it is used to pay tribute to those whose earthly lives were dignified and noble. In its relationship to places we cite a papyrus of A. D. 259, where Hermopolis is described as "the great, ancient, illustrious and most *august* city."

In his discussion of the use of *semnos* in the New Testament, Richard Trench comments on the difficulty of suitably translating this word: "The English word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined; a word which I fear we may look for long without finding." He further observes that no matter how difficult it is to properly translate this word, it describes one who "has a grace and dignity not lent to him from earth, but which he owes to that higher citizenship which is also his."

Among all the peoples of the earth the Christian has a dignity which is peculiarly his because he partakes of the nature of Him who has a supremely majestic dignity.

Let us now examine each New Testament passage in which *semnotes*, gravity, is found.

1. "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and *gravity*" (1 Timothy 2:1,2).

The desire and prayer of every Christian should be that he will live a life before men that is characterized by *semnotes*, gravity. He should seek to live a life that will command the respect of others—a life of dignity and poise, of decorum, of propriety of conduct.

2. "One that ruleth well his own house, having his children in subjection with all *gravity*" (1 Timothy 3:4).

The specific reference here is to those who desire to become bishops or overseers in the church (verse 1). But the responsibility the apostle enjoins on them applies to all Christian fathers. The man who does not "provoke his children to wrath: but nurtures them in the chastening and admonition of the Lord" (Ephesians 6:4), will not keep his children in subjection by severity and tyranny, but by quiet dignity and poise. He will command their respect because he is a respectable person. "He should maintain proper *dignity* (*semnotes*); he should maintain self-respect, and his deportment should be such as to inspire others with respect for him" (Albert Barnes).

3. "In all things showing thyself an example of good works; in thy doctrine showing uncorruptness, *gravity*, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us" (Titus 2:7,8).

Semnotes, gravity, is here connected with doctrine or teaching. Paul stresses that the presentation of God's word must always be characterized by a dignified seriousness that will focus men's minds on the majestic

nobility of divine truth. This means that the manner in which the preacher or teacher delivers his message should be such as will command the respect of his hearers. The gospel is meant to convert people, not to entertain them. Teaching or preaching that is characterized by bombastic persuasion, levity, and crudeness of manner and speech is beneath the dignity of the gospel and should be strictly avoided by every servant of the Lord. He who assumes the weighty responsibility of proclaiming God's holy word must ever bear in mind the unspeakable greatness of the truths he delivers and must act accordingly. See James 3:1.

Let us now consider the passages in which the adjective *semnos* is found.

1. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

We note that *semnos* is here rendered by the word "honorable." The footnote in the *American Standard Version* renders it as "reverend." *The New English Bible* renders it as "noble." The margin of the *Authorized Version* renders it as "venerable." This variety of renderings indicates the difficulty of finding an exact English equivalent for the word, "in which the sense of gravity and dignity, and these as inviting reverence, is combined." "*Semnos* means here what is worthy of honour, reverend, august, venerable, majestic. Think of whatever things you can look up to in persons, circumstances, and respect. Especially in social life, in the political world, in literature. Where there is no room for reverence, there is no room for life. The name of God, the idea of worship, the solemnity of life, the immortality of the soul, the fact of death, the judgment—'think on these things,' awful, venerable things! Then government, law, the State, the church, the ruling powers and influences of society; the magistrate, holding 'not the sword in vain, the minister of God to thee for good'—'think on these things,' pray for them; check faction, uphold authority. Nor are the grand advances of science to be omitted from the catalogue. For these, we are to bless God. His hand is in them all. The astronomical accuracy that can calculate the moment of an eclipse a hundred years hence—the power of expediting communication—the prevention of disease—the alleviation of pain—these, too, together with the awful and majestic in nature and art, whatsoever in mountain or sea or sky, whatsoever in painting or noble structure shows greatness of purpose, nobility of soul, and tends to bow our souls in admiration—'think on these things'" (B. Kent).

2. "Deacons in like manner must be *grave* . . ." (1 Timothy 3:8).

Paul affirms here that deacons, as well as bishops, must be *grave*, men who deserve the respect of others. Those who assume a position of leadership in the church must be aware of the powerful influence they can wield, either for good or for bad. They should conduct themselves with such decorum and propriety that they will maintain the dignity of their

honored position. In so doing, they will point men to the supreme dignity of Him whom their position represents.

3. "Women in like manner must be *grave* . . ." (1 Timothy 3:11).

Biblical scholars do not all agree as to the women designated here, whether Paul refers to the wives of deacons, to deaconesses, or to women in general. But whatever women the apostle has in mind, they are *Christian* women and are expected to maintain the dignity of Christian womanhood. In Solomon's description of the worthy woman it is said that "strength and dignity are her clothing" (Proverbs 31:25). Such a woman is always of honor to her husband and children, and especially to the Lord. The respect she commands of sinners can be of incalculable good in influencing them to give their lives to God.

4. "But speak thou the things which befit the sound doctrine: that aged men be temperate, *grave*, sober-minded, sound in faith, in love, in patience" (Titus 2:1,2).

Dignity should especially characterize the conduct of aged men. Their deportment should be that which is becoming in old age, which means that they should act their age. This does not mean, however, that they are to become stagnant in their thinking and to give up the zest for living. Aged Christian men can live fully, zestfully, and joyously, keeping always young in heart, and still maintain the dignity that is expected of those who are advanced in years, such dignity as will glorify Christ.

Questions

1. What is the objective meaning of *charis*? What is its subjective meaning?
2. What is the highest subjective use made of *charis* in the New Testament?
3. Since salvation is of divine grace, why is it impossible for the sinner to earn, deserve, or merit salvation?
4. Why is the saving grace revealed in the New Testament referred to as the grace of Christ as well as the grace of God?
5. Discuss the subjective use of *charis* as it pertains to the gratitude one feels for favors received.
6. Discuss the passages which depict divine grace as the sustaining, enabling power of the Christian life.
7. What should be the response to God's grace that the Christian makes in his relationship with others?
8. Discuss the meaning of *semnotes* and *semnos* and their use in secular Greek.
9. Why should every Christian desire to live a life before men that is characterized by *semnotes*, gravity?
10. Discuss the importance of *semnotes*, gravity, as presented in 1 Timothy 3:4.

11. What is the scriptural relationship between *semnotes*, gravity, and the proclamation of God's word?
12. What is the meaning of *semnos* as it is used in Philippians 4:8?
13. Discuss the use of *semnos* as it pertains to deacons, Christian women, and aged Christian men.

HARDENED, HOLY

Hardened

The verb "hardened" as considered in this lesson is from the Greek *poroo*. Its noun counterpart "hardening" is from *porosis*. *Liddell-Scott* defines *poroo* in classical Greek as "cause a stone or callus to form:— of a stone forming in the bladder . . . unite fractured bones by a callus . . . become hardened . . . become thickened, coagulated . . . become insensible of the flesh . . . metaph., become insensible, obtuse, or blind of the heart." *Porosis* is defined as "the process by which the extremities of fractured bones are united by a callus . . . metaph., obtuseness, blindness."

Porosis does not occur in the Septuagint. *Poroo* occurs only once, in Job 17:7, "Mine eye also is dim by reason of sorrow."

We can see from the foregoing background of *poroo* and *porosis* that they involve three ideas: the idea of "hardness," the idea of "lack of power to feel," and the idea of "blindness," lack of power to see. With these ideas in our minds we will now consider the use of the words under consideration in the New Testament.

1. *They describe the attitude of the man who is incapable of seeing the lessons the Lord intends that he should receive from events.* In reference to the Lord's disciples, Mark 6:52 says, "For they understood not concerning the loaves, but their heart was hardened." In the context of this passage we note that the disciples were in a boat on a stormy sea, distressed at the danger confronting them and troubled when they saw Jesus walking on the sea. Because their heart was hardened, insensible to the lesson involved in the feeding of five thousand men with five loaves and two fishes, they failed to see that He who had the power to miraculously feed a multitude also had the power to save his disciples from the storm and to walk on the sea. See also the use of *poroo* in Mark 8:17, giving close attention to its context.

The foregoing passages describe the blind insensitiveness which leaves a person without any impression of the meaningful events that transpire about him. When we become so enamored with our own little world that nothing from the world about us can touch us, we will miss the significant lessons the providence of God is intended to bring us.

2. *They describe the attitude of the man who is incapable of seeing the meaning of God's word.* Referring to the Jews, Paul said, "But their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it is done away in Christ" (2 Corinthians 3:14). The unbelieving Jews had so hardened their minds by stubbornly resisting the light of divine revelation that they had developed a spiritual blindness which kept them from

seeing that the old covenant had been superseded by the new covenant and that its types, figures, and shadows had found their fulfillment in Christ. See Romans 10:1-3. And it is still true that stubborn, self-willed, self-centered, self-satisfied persons are incapable of understanding God's word. Only those whose minds are attuned to truth, whose spiritual eyes are open to divine light, are capable of understanding the divine word. Cf. Matthew 5:6; 13:16.

3. *They describe the attitude that is incapable of believing on Christ.* Consider the following reference to the Jews: "But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes, and he *hardened* their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them" (John 12:37-40). In spite of all the miracles that Jesus had performed in their presence, the stubborn, self-satisfied Jews refused to accept Him as the Son of God because God had blinded their eyes and hardened their heart. This hardening of their heart was not an arbitrary act of God designed to keep them from believing on the Lord, but it was simply a divine act "by which those who wilfully close their eyes and harden their hearts against the truth are judicially *shut up* in their unbelief and impenitence" (David Brown). Augustine said, "Hence also those could not believe: not that men cannot be changed to the better; but that, as long as they are thus, they cannot believe."

Surely, it is God's will that all accountable persons believe on Christ, and they are morally free to do so. But they cannot turn to Him when they refuse to accept the valid evidence that He is the only begotten Son of God and the Saviour of men, when they stubbornly are determined to take their own way in life. Jesus places the blame for their unsaved condition squarely on their own shoulders: "And ye will not come to me, that ye may have life" (John 5:40).

See also the use of *poroo* in Romans 11:7 and the use of *porosis* in Romans 11:25.

4. *They describe the attitude that goes hand-in-hand with moral degradation.* "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the *hardening* of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness" (Ephesians 4:17-19). This description of the moral degradation of the Gentiles is that of those whose heart had become so hardened that they had lost all sensitivity to the things of righteousness, "being past feeling." R. W. Dale wrote, "What kind of men they had become through this hardening of the heart Paul describes in words which it is not possible to read without a sense of horror. They were

'past feeling.' They had ceased to be sensitive to the obligations of truth, of honesty, of kindness, of purity; and to the guilt of falsehood, of injustice, of cruelty, of sensual sins. They committed the grossest vices, and were conscious of no shame. Their imagination was no longer fascinated by the beauty and nobleness of virtue. No sentiment of personal dignity checked the indulgence of the foulest and most disgraceful passions . . . They were 'past feeling.' Their sin was therefore gross and habitual. They sinned deliberately and without any protest from their reason or their conscience, or any purer and more holy affections in their moral life."

When any person consistently and persistently steels his conscience against righteousness, closing the eyes of his heart to the truths of God's word, he will virtually develop an immunity to that which is good and holy, sinking deeper and deeper in moral degradation until finally he reaches the point of no return. He will lose his capacity for repentance so that it will be impossible for him to have the change of heart that is necessary to turn from the way of sin to the way of righteousness.

5. *They describe the attitude that is insensitive to human need.* During His earthly ministry nothing grieved our Lord more than the hardness of heart that was insensitive to the needs of others. When, for example, He was about to heal the man with the withered hand and saw the unloving looks of His enemies, who resented the forthcoming deed because it was to be done on the Sabbath, the record says, "And when he had looked round about on them with anger, being grieved at the *hardening* of their heart . . ." (Mark 3:5). Remember, these hard-hearted men represented the epitome of conventional religious orthodoxy; they were highly esteemed by their contemporaries as standing foursquare for purity in religion. Yet they had so long equated religion to legalism that they had lost complete sight of what pure religion has always been in the eyes of God: *concern for others* (Micah 6:8; James 1:27). William Barclay has well expressed it: "They had so legalized religion that they had forgotten human sympathy." Compassion and kindness of heart were as much withered in them as the crippled man's hand was in him.

And what about us who are members of the body of Christ, who claim to have been touched by the saving, redeeming compassion of the loving Saviour? How many of us equate orthodoxy in religion solely to a few externals of worship and some legalistic rules and regulations, whose hearts are insensitive to human need?

Holy

Two Greek words are rendered as "holy" in the New Testament: *hagios* and *hosios*. However, we shall limit our discussion in this lesson to *hagios* since it is much more commonly used than *hosios*.

In classical Greek *hagios* signifies *separated* in the sense of being dedicated to the gods. Plato wrote of a "holy temple dedicated to Cleito and Poseidon" (*Cretias* 116). Referring to the city of Atarbechis, Herodotus

said, "Aphrodite has a temple there of great sanctity" (*History* II.41). In Aristophanes, *The Birds* 522, Peisthetarus says to Euelpides, "So holy and mighty they deemed you of old, with so deep a respect did they treat you."

In the Koine, as illustrated in the inscriptions, *hagios* is commonly used as a title of the gods.

Primarily, *hagios* is used in the New Testament to designate the perfect sanctity of God, who is completely removed from all sin, completely dedicated to righteousness. Mary the mother of Jesus praised Him with the declaration, "Holy is his name" (Luke 1:49), Jesus referred to Him as "Holy Father" (John 17:11). The four living creatures described in Revelation 4:8 exclaim, "Holy, holy, holy is the Lord God, the Almighty, who was and is and who is to come." See Revelation 6:10.

Hagios is also applied to Jesus Christ, who is Immanuel, God with us (Matthew 1:23), in whom "dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). The angel who announced to Mary the forthcoming birth of her son Jesus said, ". . . wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). Peter described Him as the "Holy and Righteous One" (Acts 3:14). See also Acts 4:27,30; 1 John 2:20.

Then, too, *hagios* is applied to the divine Spirit, the third member of the Godhead. He is often referred to in the New Testament as the Holy Spirit (Matthew 1:18; 2 Timothy 1:14; Titus 3:5; etc.).

In reference to men *hagios* signifies separated from sin and consecrated to God. It is the same word rendered as "saint" in the New Testament. All true saints occupy a state of holiness which is primarily the result of God's grace. ". . . God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal" (2 Timothy 1:9). In response to this grace they are to be obedient to God's will so that they can become increasingly more like Him who is perfectly holy. They are commanded, "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15,16). In obeying this command they will become "partakers of the divine nature" (2 Peter 1:4).

In view of the second coming of Christ and the consequent destruction of the physical cosmos, Peter asks the rhetorical question, "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" (2 Peter 3:11).

The saints, *hagioi*, sanctified or holy ones, as those who are dedicated to God are figuratively spoken of as a holy temple: ". . . in whom each several building, fitly framed together, groweth into a holy temple in the Lord" (Ephesians 2:21). See 1 Corinthians 3:17. They are also depicted as a holy priesthood and a holy nation: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual

sacrifices, acceptable to God through Jesus Christ . . . But ye are an elect race, a royal priesthood, a *holy* nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light" (1 Peter 2:5,9).

G. B. Stevens wrote, "It is evident that *hagios* (holy) and its kindred words . . . express something more than *hieros*, sacred, outwardly associated with God; . . . something more than *semnos*, worthy, honorable; something more than *hagnos*, pure, free from defilement. *Hagios* is . . . more comprehensive . . . It is characteristically godlikeness."

Hagios is also used in the New Testament of the system of religion which is embraced by the Christian's faith in God and Christ: "But ye, beloved, building up yourselves on your most *holy* faith" (Jude 20). This faith is what Jude designates as "the faith which was once for all delivered unto the saints" (verse 3). It is the most *holy* faith in contrast to the most unholy quicksands of the doctrines condemned in Jude's epistle.

In Romans 16:16 *hagios* is used of the greetings of the saints: "Salute one another with a *holy* kiss." The salutation by a kiss was always common in the East. Thus the Lord said to His host Simon the Pharisee, "Thou gavest me no kiss" (Luke 7:45). Paul insisted, however, that this greeting among the saints was to be holy, in keeping with the sanctity of their relationship to the Lord, as those who were consecrated to Him. It was to be prompted by the pure, holy love the faithful Christian had for his brothers and sisters in Christ. And in whatever manner custom decrees that we greet each other today, whether by bowing, shaking hands, or some other way, when we love one another with the same holy love we have for Christ, we will greet our fellow saints with the sincerity, warmth, and cordiality that characterized the holy kiss of the early saints. Cf. Matthew 26:49.

Hagios is also used in the New Testament of the apostles and prophets: ". . . the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his *holy* apostles and prophets in the Spirit" (Ephesians 3:5). The apostles and prophets, who were consecrated to God and His service, are properly called *hagios*, holy, as is true also of all other faithful Christians. The apostles and prophets were saints, *hagioi*, sanctified ones, but so also are all others who have dedicated their lives to Christ. It would be as proper to refer to a Christian named Susan as saint Susan as it would be to refer to the apostle Paul as saint Paul.

In Revelation 22:19 *hagios* is used of heaven, the future and eternal home of the saints: "If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the *holy* city, which are written in this book." See Revelation 21:2,10. Heaven, the new Jerusalem, is described as holy because it is the realm which is eternally and completely consecrated to God. Being so consecrated to Him, it is completely devoid of sin. "And there

shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life" (Revelation 21:27). It is evident that only those who are *hagios*, holy, consecrated to God, can enter the eternal realm which is *hagios*, holy, consecrated to God.

Hagios is also used in the New Testament of the outer part of the Tabernacle, "the *Holy* place" (Hebrews 9:2); of the inner sanctuary, "the *Holy* of holies" (Hebrews 9:3); of the place where God dwells, "a *holy* place" (Hebrews 9:24), "the *holy* place" (Hebrews 9:8,12; 10:19); of the city of Jerusalem (Revelation 11:2); of angels (Mark 8:38).

Questions

1. Define *poroo* and *porosis* as they are used in classical Greek. What are the three basic ideas involved in these words?
2. Discuss *poroo* and *porosis* as they describe the attitude of the man who is incapable of seeing the lessons the Lord intends that he should receive from events.
3. Why are stubborn, self-willed, self-satisfied persons incapable of understanding God's word?
4. Discuss John 12:37-40 in connection with John 5:40.
5. How does a person develop an immunity to righteousness?
6. Discuss the attitude that is insensitive to human need.
7. How is *hagios* used in classical Greek?
8. Discuss the holiness of God and Christ.
9. What does *hagios* signify in reference to men? What is the relation of the grace of God to holy living? What must the Christian's response be to this grace?
10. Why does the New Testament portray the saints as a holy nation and a holy priesthood?
11. Discuss *hagios* as it is used of the system of religion which is embraced by the Christian's faith in God and Christ, of the greetings of saints, of the apostles and prophets, and of the future and eternal home of the saints.

HOPE, HYPOCRISY

Hope

The noun rendered as "hope" in the New Testament is *elpis*, and the verb is *elpizo*.

The use of these words in secular Greek to designate the idea of expectation is illustrated in Thucydides, *The Peloponnesian War* II.53, "No one expected (*elpizo*) to be brought to trial for his offenses." Plato expressly connected *elpis* with favorable expectation: "Also there are opinions about the future, which have the general name of expectations; and the specific name of fear, when the expectation is of pain; and of *hope*, when of pleasure" (*Laws* 644).

The use of *elpis* in the papyri is illustrated in a pompous letter from a man to his wife in which he beseeches Serapis "for the good *hopes* that are held by mankind." An example of the use of *elpizo* is in a soldier's letter to his father in which the writer announces, "I *hope* to be quickly promoted, if the gods will."

Elpis is used fifty-four times in the New Testament, and *elpizo* is used thirty-one times. In the *American Standard Version* they are rendered without exception as "hope," referring in every instance to the idea of confident, favorable expectation.

Elpis, hope, is one of the three great attitudes held by the consecrated Christian (1 Corinthians 13:13). Along with faith and hope it is the foundation upon which he develops his life in Christ Jesus. It is characteristically an attitude of the Christian. Those who are separated from Christ are described as having "no *hope* and without God in the world" (Ephesians 2:12). Only the Christian can have a confident, happy outlook on life, to firmly believe that all things which happen to him are working for his good. Only the Christian can face death with peace and the divinely revealed assurance of better things to come.

Let us now reverently consider the things of which Christian hope consists.

1. *Hope of the Resurrection of the Dead.* Before the Jewish council Paul declared, ". . . the true issue in this trial is our *hope* of the resurrection of the dead" (Acts 23:6—*The New English Bible*). See 1 Corinthians 15:19; 1 Thessalonians 4:13. The faithful Christian knows that death does not result in nothingness, oblivion. Believing in the power of Christ over death in His resurrection, he confidently expects to be resurrected unto eternal life (John 5:28,29).

2. *The Hope of Seeing Christ and of Being Like Him.* "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure" (1 John 3:2,3). In this life the Christian walks by

faith, but he hopes eventually to walk by sight when he beholds Christ in heaven, to be "conformed to the body of his glory" (Philippians 3:21). He now "rejoices in the *hope* of the glory of God" (Romans 5:2), confidently expecting to be clothed in the glory of God, which is equivalent to becoming like Christ.

3. *The Hope of Salvation.* This hope has two aspects. First, it pertains to the confident expectation the Christian enjoys of safety and security in this world, of constant deliverance from anything and everything that would destroy his faith (2 Corinthians 1:10). Second, it pertains to the confident expectation the Christian enjoys of final and complete salvation in heaven, of unending life with God. "In *hope* of eternal life, which God, who cannot lie, promised before times eternal" (Titus 1:2). See 1 Thessalonians 5:8; Titus 3:7. The faithful Christian confidently expects to share the life of God throughout all eternity. Colossians 1:5 refers to "the *hope* which is laid up for you in the heavens." The word "hope" here is used of the object of the Christian's hope, the blessedness which awaits him in the Father's house.

4. *The Hope of Righteousness.* "For we through the Spirit by faith wait for the *hope* of righteousness" (Galatians 5:5). "What is the hope of righteousness? It may be the crown of righteousness, i. e., the eternal reward of righteousness, which the Lord the Righteous Judge will give to His people in the day; or it may be the hope of perfecting our righteousness here, the Christian always looking for and earnestly desiring a more perfect conformity to the mind and will of God" (M. F. Sadler).

5. *The Hope of the Second Coming of Christ.* The faithful Christian constantly looks to "the blessed *hope* and appearing of the glory of the great God and our Saviour Jesus Christ" (Titus 2:13). Because he ardently desires to be received by Christ at His coming, to dwell with Him forever in the heavenly mansions (John 14:1-3), he constantly obeys the injunction of 1 Peter 1:13, "Wherefore girding up the loins of your mind, be sober and set your *hope* perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

Some other important considerations we must observe concerning Christian hope are the following:

1. *Hope is a product of approvedness.* ". . . tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, *hope*" (Romans 5:3,4). The Christian who possesses the kind of faith that is steadfast in the face of all tribulation enjoys both the approvedness of God and his conscience. Such approvedness gives him unshakeable, unmovable hope of better things to come through the grace of God.

2. *Hope is a product of the sacred scriptures.* "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have *hope*" (Romans 15:4). In studying the examples of patience in the face of tribulation exhibited by the great men of God in the Old Testament, and the comfort

they received from God, we recognize that the unchanging heavenly Father still comforts His children today who patiently endure the trials of life, thus leaving them with hope, the confident expectation of the perpetual presence and help of God.

3. *Hope is a product of the gospel.* “. . . the *hope* of the gospel which ye heard, which was preached in all creation under heaven” (Colossians 1:23). The gospel is the message of good news, the glorious tidings of complete salvation and glorification in heaven through the love and mercy of God in Christ. Ephesians 1:18 refers to “the *hope* of his [God’s] calling.” But it is through the gospel that God calls men (2 Thessalonians 2:14). Thus everyone who answers the gospel call enjoys the hope of the eternal blessings promised in the gospel.

4. *Hope is dependent on Christ.* “. . . Christ in you, the *hope* of glory” (Colossians 1:27). “. . . Christ Jesus our *hope*” (1 Timothy 1:1). The Christian’s hope of heaven is not founded on anything man can earn, achieve, or deserve, but solely on the merit of the sin-offering Christ. Thus only he in whom Christ dwells can have the confident expectation of eternal glory. The “hope of the gospel” or “the hope of God’s calling” is identical to the “hope in our Lord Jesus Christ” (1 Thessalonians 1:3) since His sacrificial death for our trespasses and His resurrection for our justification are the core of the gospel message, the perfect expression of God’s love for sinful men.

5. *Hope comes through grace.* “Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good *hope* through grace, comfort your hearts and establish them in every good work and word” (2 Thessalonians 2:16,17). The hope that is a product of the gospel, which man receives when he answers the gospel call, is through the free, unmerited favor of God, who freely gave His only begotten Son for our sins. When one realizes that he does not depend on his own weak, frail, stumbling self for salvation, but on the grace of God through the merits of Christ, he has a sure basis for hope. He can thus exultantly exclaim, “. . . the free gift of God is eternal life in Jesus Christ our Lord” (Romans 6:23).

6. *Hope is the basis for rejoicing.* “Rejoicing in *hope*” (Romans 12:10). The gloomy, unhappy, depressed Christian obviously has no real hope concerning the future. But one who knows the power of Christ and the grace of God, who truly believes that God is working out all things for his good, whose eyes are illuminated by heavenly light, continually rejoices in the Lord because he has a living hope. See Philippians 4:4. “Faith in Christ the foundation of hope will not disappoint. He is both the giver and sustainer of hope. It is a blessed thing to possess a good hope through grace. The man who possesses this hope can rejoice more than one who has found great spoil. He goes rejoicing all the day, and he can even sing songs in the night-time of his earthly pilgrimage. He encourages great joy, for he has great expectations” (W. Burrows).

7. *Salvation is in hope.* "For in *hope* were we saved" (Romans 8:24). In hope there is salvation because it is only as one continues to hope for salvation that he will continue to trust in and follow the One who has all power to save eternally, the Lord Jesus Christ. Cf. Hebrews 3:6. It is faith combined with hope that keeps the Christian walking with the Lord on the road that leads to heavenly Zion throughout all the vicissitudes of life. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward . . . But if we *hope* for that which we see not, then do we with patience wait for it" (Romans 8:18,25). See Hebrews 6:11,18,19.

In conclusion we must emphasize that the Christian's hope is ultimately related to God since He is the source of every good and perfect gift (James 1:17). The reader is asked to carefully study the following passages: "having *hope* toward God" (Acts 24:15); "Now the God of *hope* fill you with all joy and peace in believing, that ye may abound in *hope*, in the power of the Holy Spirit" (Romans 15:13); "For to this end we labor and strive, because we have our *hope* set on the living God" (1 Timothy 4:10); "Now she that is a widow indeed, and desolate, hath her *hope* set on God, and continueth in supplications and prayers night and day" (1 Timothy 5:5); "who through him are believers in God that raised him from the dead, and gave him glory; so that your faith and *hope* might be in God" (1 Peter 1:21).

Hypocrisy

The Greek word rendered in the New Testament as "hypocrisy" is *hupokrisis*. The word corresponding to it is *hupokrites*, translated as "hypocrite."

Although these words have a bad meaning in the New Testament, they originally had no such meaning at all. In classical Greek the primary meaning of *hupokrisis* is "a reply, answer (akin to *hupokrinomai*, to answer)." From this basic meaning *hupokrisis* developed the meaning of an orator's delivery and the playing of a part on a stage. Thus the word *hupogrites* came to designate an orator or expounder and a stage actor.

From their reference in secular Greek to stage acting and a stage actor, *hupokrisis* and *hupokrites* came to develop a bad meaning in Jewish Greek writings and in the New Testament, where they respectively designate acting a part and one who acts a part in the life. The *hupokrites*, hypocrite, then, is a person guilty of *hupokrisis*, hypocrisy, of pretending to be what he is not. Like the stage actor he portrays a character different from his real self. Note the use of *hupokrisis* in the Septuagint of 2 Maccabees 6:25, "And so they through mine *hypocrisy*, and desire to live a little time and a moment longer, should be deceived by me. . ." In the Septuagint *hupokrites* is also definitely a bad word, where it is used for the Hebrew *chaneph*, equivalent to profane, bad, wicked, godless: "That the *godless* man reign not, that there be none to

ensnare the people" (Job 34:30); "But they that are *godless* in heart lay up anger: they cry not for help when he bindeth them" (Job 36:13).

In the *Epistle of Barnabas*, written in the second century A. D., *hupokrisis* is portrayed as active evil, the opposite of obeying the Lord's commands and pleasing Him: "Thou shalt not cleave to those that walk in the way of death. Thou shalt hate to do anything that is not pleasing to God. Thou shalt abhor all *dissimulation*. Thou shalt not neglect any of the commands of the Lord."

Let us now note the evil of *hupokrisis*, hypocrisy, as it is portrayed in the New Testament.

1. *Hypocrisy is the hiding of an evil heart under a cloak of devoutness.* Jesus said to the scribes and Pharisees, "Even so ye also outwardly appear righteous unto men, but inwardly ye are full of *hypocrisy* and iniquity" (Matthew 23:28). The hypocrite goes through the outward motions of religion, but his heart is filled with bitterness, hate, and rancor. He is the kind of person who would not think of missing any of the church services, of failing to pray before a meal, etc., but whose heart is far from God (Matthew 15:8). His pretense of humility is only a cloak for his pride.

2. *Hypocrisy is theatrical goodness.* The hypocrite desires the praise of men rather than the praise of God. Rather than seeking to give God the glory in his good works, he seeks the glory for himself. Jesus declared, "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the *hypocrites* do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. . . And when ye pray, ye shall not be as the *hypocrites*: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. . . Moreover when ye fast, be not, as the *hypocrites*, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward" (Matthew 6:1-3,5,16).

3. *Hypocrisy transgresses God's law in the very name of religion.* The hypocrite prefers his religious ideas to God's ideas. In the very name of religion he runs roughshod over the laws of God. He is the kind of person who in the very name of religion seeks to avoid his God-given responsibility to care for his needy parents. Jesus said to the hypocritical scribes and Pharisees, "Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God, he shall not honor his father. And ye have made void the word

of God because of your tradition” (Matthew 15:3-6). See Mark 7:5-7.

The hypocrite is also the kind of person who hides behind a facade of religious orthodoxy to justify his failure to lend a helping hand to his needy fellow men (Luke 13:10-17). Like the scribes and Pharisees, in his fanatic desire to be formally, outwardly correct in religion, he leaves undone “the weightier matters of the law, justice, and mercy, and faith” (Matthew 23:23).

4. *Hypocrisy conceals true motives under a cloak of pretense.* The Pharisees and Herodians who asked Jesus the question about paying tribute money were not seeking to obtain information but to entangle Jesus in His words. The record says, “And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not? Shall we give, or shall we not give? But he, knowing their *hypocrisy*, said unto them, Why make ye trial of me? . . .” (Mark 12:14,15).

5. *Hypocrisy tends to influence others to depart from the right way.* Jesus warned, “Beware of the leaven of the Pharisees, which is *hypocrisy*” (Luke 12:1). Leaven is most frequently used in the scriptures as a symbol of evil, and the evil spirit of hypocrisy issues in the corruption of the character of those influenced by it.

6. *Hypocrisy is spiritual blindness.* The hypocrite can read the weather signs, but he is unable to read the signs of God (Luke 12:56). He has so often deceived others by pretending to be something he is not that finally he deceives himself and is unable to understand the will of God.

7. *Hypocrisy is under divine condemnation.* On no class of sinners did Jesus pronounce such severe condemnation as on the hypocrites of His day. Concerning the person who goes into eternity without God, Matthew 24:51 declares that he will have “his portion with the *hypocrites*: there shall be the weeping and the gnashing of teeth.” See Matthew 23:33.

Since hypocrisy is so easy to fall into and is of all sins most severely condemned by the Lord, every Christian should give diligence to obey the command, “Putting away therefore all wickedness, and all guile, and *hypocrisies*, and envies, and all evil speakings” (1 Peter 2:1).

Questions

1. How are *elpis* and *elpizo* used in secular Greek?
2. Why is hope a characteristic attitude of the Christian?
3. Discuss the things of which hope consists.
4. Discuss the other important considerations concerning hope that are dealt with in this lesson.
5. How are *hupokrisis* and *hupokrites* used in secular Greek? How are they used in the Septuagint?
6. Discuss the evil of hypocrisy as it is portrayed in the New Testament.
7. Why should the Christian be especially wary of hypocrisy?

INSOLENT, INTERCESSION

Insolent

The sole use of the word "insolent" in the New Testament is in Romans 1:30. However, the Greek word from which it is translated, *hubristes*, meaning "one who acts with wanton insolence," is also used in 1 Timothy 1:13, where it is rendered as "injurious." Furthermore, *hubristes*, insolent, is associated with two other words in the New Testament: the noun *hubris*, meaning "wanton insolence," and the verb *hubrizo*, meaning "to treat with wanton insolence." A study of all three of these Greek words will help us clearly visualize the kind of person who is portrayed in the New Testament by the word "insolent."

In classical Greek *hubristes*, *hubris*, and *hubrizo* all contain the basic idea of "the overweening pride that is opposed both to God and man, the pride that tramples underfoot the laws of the gods and the rights of men." A man of such overweening pride is portrayed by *hubristes* in Homer, *Illiad* VIII.633. In Homer, *Odyssey* VI.120 the word portrays a man of cruelty, one who, because of his pride, treats his fellow men without any regard for their rights and feelings.

In Herodotus, *History* IV.129 *hubrizo* describes over-fed donkeys that neigh or bray or prance about. The man, then, who is *hubristes* is more like an animal than one who has been made in the image of God.

In Plato, *Laws* 885 *hubrizo* describes insults that are offered to parents, expressing the attitude of children who treat their parents with arrogant contempt.

In Aeschylus, *Eumenides* 533 the noun *hubris* is used in the phrase "pride springs from godlessness," illustrating the fact that *hubris* is the wanton insolence which is opposed to the gods. This is further illustrated in Euripides, *Hippolytus* 472-474: "If you possess more of good than of bad, you will do very well, considering your human nature. Refrain, my beloved child, from evil thoughts and let *wanton pride* be gone, for this is nothing else than the desire to rival the gods in perfection."

Hubris describes a wanton insolence that feels no pain but only pleasure in the injury it afflicts on others. Aristotle said, "Further, no man commits *wanton injury* with a feeling of pain, but every one who is prompted to act by anger acts with pain, while the person who acts with injury acts with pleasure" (*Nicomachean Ethics* 1149b 22).

The cruelty and pride of *hubris* is quite fully described in Aristotle, *Rhetoric* II.2.3: "*Insolence* is also a form of slight, since it involves the doing and saying of things that cause shame to the sufferer, not in order to cause anything to happen to yourself or because anything has happened to yourself, but only for the pleasure it brings. The cause of the pleasure the insolent man thus enjoys is that he considers himself

highly superior to others when cruelly treating them. That is why young men and rich men are insolent, for they consider themselves superior when they show insolence.”

The sense of wanton insolence and injury underlying *hubrizo* is well brought out in the papyri. In a papyrus of B. C. 114 a certain man complains about “how he was greatly *insulted* by Apollodorus.” In a papyrus of A. D. 20-50 a certain woman makes a complaint against her husband: “He continually ill-treated and *insulted* me, using violence toward me.” In a papyrus of the early third century A. D. a petition is made by a feeble widow against one who “*committed an outrage*” against her son-in-law. In a document of the third century A. D. the emperor answers an appeal made to him: “Your citizenship, however, will in no way be injured thereby, nor will you *be subjected to corporal punishment*.” Other papyri contain the following phrases: “Heraclides the keeper of the hostel they bound and *maltreated*,” “that I may not *be insulted* before them all.”

The use of the word *hubris* in the papyri is illustrated in the following phrases: “they dragged me away with *insults* and blows,” “he subjected me to no common *outrage*,” “heaping *insults* on my dependents,” “expecting that this would induce her to stop her *insults*.”

We shall now consider the use of *hubristes*, *hubris*, and *hubrizo* in the New Testament.

1. *Hubristes* describes the pagan world. Paul writes of those who are “backbiters, hateful to God, *insolent*, haughty, etc.” (Romans 1:30). Here the apostle describes those of the pagan world as treating their fellow men “with injurious insolence, stormy, boisterous; abusing both the characters and persons of those over whom they can have any power” (Adam Clarke).

2. *Hubristes* describes Paul when he was a persecutor of the church. The apostle declared, “. . . I was before a blasphemer, and a persecutor, and *injurious*” (1 Timothy 1:13). The word “injurious” does not exactly express the force of *hubristes*, which describes Paul not only as one doing injury to the church, but also the manner or spirit in which the injury was done. It describes the arrogance or proud, haughty, insolent spirit in which he persecuted the church of God.

3. *Hubrizo* describes the treatment Paul and his co-workers received at the hands of their enemies. Acts 14:5 describes the persecution they received at Iconium: “And when there was made an onset both of the Gentiles and of the Jews with their rulers, to *treat* them *shamefully* and to stone them . . .” Paul declared, “. . . having suffered before and *been shamefully treated*, as ye know at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict” (1 Thessalonians 2:2). In 2 Corinthians 12:10 Paul speaks of the things he suffered from *hubris*: “Wherefore I take pleasure in weaknesses, in *injuries*, in necessities, etc.” The early Christians, such as Paul and his co-workers, not only

suffered bodily harm from their persecutors but also the cruelty of public humiliation.

4. *Hubrizo describes the treatment a certain lawyer accused Jesus of giving him and his fellow lawyers.* "And one of the lawyers answering saith unto him, Teacher, in saying this thou *reproachest* us also. And he said, Woe unto you lawyers also!" (Luke 11:45,46). This particular lawyer falsely accused Jesus of treating him and his fellow lawyers with insolence. Jesus did not in any way abuse them. He dealt honestly and fairly with them, telling them the plain truth about themselves. When evil men are so treated they will often try to cover up their sense of guilt by accusing the one who rebukes them of being unkind, harsh, and censorious.

5. *Hubris describes the treatment Jesus knew He would receive at Jerusalem.* Referring to Himself in the third person, He said, "For he shall be delivered up unto the Gentiles, and shall be mocked, and *shamefully treated*, and spit upon: and they shall scourge and kill him . . ." (Luke 18:32,33). Jesus knew that waiting for Him at the hands of His enemies in Jerusalem was such cruelty as would include the worst kind of shame and humiliation.

6. *Hubrizo describes the treatment given to the servant who brought the king's invitation to the feast that had been prepared in honor of his son.* "And the rest laid hold on his servants, and *treated them shamefully*, and killed them" (Matthew 22:6). This passage strikingly portrays the heinousness of the sin of *hubris*. In treating the servants of the king with arrogant insolence, reviling and abusing them and finally killing them, those who were bidden to the king's feast were guilty of shamefully treating the king himself. And those who refuse God's invitation to the spiritual feast He has prepared for the entire world, who shamefully treat or insult His servants through whom He extends His invitation, are guilty of insulting God Himself. Thus we can see that *hubris* is the ultimate sin of man's pride and arrogance in defying God the Creator, the heinous sin that would publicly expose God to humiliation and contempt. Carefully read Matthew 22:1-14.

7. *Hubris describes a physical disaster at sea.* To his fellow voyagers Paul said, "Sirs, I perceive that the voyage will be with *injury* and much loss . . . Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this *injury* and loss" (Acts 27:10,21). In these passages *hubris* has the simple meaning of physical harm, hardship, and damage caused by the elements. Read Acts 27:1-21.

Intercession

In the New Testament the word "intercession" is used both as a noun and a verb, translated respectively from the Greek *enteuxis* and *entugchano*.

In classical Greek *enteuxis* primarily means "a lighting upon, meeting with." It is so used in the writings of Plato and Aristotle. It also means "a conversation, intercourse," as in the writings of Aristotle. Epicurus

used it to denote sexual intercourse. The primary meaning of the verb *entugchano* as "light upon, fall in with, meet" is illustrated in Herodotus, *History* I. 134: "When they *meet* each other in public, you may know if the persons meeting are of equal rank by the following token . . ." The meaning of *entugchano* as "converse with, talk to" is found in the writings of Plato, Idomeneus, and Meander. Plutarch uses it to mean "have sexual intercourse with."

Enteuxis constantly occurs in the papyri and inscriptions as a petition of any kind. In the Ptolemaic papyri it is often used of any writing addressed to the king; for example, a petition from five cultivators of domain land to Ptolemy Philometer and Cleopatra II. In Roman times it was used, but rarely, of petitions addressed to the Strategus.

For the technical use of the verb *entugchano* as "petition, appeal" in the papyri, we cite the following phrases: "the 13 komogrammateis *appealed* to the dioecetes," "on learning this my client *appealed* to Teimokratei," "*petition* of Phienous." In a question to an oracle, in a papyrus of the second century A. D., we have the simple classical sense of *entugchano* as "shall I *meet* him?" The idea of "dealing with" is conveyed by the word in a papyrus of the second century B. C.: "has continued *dealing* firmly with any of the citizens who come across him."

An example of the use of *enteuxis* in Jewish Greek writing is found in 2 Maccabees 4:8, "Promising unto the king by *intercession* three hundred and threescore talents of silver, and of another revenue eighty talents." It is doubtful that *enteuxis* is properly rendered here as "intercession." It expresses more probably the fact of a confidential interview face to face between Jason and Antiochus.

Concerning the use of *enteuxis* in the New Testament, Richard Trench observes, "It does not necessarily mean what intercession at present commonly does mean—namely, prayer in relation to others (at 1 Timothy 4:5 such meaning is possible); a pleading either for or against them . . . but, as its connection with *entugchanein*, to fall in with a person, to draw close to him so as to enter into familiar speech and communion with him, implies, it is free familiar prayer, such as boldly draws near to God. In justice, however, to our Translators, it must be observed that 'intercession' had not in their time that limited meaning of prayer *for others* which we now ascribe to it."

Let us now study the New Testament usage of *enteuxis* and *entugchano*.

1. "And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude *made suit* to me, both at Jerusalem and here, crying that he ought not to live any longer" (Acts 25:24).

The reference here to *entugchano*, made suit, is to the appeal the Jews made to Festus against Paul, requesting that he be put to death.

2. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself *maketh interces-*

sion for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is in the mind of the Spirit, because he *maketh intercession* for the saints according to the will of God" (Romans 8:26,27).

The phrase "maketh intercession for us" in verse 26 is from the Greek *huperentugchano*, meaning "to make petition or intercede on behalf of another (*huper*, on behalf of, and *entugchano*, make petition or intercede)." In verse 27 "maketh intercession" is from *entugchano*. Both of these words refer to the pleading of the Holy Spirit on behalf of the saints. God, who has given them an intercessor in heaven, the Saviour Jesus Christ, has also given them an intercessor to dwell within them, the Holy Spirit. In no way does the intercessory work of the Holy Spirit set aside the intercessory work of Christ. In helping us in our prayers, the Spirit must do His speaking on our behalf through the heavenly intercessor Christ, who by token of His sacrifice on Calvary gives us access to the "throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Hebrews 4:16).

3. "What then shall we say to these things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also *maketh intercession* for us" (Romans 8:31-34).

In the context *entugchano*, maketh intercession, pertains to the complete spiritual security and safety of those who put their trust in Christ. Since Christ speaks to God on their behalf, presenting their interests before the mercy seat in heaven, faithful Christians are under the full protection of God and are secure from being condemned by Him. By His heavenly intercession, Christ obtains the pardon of sins which even the best of Christians daily commit, and thus He maintains the true believer's peace with God. "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. . . ." (1 John 2:1,2).

4. "Or know ye not what the scripture saith of Elijah? how he *pleadeth* with God against Israel: Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life" (Romans 11:2,3).

Entugchano, pleadeth, here pertains to the petition Elijah made to God against Israel, accusing them of killing the prophets, destroying the altars, and seeking his life.

5. "I exhort therefore, first of all, that supplications, prayers, *intercessions*, thanksgivings, be made for all men" (1 Timothy 2:1).

The Greek for "intercessions" is the plural of *enteuxis*. This passage teaches that not only are intercessions to be offered on behalf of others, but also supplications, prayers, and thanksgivings. Huther distinguishes

intercessions from the other words by affirming that its prominent idea is "that of a child-like confidence." Ellicott says, "Intercession is prayer in its most individual and urgent form—prayer in which God is sought in audience and personally approached." Plumtree says, "Perhaps the idea in 'supplications' is want; in 'prayers' is solemn devotion; and in 'intercessions' is that of individual petitions to God."

6. "For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and *prayer*" (1 Timothy 4:4,5).

Enteuxis is here rendered as "prayer." The idea is that of petitions made to God for the sanctification of the food we are about to eat. Such petitions are included in the prayers of thanksgiving we offer to God before eating the food He has graciously given us.

7. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to *make intercession* for them" (Hebrews 7:25).

Entugchano here refers to the saving work of Christ, who pleads before the throne of grace on behalf of all who depend on Him as their High Priest. See Hebrews 9:24.

Questions

1. What is the meaning of *hubristes*?
2. How are *hubristes*, *hubris* and *hubrizo* used in classical Greek and the papyri?
3. Discuss each New Testament passage in which *hubristes*, *hubris*, and *hubrizo* are used.
4. What is the primary meaning of *enteuxis*?
5. How are *enteuxis* and *entugchano* used in classical Greek and the papyri?
6. Discuss each New Testament passage in which *enteuxis* and *entugchano* are used.

