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ST. PAUL'S ETHICAL TERMINOLOGY

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of New Testament Theology

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Sacred Theology

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by  
Arthur Marion Vincent  
May 1949

Approved by W. Rudd.

Paul H. Bretscher 5/3/49

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### Foreword

This study was begun in January, 1948 at the suggestion of Dr. Paul M. Bretscher, Concordia Seminary, St. Louis. The author gratefully acknowledges Dr. Bretscher's constant advice and encouragement. Without such skillful guidance and warm interest, in all probability, this paper would never have been completed.

The author is indebted also to Dr. Wm. Arndt who read this paper; to the Rev. E. J. Saleska and the staff of the Pritzlaff Memorial Library, for much help in the use of the library facilities; to my wife, Joanna, who devoted many hours of secretarial assistance.

"On one occasion Ewald is said to have held up a well-worn copy of Tischendorf's Greek Testament and to have exclaimed: "Gentlemen, in this little book is all the wisdom of the world." The author agrees with this sentiment, because he sincerely believes in the New Testament as the verbally inspired Word of God. Its pages set before our eyes Christ Jesus "in whom are hid all the treasures of the wisdom and knowledge of God." (Col. 2, 3) With this faith the author has made his studies and presents this paper.

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1. Quoted by L. H. Marshall, The Challenge of New Testament Ethics.

Dedicated To:

W. H. Wenthe, Ph. D., St. John's College, Winfield, Kansas

and

P. M. Bretscher, Ph. D., Concordia Seminary, St. Louis, Mo.

"ὈΛΤΙΝΕΣ ΕΙΒΙΝ ΕΠΙΒΗΜΟΙ ΕΝ ΤΟΙΣ ΑΠΟΤΟΛΟΙΣ", Rom. 16,7

"ΣΙΠΛΗΣ ΤΙΜΗΣ ΔΨΙΟΥΘΩΒΑΥ", I Tim. 5, 17

Dr. W. H. Wenthe taught the author the Greek alphabet and beginning Greek grammar. Moreover, he helped his students catch a glimpse of the beauty of Greek culture and thought. Most important of all, beginning with John 1, 1, Dr. Wenthe showed his students how the Greek is a marvelous vehicle for the expression of divine revelation in human language.

All the professors at Concordia Seminary, especially, Dr. Paul M. Bretscher, built upon the foundation so ably laid by Dr. Wenthe. Under their tutelage the thoughts of the New Testament unfolded with new and added significance to the author's mind and heart.

By their humble, consecrated scholarship such men make it easy for their young students to heed St. Paul's injunction "ἢ εἰθεῖς αὐτοὺς ὑπερεκπεριβῶς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν" (I Thess. 5, 13)

## Outline

## Introduction

- I. Reasons for this study.
  - A. the importance of Paul as missionary and as teacher of doctrine and ethics.
  - B. The past neglect of Pauline ethics.
  - C. Changing conditions demand a constant study of the eternal principles of right and wrong.
- II. Definition and limitation.
  - A. "Ethics." The criteria for choosing ethical terms.
  - B. This paper limited to the Second Table of The Law.
  - C. This paper considers Paul's Epistles, excluding the Pastoral Epistles (I and II Timothy and Titus).
- III. Method and procedure.
  - A. A careful study of the Greek Text.
  - B. Definition, pertinent passages, and cataloguing.
  - C. Grouping these ethical terms, positive and negative, under the Second Table of the Law.
- IV. Disadvantages and advantages of this arbitrary classification.
  - A. This study is extensive rather than intensive.
  - B. Some over-lapping and duplication of terms is inevitable.
  - C. It has the advantage of being practical and functional.
- V. Summary of objectives.

## Chapter One: The Fourth Commandment.

"Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth."

- I. The introduction to the Fourth Commandment.
- II. The ethical terminology, positive and negative.
  - A. General ethical terms.
  - B. The home (family relationships)
  - C. The state (relation to government)
  - D. Master and slave.
  - E. Public ministry (pastor and people)
- III. Observations and conclusion.

## Chapter Two: The Fifth Commandment

"Thou Shalt Not Kill."

- I. Introduction.
- II. The ethical terminology:
  - A. Love defined in its various aspects.
    1. Mental
    2. Volitional
    3. Emotional.

- B. Antithesis of love.
  - 1. Hatred and malice
  - 2. Despising and disdainng a person
  - 3. Judging and condemning another
  - 4. Hurting
    - a. physical life
    - b. spiritual life.
    - c. emotional life.
  - 5. Killing and murder
- C. The characteristics of love and their antitheses.
  - 1. Unselfishness--selfishness
  - 2. Forgiving--revenge
  - 3. Kindness and gentleness
  - 4. Compassion--merciless
  - 5. Courage--fearful
  - 6. Humble, modesty--pride, boasting
  - 7. Patient, forbearing--anger, irritation
  - 8. Willing service--reluctance to serve
  - 9. Desire to please
- D. The practice of love.
  - 1. Harmony and peace--strife and contention
  - 2. Fellowship--denial of fellowship
  - 3. General helpfulness to neighbor
  - 4. Benevolence to poor and needy
  - 5. Hospitality

### III. Conclusion and observations.

#### Chapter Three: The Sixth Commandment "Thou Shalt Not Commit Adultery"

- I. Introduction
- II. The ethical terminology
  - A. Marriage
    - 1. Virginity
    - 2. Consent in marriage
    - 3. Terms for marriage
    - 4. Love in marriage
    - 5. Marital relationship
      - a. Sexual rights and duties
      - b. Fornication and adultery and incest
    - 6. Friction between husband and wife
      - a. Reconciliation of quarrels a duty
      - b. Divorce
  - B. Holiness and Purity
    - 1. Positive terms demanding purity
    - 2. Lust and passion
    - 3. Impurity, uncleanness, defilement
    - 4. Unnatural sexual vices
  - C. Continence
    - 1. Self-control
    - 2. Incontinence

- D. Temperance.
  - 1. Sobriety
  - 2. Drunkenness

Chapter Four: The Seventh Commandment  
"Thou Shalt Not Steal."

- I. Introduction
- II. Ethical Terms
  - A. Honesty.
  - B. Dishonesty
    - 1. Stealing
    - 2. Defrauding
    - 3. Robbing
    - 4. Falseware
    - 5. Gambling
  - C. Work and labor
  - D. Idleness and laziness
  - E. Thrift
  - F. Industriousness and zealousness
  - G. Perseverance and steadfastness
- III. The Conclusion and observations

Chapter Five: The Eighth Commandment  
"Thou Shalt Not Bear False Witness Against Thy Neighbor."

- I. Introduction
- II. The Ethical Terms.
  - A. Correct Use Of Speech
    - 1. Speaking the truth
    - 2. Taking oath; acting as witness
    - 3. Praising and blessing
    - 4. Defending, interceding for another
    - 5. Edifying speech
    - 6. Admonition, exhortation, beseeching
    - 7. Boldness in speech
  - B. Sins of the tongue
    - 1. Lying
    - 2. Defaming, slandering.
    - 3. Cursing others
    - 4. Reviling, deriding, railing
    - 5. Obscene language
    - 6. Facetious language
    - 7. Quarreling
    - 8. Empty boasting
    - 9. Grumbling
    - 10. Flattery
  - C. Attitudes related to this commandment:
    - 1. Sincerity, "mental honesty".
    - 2. Hypocrisy, deceitfulness, unfaithfulness
    - 3. Watchfulness against falsehood



4. Intelligence to perceive falsehood
  5. Foolishness which permits deception
- III. The conclusion and observations

Chapter Six: The Ninth And Tenth Commandments.

"Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle nor anything that is thy neighbor's."

- I. The introduction
- II. The ethical terms
  - A. Negative
    1. covetousness
    2. Discontentment
    3. Jealousy and envy
    4. Perplexity, distraction, despair
  - B. Positive terms
    1. Contentment
    2. Rejoicing
    3. Thankfulness
    4. Hopefulness
- III. The conclusion and observations

Chapter Seven-Conclusion

- I. Summary of the ethical terminology
  - A. The importance of individual words for studying theology
  - B. Statistical study of Paul's vocabulary
    1. Paul's total vocabulary
    2. Paul's total ethical vocabulary
  - C. The positive emphasis of these words
  - D. Paul's style.
- II. The origin of these terms.
  - A. Summary of F. W. Gingrich's "Paul's Ethical Vocabulary"
    1. Classical
    2. Septuagint
    3. Koine
    4. Jewish influence
  - B. Relation of Paul's vocabulary with that of Stoicism and mystery cults.
  - C. New ethical terms coined by St. Paul
  - D. Paul's ability to infuse old words with new meaning
- III. St. Paul and Jesus are in fundamental agreement in their ethical teaching.
  - A. The seeming differences have led to false theories that St. Paul was a "second founder of Christianity".
  - B. The identity of their ethical teaching
    1. Especially in the teaching of Agape
    2. Also, in details and omissions.
- IV. St. Paul fused ethics and religion
  - A. A beneficial fact
  - B. The need for our age to recognize and use this fact.

- V. St. Paul's ethical terminology applicable today
  - A. Some Pauline scholars dispute this: their theories answered
  - B. The need for moral law in our day
- VI. Final brief summary of findings regarding Paul's ethical terminology

## PAULS ETHICAL TERMINOLOGY

Hundred of books have been written on New Testament Ethics. The subject still fascinates men today. In the recent past quite a number of books on this subject have appeared. The authors of these books know how thoroughly the field has been covered. Therefore, most of them begin with an attempt to justify their work.<sup>1</sup>

This author feels a work on St. Paul is always in order. Christians, ancient and modern, have always recognized the mental and spiritual stature of St. Paul. The Church Fathers never tired of delving into the revealed mysteries contained in his Epistles.<sup>2</sup> St. Paul was the first and greatest interpreter of Christ. No one disputes his work as the outstanding missionary of the Early Church. More than any other man, Paul of Tarsus introduced the leaven of Jesus' ethical teaching into European

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1. "...another work on this subject can be justified only by its difference from its predecessors. The subject matter is normally presented in a somewhat atomic fashion, but here it is arranged in a systematic way, though without any undue systematizing of the essentially unsystematic..."  
L. H. Marshall, "The Challenge Of New Testament Ethics." v.

2. "Οὐτε ἐγὼ οὔτε ἄλλος ἕμοιος ἐμοὶ δύναται κατὰ-  
κελευθῆσαι τῇ βοήθῃ τοῦ μακαρίου καὶ ἐνδόξου Παύλου."  
Polycarp, quoted in preface of J. W. Lightfoot's, "Philippians."

Society. His work helped lay the foundation of what we usually call Christian civilization. Therefore, "it is impossible to put too much emphasis on the life and work of Paul as the great interpreter of Christ."<sup>3</sup>

However, most of the books dealing with St. Paul stress his doctrinal message. Comparatively few authors deal with the social message of the Apostle. To discuss social matters most authors go to the Old Testament Prophets or the sayings of Jesus. No one would deny the importance of these sources. But, as Rolston Holms says, "...we can give at least two reasons for the peculiar relevance of the social message of Paul. In the first place, Paul wrote against the background of completed revelation...Paul was able to understand the meaning of human life as he stood in the full light of the revelation that came through Jesus Christ. This gives to Paul a point of view that was not fully shared by his predecessors. In the second place, Paul writes to a Christian Church in the midst of a pagan society..."<sup>4</sup>

Most modern authors are surprised that so few works have been written dealing with Pauline Ethics.<sup>5</sup> In the Lutheran Church the number of

3. A. T. Robertson, "Word Pictures In The N. T.", Vol. IV, xiii.

4. Rolston Holmes, "The Social Message Of The Apostle Paul", preface.

5. "Even Deissmann neglects one major interest of Paul the missionary--his concern with problems of human conduct. In fact, those who have studied Paul most exhaustively have not been interested in his ethical teaching. Interest in practical problems of human conduct, always of primary interest to Paul, has long been secondary to the matters of doctrinal and of speculative import. Only during the past generation have Paul's interpreters deigned to include even a chapter on the subject of his ethics, and even then they have made a purely theological approach. This common theological bias is revealed in the fact that an able, contemporary New Testament scholar, after criticism of the approaches of the earlier rationalistic and idealist theologians, proceeds to explain Paul's ethical outlook in terms of the theology of Karl Barth. Even modern theologians are sometimes found in glass houses after they have thrown stones." Mary Edith Andrews, "The Ethical Teaching Of Paul," p. 3

books dealing with Paul's doctrine of justification far outnumber those treating of sanctification. So obvious is the fact that Lutherans are sometimes accused of stressing justification at the expense of sanctification, faith to the neglect of good works. This criticism, though exaggerated, has some grain of truth in it. Doctrinally, the Lutheran confessions expound the correct relation between faith and works. But in teaching and preaching and writing Lutherans have not always kept a proper balance between the two.

Anyone who neglects the ethical aspect of Paul's teaching does so only if he deliberately overlooks large sections of Paul's writings. Notice the structure of most Pauline Epistles. First, he presents religious teaching and a discussion of the particular question which prompted him to write. Then follows a section of ethical teaching. Most of his Epistles end up on a strong ethical note. Paul uses his doctrine of justification as the motive power for the ethical precepts. As J. S. Stewart states,

It will now be apparent why we can regard the doctrine of union with Christ..as the sheet anchor of his (Paul's) ethics...Moreover, it follows that everything the Apostle says about redemption and the Redeemer that the man whom Christ takes into fellowship with Himself is from that moment possessed of an ethical motive of the first order... But, declares Paul, it does more. Along with motive, it supplies power." 7.

This present work is not an attempt to present ethics without the Gospel, the motivation and power -house of true ethics. We assume a man has been "born again by the water and the Spirit." We use Paul's

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6. Take for instance the Epistle to the Romans. Chapters 1-11 deal with doctrinal exposition; the remainder contains ethical exhortations.

7. J. S. Stewart, "A Man In Christ," p. 194

ethical terminology as sign-posts which tell us "where to go from there."  
 How disastrous to divorce ethics from religion or religion from ethics.  
 Such an attempt would vitiate Christianity's unique place as a creative  
 force in the history of human thought.

Moreover, this present study would be valueless if we thought, as  
 do many, that Paul's ethics do not apply to modern conditions. It is true,  
 of course, that conditions have changed since the days of Paul. But hu-  
 man nature has not changed; "the face of the world may have new wrinkles,  
 but it is still the same face!" The Word, like God who inspired it, is  
 timeless and timely. Most assuredly, then, the ethical principles which  
 Paul, as a spokesman for God, delivered are applicable and binding today.

Dr. A. T. Robertson refutes the opponents of Paul with these words,  
 But out of all the welter of attacks Paul's Epistles stand  
 as the marvelous expression of his own conception of Christ  
 and the application of the Gospel to the life of the Christ-  
 ians in the Graeco-Roman world in which they lived by eter-  
 nal principles that apply to us today. 10

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8. "It (Christianity) has revolutionized the treatment of the pro-  
 blems of religion and ethics; and in doing this it has treated them both  
 together, not as two separate questions, but as one question. Christ-  
 ianity knows of no such thing as an un-ethical fellowship with God, or  
 as non-religious ethics. Christian religion is ethical and Christian  
 ethics are religious." A. Nygren, "Eros And Agape," p. 31

9. "When we turn to Paul, however, to inquire as to his social  
 ethics and its value for today, our quest seems to be a hopeless one.  
 Bluntly stated, the problems which concern us did not exist for him and  
 some of his words on social matters raise questions in our mind." H. F.  
 Rall, "According To Paul," pp. 211-212. Mary E. Andrews has an even  
 more critical view of Paul: "He (Paul) is an example of the temperament  
 that is constitutionally unable to see its own mistakes. He is always  
 gloriously right, whether it is as a fanatical Jew ready to persecute  
 those who see another way or whether it is as a fanatical Christian  
 amazed that the Jews turn away from the true Jewish message which but  
 for their blindness they would see." "The Ethical Teaching Of Paul," p. 170

10. Robertson, op. cit. Vol. IV, xiii

Because conditions have changed is one of the reasons for making a continual study of the ethical teaching in the Bible, and especially of Pauline ethics, which picture the impact and inter-action of the Church on a pagan society. Each generation and each individual must place the moral problems peculiar to his time and place beside the great ethical principles of Scripture. The conscientious Christian in our modern world will find many details of social life with which the New Testament does not deal. Problems confront him which he cannot decide by direct reference to chapter and verse. But, St. Paul's general principles of morality will give indications how to solve any ethical problem. In this paper, the author hopes to show how the full meanings of many Pauline ethical terms contain latent application to modern conditions. The author's study of this field has proved so profitably personally that he gives a hearty "Amen" to the words of W. M. Ramsay:

The life and the nature of one who has influenced human history so profoundly as St. Paul must be studied afresh by every successive age. His character is far too wide and all-embracing to be comprehended by the age in which he lived...He has caught in some degree the eternal principles which sweep through all time, and express themselves in momentary, passing form in each successive age. Thus he transcended the limits of time and speaks to all ages; and his words will be differently understood in different ages, for every age finds that they respond to its peculiar questions. Hence every age must write afresh for itself--one might almost say, every man must write for himself--the life of St. Paul; and the words...must be rendered into the form which will be easily understood in present circumstances..." 11

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11. "Pauline And Other Studies In Early Christian History, p. 27ff.

### Definition And Limitation

The field of "moral philosophy", "the science of morals," contains many ramifications which lie outside the scope of this paper. Also, the broad field of "ethics" defines the nature, meaning, and laws of morals and critically compares the various ethical ideals. Most of this material does not fall within with compass of this paper.

"Christian ethics is the science of morals conditioned by Christianity," says D. Martensen. We have limited the term "ethics" to stress the practical side of religion. We are interested in the Christian ideal of man's relation to man and of man's relation to himself. The following criteria served to eliminate words not significantly ethical: <sup>12</sup>

- 1) Terms denoting actions or emotions of which Paul approves.
- 2) Terms denoting actions or attitudes of which Paul disapproves.
- 3) Terms denoting actions of which Paul occasionally disapproves.

Some words in their primary meaning lack ethical content. But in the metaphorical or tropic sense these same words picture virtue or vice. We have included such words. Some few words denoting ethical standards by which actions may be judged have been omitted, because they would fit only artificially in the form of this paper. We have tried to exclude words used only of divine activity. Also, those words denoting actions beyond the control of the individual do not come within the author's definition of ethics.

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12. After collecting his complete list of ethical terms according to the above criteria, the author read a paper, "Paul's Ethical Vocabulary," by F. W. Gingrich. Mr. Gingrich used almost the same criteria for cataloguing Paul's ethical terms. The similarity of criteria is co-incidental, or perhaps, inevitable owing to the similarity of the subject-matter.



Because we are stressing social ethics, or man's relation to man, we have listed only those vices and virtues indicated by the Second Table of the Law or the Fourth to the Tenth Commandments. The Ninth and Tenth Commandments are treated as one under the general heading of covetousness.

This catalogue and classification of Pauline ethical terms is also limited to the first ten of Paul's Epistles. The Pastoral Epistles (I and II Timothy, and Titus) contain much ethical exhortation, but in these letters Paul introduces no new ethical concepts.

13

#### Methods And Procedure.

The systematic listing of ethical terms is by no means a simple one. Emotions and attitudes, thoughts and volitions, are intangibles. Besides, these things of the spirit and mind of man are so closely related that often they defy attempts to make sharp delineation among them. Archibald Alexander, whose works are standard in the field of New Testament ethics, says, "The systematic enumeration of the virtues is one of the most difficult tasks of ethics. Neither in ancient nor in modern times has a complete success attended attempts at classification."

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13 13. L. H. Marshall, in his recent book, "The Challenge of New Testament Ethics", (1947), limits his discussion to the Gospels and those same 10 Pauline Epistles. To justify this he adds this note: "The delineation of Christian character in the Pastoral Epistles...is based on the Pauline ethical tradition. In the Epistle to the Hebrews, the ethical appeal is essentially for that Christian loyalty and staying power...so much stressed in the teaching of both Christ and the Apostle. The Epistle of James is largely an ethical tract, but the substance of all its ethical teaching can be found in the Gospels or in Paul, so that to expound it would be simply to repeat what has already been said..." p. 348

14. cf. A. B. Alexander, "The Ethics of Paul."

15. A. Alexander, "Ethics, in The International Standard Bible Encyclopedia", Vol. II, p. 1024. Alexander adds: "Plato's list is too meager; Aristotle's lacks system and is marred by omission." loc. cit.

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To classify Paul's ethical terminology is particularly difficult.

At times Paul will gush forth exhortations like water from a spring.

These precepts and terms, like the maxims of the Book of Proverbs, seem

unrelated to each other. <sup>16</sup> Certainly there is no "system" in the abundance of Paul's ethical precepts. Paul would never approve any attempt to pour his ethics into a system of rules, an authoritative code of conduct which would bring in a new legalism. This was the very thing which Paul fought to abolish in Jewish morals. "...He (Paul) makes no scientific classification of virtues such as the Stoics and pagan moralists of his day loved, he promulgates no code, he discusses no 'summum bonum.'" <sup>17</sup>

Granting the lack of system in Pauline ethics, authors, ancient and modern, proceed to make some logical division in the wealth of material presented in the Epistles. Dr. von Haering gives these as the most important groups of human associations which ought to be considered: the family, social intercourse generally, companionship and friendship, in particular the industrial life (the social question in the narrower sense), the legal-<sup>18</sup>ly ordered community or state, and the religious association or the Church."

A. B. Alexander classified all the virtues as heroic, amiable, or theological. Then, he gives a separate section on Christian duties in relation to others. These duties are classified under the headings: Justice,

Kindness or Goodness, and Patience. <sup>19</sup> M. S. Enslin picks the following as the four ethical principles for dividing Paul's social ethics: "Separate

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16. Romans 12 and I Thess. 5

17. J. S. Stewart, "The Man In Christ," p. 28

18. Theodore von Haering, "The Ethics of The Christian Life," p. 317

19. A. B. Alexander, "Ethics," in The International Standard Bible Encyclopedia, Vol. II, p. 1024-1025

yourselves from all that would defile. 2. Be steadfast in all the conduct of life. 3. Through love serve one another. 4. Rejoice in the Lord always; again I say rejoice." <sup>20</sup> F. H. Rall undertakes the problem from a slightly different angle. He lists five great ethical principles which guided Paul in the many problems of the Christian life which his missionary work forced upon him: 1. Paul's ethic is an ethic of inwardness, an ethics of the spirit...2. This means an ethics of freedom...3. An ethics which grows in contrast to legalism which is static...4. An ethics of the spirit of Christ...5. Love is Paul's great word for this spirit." <sup>21</sup> The latest book on New Testament Ethics characterizes Paul's ethics as "nonsystematic, non-aesthetic, and non-legalistic." <sup>22</sup> The author, L. H. Marshall, divides Paul's ethical terms under Paul's view of evil, his view of good, and his ethical appeals. The ethics of social relations he presents in a separate chapter.

The author of this paper first carefully read the ten Epistles of Paul in the Greek Text of Nestle's "Novum Testamentum Graece" (17th ed.) Each word of ethical content was noted. The word, its definition and key passages were filed alphabetically. For this information the author has relied on Joseph Henry Thayer's "Greek-English Lexicon Of The New Testament." When the author felt a need for further information or clarification, he consulted "A Greek-English Lexicon" by Liddel and Scott or "Paul's Ethical Terminology" by F. H. Gingrich. This catalogue was then broken down into categories which would fit under the Second Table of The Law. To a large extent the author has been guided by the explanation of these

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20. M. S. Enslin, "The Ethic of Paul," passim

21. F. H. Rall, "According To Paul," p. 202

22. L. H. Marshall, "The Challenge of N. T. Ethics," p. 217 ff.

commandments given by Dr. Martin Luther in his Small Catechism. Under each commandment first the positive terms are presented and then the negative.

Like the attempts of other authors this division of Paul's ethical terminology is arbitrary. It has the disadvantage of being extensive rather than intensive. Some duplication and overlapping of thought is inevitable. Many of the virtues and vices presented will fit almost equally well under two or more commandments. In such cases, the author has placed the word where, in his opinion, it most logically falls. On the other hand, this classification has the advantage of being functional and practical. In catechetical and homiletical work, the author has long felt the need of a thorough study of the Christian life in a worldly society. In effect, this presentation of Paul's ethical terminology is such a study.

In summary, this author has the following objectives:

1. To catalogue, as completely as possible, all of Paul's terms for virtues and vices, together with concomitant duties; to give a concise definition with pertinent passages.
2. To group these terms and duties under the Second Table of the Law and thus to show Paul's sensitivity to the ethical demands of the Law.
3. From time to time, to make brief observations as to frequency, importance, stress, variety, originality, and implications for our day.

#### Explanation of Symbols.

The Arabic numerals in brackets immediately after a word denote the number of times the word occurs in the ten Pauline Epistles. These figures

are based on Moulton and Milligan, "A Concordance To The Greek Testament," as counted by Gingrich in his thesis, "Paul's Ethical Terminology." Mr. Gingrich counts the occurrence only in cases where words appear less than ten times in the Epistles. Other words he lists as occurring "often."

All definitions, unless otherwise designated, are those of J. H. Thayer, "A Greek-English Lexicon of the New Testament."

For typing the Greek words the author has adopted the same system as Dr. A.T. Robertson in his "Word Studies Of The New Testament."

a, <u>α</u>	ē, <u>η</u>	x, <u>ξ</u>	u, <u>υ</u>
b, <u>β</u>	th, <u>θ</u>	o, <u>ο</u>	ph, <u>φ</u>
g, <u>γ</u>	k, <u>κ</u>	p, <u>π</u>	ch, <u>χ</u>
d, <u>δ</u>	l, <u>λ</u>	r, <u>ρ</u>	ps, <u>ψ</u>
e, <u>ε</u>	m, <u>μ</u>	s, <u>ς, σ</u>	ō, <u>ω</u>
z, <u>ζ</u>	n, <u>ν</u>	t, <u>τ</u>	
i, <u>ι</u>	oi, <u>ω</u>	ei, <u>η</u>	

### The Fourth Commandment

The Second Table of the Law deals with what we commonly call "social relationships." Jesus himself summarized these seven commandments, "Thou shalt love thy neighbor as thyself." (Matt. 19, 19)

When God put the command, "Thou shalt honor thy father and thy mother," at the head of the Second Table, He indeed showed his understanding of human relationships. The family grouping is basic to society. The attitudes developed and conditioned in the home between parents and children will reflect themselves at every other point where the individual meets society. God here holds up the ideals of obedience, respect, and honor. He employs both threats and promises to motivate men toward fulfilling this ideal.

As part of his cultural and religious heritage St. Paul had the Old Testament, Jewish concept of this commandment. He inculcated it very emphatically in Eph. 6, 2--3. The terminology given below will help illustrate the fact that the Apostle applied the ideal of obedience and respect, not only to the basic family relationship, but also to other and wider social contacts.

The reader will observe that the author has followed the same broad interpretation of this commandment as has Martin Luther in his Small Catechism. The terms, positively and negatively, are given as general; then, those applying to the home, the state, master and slave, and the Church, especially as related to the office of the Christian ministry. Slight repetition of terms is inevitable, because St. Paul often uses the same Greek word for obedience to parents, master, and/or civil authorities.

### General Ethical Terms.

doxazo, to honor, do honor to, hold in honor...a member of the body, I Cor. 12, 26

douleuo, Properly, to be a slave, service, do service. Metaphorically, to obey, submit to: in a good sense; absolutely, to yield obedience, Rom. 7, 6, tini, to obey one's commands and render to him the services due...each other, Gal. 5, 13.

endoxos, on (2) Held in good or in great esteem, of high repute. a) illustrious, honorable, esteemed, I Cor 4, 10.

teresis, eos, he, (1) A keeping, i. e., complying with, obeying, the commandments, I Cor. 7, 19.

time, es, he, Honor which belongs or is shown to one: the honor of one who outranks others, pre-eminence; in doxologies, toi theoi, I Tim. 1, 17; deference, reverence, Rom. 12, 10; 13, 7

### The Home, Family Relationships.

apo-didomi, (5) To pay off, discharge, what is due (because a debt like a burden, is thrown off, apo, by being paid), parents, I Tim. 5, 4

dikaio, aia, aion, Righteous, observing divine and human laws; one who is such as he ought to be. 1. In a wide sense, upright, righteous, virtuous, keeping the commands of God. Rom. 5, 7...Neuter, to dikaion, that which regard for duty demands, what is right, pl. Phil. 4, 8; Eph. 6, 1; Phil. 1, 7.

ek-trephe, (2P) To nourish up to maturity, to nurture, bring up ta tekna, Eph. 6, 4.

entole, es, he, An order, command, charge, precept. 1. Universally,

a charge, injunction, Col. 4, 10. 2. A commandment...ethically, used of the commandments of the Mosaic Law, Matt. 15, 3; especially of particular precepts of this law as distinguished from (ho nomos), their body or sum, Rom. 7, 8--13; 13, 9; Eph. 6, 2 (of the fourth commandment.)

epi-tropos, ou, ho. Universally, one to whose care or honor, anything has been intrusted, a curator, guardian. 1. A steward or manager of a household, or of lands; an overseer...2. One who has the care and tutelage of children, either where father is dead...or where father still lives, Gal. 4, 2.

thalpo, (2P) 1. Properly, to keep warm. 2. Like the Latin foveo 1.q., to cherish with tender love, to foster with tender care, Eph. 5, 29; I Th. 2, 7.

thesaurizo. To gather and lay up, to heap up, store up, tini,  
23  
2 Cor. 12, 14.

nenios, a, on. An infant; metaphorically, childish, untaught; unskilled, Rom. 2, 20

paideia, as, he. The whole training and education of children (which relates to the cultivation of mind and morals, and employs for the purpose now commands and admonition, now reproof and punishment, Eph. 6, 4. Trench gives the following enlightening comment on this word:

Paideia is one among the many words into which revealed religion put a deeper meaning than it knew of, till this took possession of it; the new wine by a wondrous process making new even the old vessel into which it was poured. For the

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23. Gingrich in his Paul's Ethical Terms does not include this word. Nevertheless, it has definite ethical connotation for the fourth commandment. L. H. Marshall observed this fact and included it in his study, The Challenge of N. T. Ethics, p. 339



Greek, paideia was simply 'education'; nor, in all the many definitions of it which Plato gives, is there the slightest prophetic indication of the new force which it one day should obtain...paideia signified, not simply 'erudition,' but, as Augustine expresses it... 'per molestias eruditio.' This is quite the predominant use of paideia and paideuein in the LXX, in the Apocrypha, and in the N. T. ... (Luke 23, 16; Heb. 12, 5, 7, 8; Rev. 3, 19 and often.) The only occasion in the N. T. upon which paideuein occurs in the old Greek sense is Acts 7, 22. Instead of 'nurture' as Eph. 6, 4, which is too weak a word, 'discipline' might be substituted to advantage--the laws and ordinances of the Christian household, the transgression of which will induce correction, being indicated by paideia there. 24

paideuo, (2) Properly, to train children. Passively, to be instructed or taught, to learn. I Tim. 1, 20; to cause one to learn, Titus 2, 12.

pater, ho, father, I Th. 2, 11 (hos pater tekna heautou...)

pro-istemi, (2) To set or place over. To be over; preside over, I Th. 5, 12; I Tim. 3, 4ff.

pro-noeo, To provide, think of beforehand; to provide for one's family, I Tim. 5, 8. Mid...to take thought for, care for a thing, Rom. 12, 17; 2 Cor. 8, 21

timeo, (1) To honor (A. V.), to have in honor, to revere, venerate, Eph. 6, 2.

hupakouo, Properly, one on a knock at the door, comes to listen who it is. Then, to hearken to a command, i. e., to obey, be obedient unto, submit to...Eph. 6, 1, 3; Col. 3, 20.

philestegos, on (1P) Loving affection, prone to love, loving tenderly; used chiefly of the reciprocal tenderness of parents and children, Rom. 12, 10 "This word is the proper term for strong family affec-

tion." 25

psomizo, (2P) From psomos, a bit, a morsel. To feed by putting a bit or crumb (of food) into the mouth (of infants, the younger animals, etc.) To feed nourish, tina, Rom. 12, 20...I Cor. 13, 3

The Home And Family Relationship--Negative Terms.

apeithes, es (1) Impersuasible, uncompliant, contumacious, Rom. 1, 30 (goneusin apeitheis)<sup>26</sup>

astorgos (1) From storge, love of kindred. Without natural affection. Rom. 1, 31; 2 Tim. 3, 3

aporphanizo From orphanos, bereft. To bereave of a parent or parents; hence, metaphorically, aporphanisthentes aph humon, bereft of your intercourse and society. I Th. 2, 17

parorgizomai (2P) To rouse to wrath, to provoke, exasperate, anger. Parents provoking children to wrath, Eph. 6, 4.

Relation To The State--Positive Terms.

agathos ergon. What harmonizes with the order of society." Rom. 13, 3; Titus 3, 1

anagke, es, he. Necessity, imposed either by the external condition of things, or by the law of duty, regard to one's advantage, custom, argu-

25. Sanday-Headlam, "The Epistle To The Romans," (I. C. C.) p. 361. In Titus 2, 4, Paul uses philoteknos, loving one's off-spring or children joined with philandros, of woman.

26. This word and the related words, apeitheo, apeitheia, are used primarily and most frequently for disobedience to God (Rom. 11, 30, 32; Eph. 2, 2; 5, 6; Col. 3, 6) or to the truth (Rom. 2, 8). The disobedience to parents is the same spirit of rebellion applied to superiors whom God has placed in the home.

ment. Rom. 13, 5, die anagke hupotassesthai.

anodidomi, (5) To pay off, discharge, what is due (because of a debt, like a burden, is thrown off, ana, by being paid) a debt: tribute or other dues to the government, Rom. 13, 7.

leitourgeo, (1) In Attic, especially the orators, to serve the State at one's own cost; to assume an office which must be administered at one's own expense; to discharge a public office at one's own cost; to render public service to the state. Then, universally, to do service, perform a work. A. V. 'to minister'.

politeuo (1) To be a citizen. To behave as a citizen; to avail one's self of or recognize the laws...to conduct one's self as pledged to some law of life. axios tou euaggeliou, Phil. 1, 20

time, es, he, Honor which belongs or is shown to one; the honor of one who outranks others; pre-eminence; in doxologies, toi theoi, I Tim. 1, 17; 6, 17)...Deference, reverence to the government, Rom. 13, 7

hupotasso, To arrange under, to subordinate, to subject, put in subjection...middle voice, subject one's self to obey, to submit to one's control; to yield to one's admonition or advice, exousiais huperechousais hupotassesthe, Rom. 13, 1.

phoboo, tine, to fear one, be afraid of one, lest he do harm, be displeased, Rom. 13, 3; Gal. 2, 12. To reverence, venerate, reverential obedience, Eph. 5, 33.

phobos, Reverence, respect (for authority, rank, dignity), Rom. 8, 7; 13, 7.

phoros, ou, he From phere. Tribute, especially the annual tax levied upon houses, lands, and persons, anodidomi, Rom. 13, 17, telein, Rom. 13, 6.

## Relation To The State--Negative Terms.

anastatoō, (1) To stir up, excite, unsettle. To excite tumults and seditions in the state, Acts 17, 6; 21, 38. To upset, unsettle minds by disseminating religious error, Gal., 5, 12.

anthistemi, (4) To set against. Middle, to set one's self against, to withstand, resist, oppose. Rom. 13, 2.

antitasso, (1) To range in battle against; middle, to oppose one's self, resist, the government, Rom. 13, 2.

## Relation of Master To Slave, Slave To Master--Positive Terms.

agapao, When used of love to a master, God or Christ, the word involves the idea of affectionate reverence, prompt obedience, grateful recognition of benefits received. Rom. 8, 28; I Cor. 2, 9; 8, 3.

isotes, etos, he. (3P) Equity, fairness, what is equitable, joined with to dikaion, Col. 4, 1, Hoi kurioi, to dikaion kai tenisoteta tois doulois parechesthe...

komizo, To get back, receive back, recover. Since in the rewards and punishments of deeds, the deeds themselves are, as it were, requited and so given back to their authors, the meaning is obvious when one is said komizesthai that which he has done, either the reward or the punishment of the deed. Eph. 6, 8 (of servants rewarded.)

time, es, he, Honor which belongs or is shown to one...Deference, reverence, of slave for master, I Tim. 6, 1.

hupakouo, Properly, of one who on a knock at the door, comes to listen who it is. Then, to hearken to a command. i.e., to obey, be obedient,

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27. Although this passage listed is taken from the Pastoral Epistles, Paul, nevertheless, uses the same word frequently in his first ten Epistles. Therefore, we felt justified to list this word here.

hupotasso. To arrange under, subordinate, to subject, put in subjection  
Middle voice, subject one's self to obey; to submit to one's control,  
to yield to one's admonition or advice, Titus 2, 9

Relation Of Slave To Master, vica versa,--Negative Terms.

antilegō, (1) To speak against, gainsay, contradict, Titus 1, 1; to  
oppose one's self to one, decline to obey him; declare one's self against  
him, refuse to have anything to do with him. Absolutely, Rom. 10, 21;  
Titus 2, 9

apeilē, es, hē (1) A Threatening, threat. Eph. 6, 9. Kai kurioi  
...aniontes ten apeilen..."

ophthalmodouleia, as, hē. (2P) Eyeservice, i.e., service performed  
(only) under the master's eyes. Eph. 6, 6; Col. 3, 22. This word not  
found elsewhere in Greek literature.

Relation of Minister And Believers--Positive Terms.

St. Paul holds up the ideal of "taxis", due or right order. I Cor.  
14, 20. "Panta de...kata taxin genesthe." The following ethical terms for  
proper relationship between pastor and people show the ministry has authority  
and demands both respect and obedience from the believers.

Authority Of The Ministry.

epi-tasso, (1) To enjoin upon, order, command, charge, Philem.  
8.

entolē, es, hē. An order, command, charge, precept. Universally,  
a charge, injunction. Col. 4, 10.

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28. F. W. Gingrich lists this as one of the words which St. Paul  
coined: "In Bauer's list, but not in Moulton and Milligan. Abbot, ICC,  
on Eph. 6, 6, says it may have been invented by St. Paul." Anglican  
Theological Review, Oct. 1935, p. 235

29. The noun, epitage, injunction, mandate, command, is used with  
reference to the ministry in 2 Cor. 8, 8; I Tim. 1, 1; Titus 1, 3.

diatasso, (5) To arrange, appoint, ordain, prescribe, give order, tini, I Cor. 16, 1...Middle I Cor. 11, 34.

pro-istemi, (2) To set or place over. To be over, superintend, preside over, I Tim. 5, 17; I Th. 5, 12.

Consideration And Respect For The Office Of The Ministry.

eido. To know, understand. Hebraistically, eidenaí tina, to have regard for one, cherish, pay attention to, I Th. 5, 12.<sup>30</sup>

entimos, on. Held in honor, prized, entimon echein tina, to hold one dear or in honor, to value highly. Phil. 2, 29

eniseinos, on. (eni-scna) Properly having a mark on it, marked, stamped, coined. Tropically, marked (Latin, insignis) both in a good and bad sense; in a good sense, 'of note, illustrious,' Rom. 16, 7, hoitines eisin enisemoi en tois apostolois; in a bad sense, notorious, infamous, Matt. 27, 16.

hegeomai. Like the Latin, duco, i.q., to consider, deem, account, think...tina hos tina, 2 Thess. 3, 15; tina hupereknerissos, to esteem one exceedingly, I Th. 5, 13

semnos, on, he. From Aeschylus And Pindar down, august, venerable, reverent; to be venerated for character, honorable; of persons (A. V. 'grave') I Tim. 3, 8, 11; Titus 2, 2; of deeds, Phil. 4, 8.<sup>31</sup>

Obedience To The Office Of The Ministry.

mineomai (2) To imitate, tina, anyone, 2 Th. 3, 7, 9. Also, the word, minotes, imitator, in the phrase, ginomai tinos, referring to the ministry, in the following passages, I Cor. 4, 16; 11, 1; I Th. 1, 6.

30. Gingrich omits this word from his list of ethical terms.

31. Paul seems to prefer the use of time, deference, reverence, as applied to the office of elder. cf. I Tim. 5, 17.

sum-mimētes, ou, he (1P) An imitator, with other, tinōs, of one,  
Phil. 3, 17.

tupos, ou, he, An example; in the ethical sense, a dissuasive example,  
pattern of warning, I Cor. 10, 6,11; or, an example to be imitated, of men  
worthy of imitation, Phil., 3, 17; I Tim. 4, 12; 2 Th. 3, 9; I Th. 1, 7

hupakoe, es, he, Obedience, compliance, submission, 2 Cor. 7,5;10,6;  
Philemon 21.

hupēkoos, on (2) Giving ear, obedient, Phil. 2, 8, eis tanta,  
2 Cor. 2, 9.

hupotasso, To arrange under, to subordinate, to subject, put in sub-  
ordination. Middle voice, subject one's self, to obey; to submit to one's  
control, to yield to one's admonition or advice. I Cor. 16, 16, hina kai  
humeis hupotassēsthe tois toisoutois..."

#### Office of Public Ministry--Negative Terms.

akatastasia, as, he, Instability, a state of disorder; disturbance,  
confusion. I Cor. 14,33 This section discusses the proper use of charis-  
matic gift in the congregation.

parakoe, es, he, Properly, a hearing amiss. Then, unwillingness,  
to hear, i.e., disobedience. 2 Cor. 10, 6.

#### Observations And Conclusion.

In his Large Catechism, under the Fourth Commandment, Martin Luther  
explains his broad interpretation by referring to "fathers by blood, fath-  
ers by office, and spiritual fathers." The ethical terms of Paul given a-

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32. Besides these terms, Paul uses the strong word, periphronēo, to  
contemn, despise, as applied to the office of the ministry, in Titus 2,15

bove fit easily and naturally under this classification. To the author, this is added evidence of the tremendous grasp Dr. Luther had of the entire Scriptures. The "proof passages" which he gives under the sub-heads of the Fourth Commandment show how heavily Luther drew upon St. Paul for ethical terms and concepts. In the light of these terms, the author is convinced, more than ever, that Luther caught the true spirit of this commandment when he gave it a broad interpretation including state, employer, and public ministry rather than the narrow view which limits itself to the home.

Then, too, one is impressed with the number of words which Paul uses to inculcate proper attitudes both on the part of the superiors as well as subordinates in these relationships. Paul is right in line with the best modern, educational psychology. He stresses, not merely the outward submission or obedience, but also the concomitant attitudes of respect and honor. Without these attitudes, outer compliance to a command is not real obedience at all!

Authority, particularly parental authority in the home, Paul would have tempered at all times with genuine love. No stern, harsh discipline can thrive where philostorgos, the reciprocal tenderness of parents and children, exists. Picture a parent as thalpein, to cherish with tender care; as psomizo, feeding the little ones, even as a mother bird drops food into the hungry mouths of her young; as pro-noein, looking ahead with provident care for the needs, physical and moral, of the off-spring. Authority

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33. Luther lists four passages from the Epistles as proof passages under the Fourth Commandment. More to the point, in the "Table of Duties," Luther lists 33 passages from the Epistles. Most of these relationships fit under the Fourth Commandment as treated above.



wielded in that atmosphere will tend toward justness on the part of the parents, to willing obedience on the part of the children.

We are surprised how St. Paul at times can make a passing remark which throws a new light upon the proper relation between parents and children. For instance, in 2 Cor. 12 Paul stresses the complete unselfishness of his service to these saints in Corinth. "...For I seek not your's, but you: for the children ought not to lay up (thesaurizein) for the parents, but the parents for the children." (v.14) This apparently incidental remark is important, for it strikes at the common Greek view of children merely as an economic "asset" for the parents. <sup>34</sup> Of course, children should care for indigent parents and St. Paul enjoins children "to requite their parents," but he shows by the above remark that the pure "economic view" of children is wrong.

Our modern generation which has witnessed the chaos and anarchy attendant upon the fall of an organized government can sympathize with St. Paul's view of the government's function in society. Nowhere do we have any indication that Paul was a Roman-hating, Jewish fanatic. On the contrary, in many ways he was a Hellenist. He acknowledged and used his Roman citizen-

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34. L. H. Marshall gives some interesting quotations to illustrate the selfish, economic concept of children: "If God gives us children, we shall consult together about the best way of bringing them up; we shall need them to help us and support us in our old age...For, in the first place, that the various species of living creatures may not fail, they are joined in wedlock for the production of children. Secondly, off-spring to support them in old age is provided by this union, to human beings, at any rate." (Xenophon, Oec. vii,11,19) Aristotle is no less frank, for while he admits that a father might cast off his son, he would hardly be likely to do so unless the son were utterly depraved, for he would thereby rob himself of his son's assistance in his old age. (Nic. Eth. VIII, xiv, 4) Quoted in The Challenge of N. T. Ethics, p. 339

ship. He was grateful that the Roman government preserved the peace, guaranteed the administration of justice, and opposed chaos. Besides these general considerations we may note specifically that the pax romana made Paul's missionary journeys possible and the numerous instances where Paul was rescued from the fury of the Jewish mobs by the opportune intervention of Roman officers.

Paul's attitude toward the problem of slavery has often been misunderstood. He has been accused of moral cowardice for failing to condemn the institution of slavery. Others label his omission of approval or disapproval as "a conspiracy of silence" by which he actually condoned slavery.

Both views, obviously, are wrong. During his immediate ministry Paul was more concerned with the moral and spiritual progress of slaves than with their immediate emancipation. As someone has observed, Paul was more concerned that slaves should move "upwards" than that they should move "forward". The keen mind of Paul undoubtedly saw the time was not propitious for abolition of slavery. Agitation during Paul's time would probably have precipitated a slave war. Such a revolution would have produced terrible suffering. The net result would have been to make the lot of the slave worse, not better.

The relation of Paul's eschatology to his views on slavery is often discussed. True, Paul expected the speedy return of Christ. Also, this Second Advent of Christ would mean the end of the present world and the correction of all wrongs. However, the conclusion does not necessarily follow that Paul was content to let the "status quo" continue until that time. Indirectly, Paul did much for immediate amelioration of the slaves' condition. Whether consciously or not, Paul's work in the long run contained the power

which undermined the institution of slavery. Paul preached Christ who took the form of a servant and died the death of a slave on the Cross. This death meant the beginning of a new day of liberty for all, including the slaves.

"If the Son of Man shall make you free, you shall be free indeed," the Master said. Paul observed that as a Christian a slave could be inwardly free, the Lord's freedman. On the other hand, the Christian, though born free, becomes a bondman of the Lord. This message, as we see in the case of Philemon and Onesimus, brought about a new relationship between master and slave.

In a world which reviled, persecuted, defamed and made the Christian minister as "the filth of the world and the offscouring of all things,"<sup>35</sup> Paul does place strong emphasis on the dignity and glory of the preaching office. The terms and passages given above show Paul expected the people to recognize the authority of the ministry in its proper sphere. This authority and obedience Paul insists upon may easily be misunderstood. For instance, Mary E. Andrews says, "A strong sense of authority may make for efficiency. Not many people know how to use power over other human beings without overstepping. Paul certainly did not, and his inability to see himself in any way but in the right seems to have made for hostility in more than one situation."<sup>36</sup> It was Paul's major weakness."

This authoress fails to consider Paul's doctrine of inspiration. Paul wrote words "not which man's wisdom teacheth, but which the Holy Ghost teacheth," (I Cor. 2, 13). As "the oracle of God" Paul stood, not on his own authority but on the authority of God. The Ambassador for God may appear arrogant to

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35. I Cor. 4, 12 --13

36. "The Ethical Teaching Of Paul." p. 59

the natural mind, but a true believer looks at the credentials and listens rather than criticizes!

In this list of words, we note only one new word (ophthalmoduleia) which Paul coined for an ethical idea. Paul drew upon the current vocabulary, but infused it, in many cases, with new motivation and power, as we observed in the word, paideia.

Checking totals of words considered under this commandment, we note the number of positive terms (virtues and exhortations to duty) outnumber the negative terms (vices and prohibitions) This listing for the Fourth Commandment includes 10 general terms, 45 positive, and 12 negative!

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## Chapter Two

## The Fifth Commandment

love is the key-stone of the Christian religion. Perhaps no one has shown this more beautifully than A. Nygren in his classic study, "Eros And Agape." Mr. Nygren observes, "We have, therefore, every right to say that the idea of Agape is not merely a fundamental idea of Christianity, but the fundamental idea 'par excellence.' The idea of Agape is a new creation of Christianity. It sets its mark on the whole of Christianity. Without it nothing that is Christian would be Christian."<sup>1</sup>

The centrality of love in the life and teaching of Christ is seldom disputed. Jesus' concept of love stands in sharp contrast to that of the Pharisees because, among other things, He stressed "the spirit" of the Law and not merely "the letter." For instance, in His immortal Sermon On The Mount, Jesus showed that unjustified anger in the heart and contempt toward another breaks this Fifth Commandment and brings the offender "in danger of hellfire."<sup>2</sup>

It is one of the theses of this paper that Paul's teaching, not only doctrinally, but also ethically, is in complete agreement with that of his Master, the Lord Jesus Christ. This harmony is readily apparent in the way the two treat the idea and practice of Agape. Paul's great word for man's response to God is "faith"; for man's relation to his fellowmen, "love." So important is "love" that Paul makes it the summary of religion and ethics. "All the law is fulfilled in one word, even in this: Thou shalt love thy

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1. Op. Cit. p. 32

2. Matt. 5, 21--22. Similarly, He puts lust in the heart as morally equivalent to adultery in practice. Matt. 5, 28

neighbor as thyself." <sup>3</sup> This point impressed G. A. Anderson Scott and he observes in his brilliant Hulsean Lectures:

The first illustration of perfect harmony between Paul and his Master is a very obvious one, the importance of which is apt to be obscured by its obviousness. It is the way in which Paul makes Agape...the master-key to all problems of social relationship. The same compelling and controlling force which had moved God to give Himself, could be trusted to move men to all needed subordination and sacrifice of self. For Paul, as for Jesus, the function of Agape in the moral life was both central and all-comprehensive. 4

In our treatment of this commandment, therefore, we have thought it proper to take our cue from Jesus and St. Paul and classify the ethical terms under the broadest interpretation of this commandment. We have made the emphasis positive rather than negative by treating the concept and exercise of Agape under this commandment. A glance at the table of contents will show that we define love and its antithesis, give many characteristics of love with the contrasting attitudes, and then list ways in which love shows itself in practice. Perhaps the reader will think some of these characteristics and duties are "forced", in so far as their meaning applies to this commandment. Admittedly, we have taken the risk of including such a wide variety of terms under this commandment. Our conviction for this venture is twofold. We have noted how large Agape looms in Pauline Ethics and we desire, if possible, to make the richness of this concept apparent to all.

Rightly does Paul say (and it applies to ethics, too): "The letter <sup>5</sup> killeth, but the spirit giveth life." If we restricted this commandment,

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3. Gal. 4, 14. And to the Romans, Paul expands this statement by saying, "For he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." Rom. 13, 8-9.

4. Scott, "New Testament Ethics," p. 76      5. 2 Cor. 3, 6.

"Thou shalt not kill," to the "letter" and thought all it required was abstaining from cutting off physical life, we would leave ourselves open to hundreds of subtle wounds and injuries, both to mental and emotional sensibilities. Moreover, we would be fighting "symptoms" and not the "disease", for murder springs from inner attitudes and emotions such as anger, hatred, and revenge. But, by interpreting this commandment in its fullest and richest implications we make life more tolerable and come closer to the ideal social relationship among men.

## The Ethical Terminology

Love defined in its various aspects.

## Mental

mnemoneuo (6) To be mindful of, to remember, to call to mind, I Th. 1, 3. Contextually, i. q., to think of and feel for a person or thing, Col. 4, 18; ton ptochon, Gal. 2, 10.

phroneo. To direct one's mind to a thing, to seek or strive for; ta tinos, to seek one's interests or advantage; to be of one's party, side with him. to hyper emou phronein, Phil. 4, 10, to take thought, have a care for one.

## Volitional

eudokia, as, he (6) Will choose; in particular, good will, kindly intent, benevolence, Eph. 1, 5, 9; Phil. 2, 13, di eudokian, prompted by good will, Phil. 1, 15. 2. Desire, for delight in any absent thing easily begets a longing for it, Rom. 10, 1

eudokeo. In profane authors, it seems good to one, is one's good pleasure; to think it good, choose, determine, decide, I Cor. 1, 21; Gal. 1, 15; Col. 1, 19. With the idea of kindness accompanying the decision, Rom. 15, 26ff; to do willingly, be ready to (die for another), I Th. 2, 8

hotes, ou, he. Metaphorically, denotes a course of conduct, a way, (i. e., manner) of thinking, feeling, deciding, I Cor. 12, 3 (of love), Rom. 3, 17

pros-philos, es, ho. (1P) acceptable, pleasing. A. V. "lovely", Phil. 4, 8.

## Emotional.

agapao. To love, to be full of good-will and exhibit the same... with accusative of person, to have a preference for, wish well to, re-



gard the welfare of, Rom. 8, 8; 2 Cor 11, 11; 12, 15; Gal. 4, 14; Eph. 5 25, 28." E. DeWitt Burton gives us further information on this all-important word in the New Testament and Pauline ethics:

The verb agapao is used in classical writers from Homer down, signifying with reference to person, to be fond of, to love, to desire; with reference to things, to be content with, to take pleasure in. If we seek a more definite statement of the content of the term, it appears that there are three elements which with more or less constancy and in varying degrees of emphasis enter into the thought expressed by the word: a) to admire, to approve, to recognize the worth of, to take pleasure in. b) to desire to possess. c) to be well-disposed toward, to wish to benefit..." "In the N. T. usage of agapao the same elements (as LXX) appear, the word being used of personal friendship where the element of admiration, usually accompanied with desire to benefit, is prominent...of the love which men are bidden to have for one another, even their enemies, in which the willingness and desire to benefit is prominent, and in the case of enemies admiration or approval falls into the background. Rom. 13, 8; Eph. 5, 23, 28. 5.

Sanday and Headlam in their International Critical Commentary on Romans give three points which help to explain what St. Paul included under the word, agapao:

In the first place, the new Christian doctrine of love is universal... But secondly, the Christian doctrine of love was the substitution of a universal principle for law... Thirdly, how is this new Christian spirit possible; It is possible because it is intimately bound up with that love which is a characteristic of the Godhead... These three points will help to elucidate what St. Paul means by agapao. It is in fact the correlative in the moral world to what faith is in the religious life. Like faith it is universal; like faith it is a principle not a code; like faith it is centered in the Godhead. Hence, St. Paul, as St. John... sums up Christianity in faith and love, which are finally, united in that love of God, which is the end and root of both. 6

agape, es, he. Affection, good will, love, benevolence, Rom. 13, 10.

Of the love of men to men; especially of that love of Christian toward Christians which is enjoined and prompted by their religion, whether the love is viewed as in the soul or as expressed, I Cor. 13, 1-4, 8; 14, 1;

5. "Critical And Exegetical Commentary on Galatians," p. 520

6. Op. cit. p. 375

2 Cor. 2, 4; Gal. 5, 6; Philem. 5, 7

epi-notheō, (6) To long for, desire, 2 Cor. 5, 2; idein tina,

Rom. 1, 11; I Th. 3, 6; Phil. 2, 26, to pursue with love, to long after;

2 Cor. 9, 14; Phil. 1, 8

epi-nothēsis, eos, hē, Longing, 2 Cor. 7, 7, 11.

epi-nothētos, on, Longed for, Phil. 4, 1

epi-nothia, as, hē, longing, Rom. 15, 23.

zelōō, (8) To burn with zeal. Absolutely, to be heated or to boil,

(A.V., to be moved) with envy, hatred, anger; I Cor. 13, 4...<sup>transitively</sup>,

to desire earnestly, pursue, I Cor. 12, 31; 14, 1, 39. To desire earnestly, to

strive after, busy one's self about him, 2 Cor. 11, 2; seek to draw over to

one's side, Gal. 4, 17

thalpō (2P) Properly, to keep warm. Like the Latin, foveo, i. q.,

to cherish with tender love, to foster with tender care, Eph. 5, 28; I Th. 2, 7

kardia, as, hē Of the soul so far forth as it is affected and stir-

red in a bad way or good, or, of the soul as the seat of the sensibilities,

affections, emotions, desires, appetites, passions; Rom. 1, 24...in reference

to good will and love, echein tina en tei kardia, to have one in one's heart,

of constant remembrance and steadfast affection, Phil. 1, 7. Eintai en tei

kardia tinōs, to be cherished in one's heart, to be loved by one perpetually

and unalterably, 2 Cor. 7, 3...

homeiromai To desire, long for, year after. (A. V. to be affection-  
ately desirous) tinōs, I Th. 2, 8

snlagchnon, ou, to (8) In the Greek poets...the bowels were regarded  
as the seat of the more violent passions, such as anger and love; but by the  
Hebrews as the seat of the tenderer affections, especially, kindness, bene-

volence, compassion, 2 Cor. 6, 12; Phil. 2, 1; Col. 3, 12...ta splagehna hēmon, my very heart, i.e., whom I dearly love. Philom. 12

spoude, es, he (7) Earnestness, diligence; universally, earnestness in accomplishing, promoting, or striving after anything, Rom. 12, 11; 2 Cor. 7, 11, 12; 8, 7ff. He spoude huper tinos, earnest care for one, 2 Cor. 8, 16  
7  
sunpsuchos, "united in feeling, sharing the feeling of others,"

philadelphia, as, he (2) The love of brothers (or sisters), brotherly love. In the N. T. the love which Christians cherish for each other as  
8  
brethren. Rom. 12, 10; 1 Th. 4, 9; Heb. 13, 1

phileo (1) To love, to be friendly to one, 1 Cor. 16, 22.  
9

philostogos, on, (1P) Loving affection, prone to love, loving tenderly; used chiefly of the reciprocal tenderness of parents and children. Rom. 12, 10.

choreo (Choros, a place, space) Properly, to leave a space (which may be occupied or filled by another), to make room, give place, yield...  
Metaphorically, tine, to receive one into one's heart, make room for one in one's heart, 2 Cor. 7, 2 (R. S. V. "Open your hearts to us.")

7. "This word coined by Paul to express the warmth of his feelings toward the Philippians. Not in Moulton and Milligan nor in Bauer's list." F. W. Gingrich, Anglican Theological Review, Oct. 1935, p. 235

8. Paul uses other compounds of phileo. Philanthrōpia, love of mankind, benevolence, Titus 3, 4. Philandros, loving her husband, Titus 2, 4. Philagathos, loving goodness, Titus 1, 8.

9. "As to the distinction between agapan and philein: the former, by virtue of its connection with agapai, properly denotes a love founded in admiration, veneration, esteem, like the Lat. diligere, to be kindly disposed to one, wish one well; but philein denotes an inclination prompted by sense and emotion, Lat. amare..." Thayer, op. cit. p. 653 (sub. phileo) "We have made no attempt to discriminate between these words in our English version. And yet there is often a difference between them...being very nearly equivalent to that between 'diligere' and 'amare' in the Latin." Trench, Synonyms, p. 38

## Antithesis of love.

## Hatred and Malice

ekotuo (1P) To spit out. Tropically, to reject, spurn, loathe.

ti, Gal. 4, 4.

enantios, a, on Properly, that which is set against; opposite, used metaphorically, opposed as an adversary, hostile, antagonistic in feeling, or act. I Th. 2, 15

echthra, as, he (4) Enmity, Eph. 2, 14, 15, 16. Plural, Gal. 5, 20

echthros Passively, hatred, odious, hateful, Rom. 11, 28, opp. to aganetos. Actively, hostile, hating and opposing another, I Cor. 15, 25; 2 Th. 3, 15; Gal. 4, 16, Col. 1, 21

theostuges, es (1P) Hateful to God; exceptionally impious and wicked, Rom. 1, 30

kakia, as, he (6) Malignity, malice, ill-will, desire to injure, Rom. 1, 29; Eph. 4, 31; Col. 3, 8; Tit. 3, 3.

miseo, (3) To hate, pursue with hatred, detest; passively, to be hated, detested, Tit. 3, 3, ti, Rom. 7, 15; Eph. 5, 29; Rom. 9, 13, to love less, to postpone in love or esteem, to slight.

nikria, as, he (2) Bitterness. Metaphorically, bitterness, i.e., bitter hatred, Eph. 4, 31; of speech, Rom. 3, 14.

poneria, as, he, Depravity, iniquity, wickedness, malice. Rom. 1, 29; I Cor. 5, 8; Eph. 6, 12.

## Despising A Person

exoutheneo, (8) To make of no account, to despise utterly, tina, Rom. 14, 3, 10; I Cor. 16, 11; ti, I Th. 5, 20; Gal. 4, 14; passively,

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10. Kakia denotes rather the vicious disposition; poneria, the active exercise of the same. Thayer, op. cit. p. 320

kataphronōs, (2) To condemn, despise, disdain, think little or nothing of: Rom. 2, 4; I Cor. 11, 22; I Tim. 4, 12

mukterizō, (1P) Properly, to turn up the nose or sneer at; to mock, deride, Gal. 6, 7.  
11

#### Judging And Condemning Another

diakrisis, eos, he, (2) A distinguishing, discerning, judging, Rom. 14, 1. "Not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct."

prosōpolēnsia, as, he (3) Respect of persons, partiality; the fault of one who when called on to requite or to give judgment, has respect to the outward circumstances of men, and not to the intrinsic merits and so prefers, as the more worthy, one who is rich, high-born, or powerful, to the one who is destitute of such gifts, Rom. 2, 11; Eph. 6, 9; Col. 3, 25.  
12

prosōnon, ou, to Hebraistically, the appearance one presents by his wealth or poverty, his rank or low condition; outward circumstances, external condition; so used in expressions which denote to regard the person in one's judgment and treatment of men, lambanein prosōnon, Gal. 2, 6. kauchasthai en prosōnoi kai ou kardia, 2 Cor. 5, 12

11. "God is not mocked, mukterizein, which is properly (to turn up the nose at', 'to treat with contempt', involves as a secondary meaning the idea of contradicting one's language by one's gesture or look, and so implies an outward avowal of respect neutralized by an indirect expression of contempt. In other words, it conveys the idea of irony, whether this irony is dissembled or not..." J. B. Lightfoot, "St. Paul's Epistle to the Galatians," sub. Gal. 6, 7, p. 299

12. "Moulton and Milligan class it among the earliest definitely Christian words. Bauer lists it as an example of Hebrew influence through the LXX." F. W. Gingrich, Anglican Theological Review, p. 235

## Hurting--Physical life.

adikeo. To act unjustly or wickedly, to sin, Col. 3, 25...to wrong someone, 2 Cor. 7, 2; passively, to be wronged, 2 Cor. 7, 12. Middle, to take suffer wrong, I Cor. 6, 7, Gal. 4, 12; Philem. 18

anheidia, as, he, (1P) Unsparring severity, tou somatos, Col. 2, 23.  
13  
"severe treatment."

brochos, ou, ho A noose, slip-knot, which any person or thing is caught, or fastened, or suspended. By craft or by force to bind one to some necessity, to constrain him to obey some command. I Cor. 7, 35

dero To flay, skin, to thrash, smite; eis prosopon derein tina, 2 Cor. 11, 20

diokos, ou, ho, persecution, Rom. 8, 35, pl. 2 Cor. 12, 12; 2 Th. 1, 4; 2 Tim. 3, 11

diogmos, ou, ho, (3) Persecution, Rom. 8, 35; pl. 2 Cor. 12, 10; 2 Th. 1, 4

dioko, To make to run or flee, put to flight, drive away; to run swiftly in order to catch some person or thing, to run after, to press on, Phil. 3, 12; in any way whatever to harass, trouble, molest one; to persecute...Rom. 12, 14; I Cor. 4, 12; 15, 9; 2 Cor. 4, 9; Gal. 1, 13, 23; 4, 29; Phil. 3, 6.

ek-dioko, To pursue, i. q., to persecute, oppress with calamities: tina, I Th. 2, 15

onkopto, To cut into, to impede one's course by cutting off his way; hence, universally, to impede, I Th. 2, 18; Gal. 5, 7; Rom. 15, 22.

"A metaphor derived from military operations. The word signified 'to break up a road' (by destroying bridges, etc.) so as to render it im-

passible, and is therefore the opposite of prokoptein, 'to clear the way,'  
 14  
 to act as a pioneer.'"

zemiōō, (3) To affect with damage, do damage to...Absolutely, to sustain damage, to receive injury, suffer loss, I Cor. 3, 15; 2 Cor. 7,9; Phil.3,8

thlibō (6) To press (as grapes), press hard upon. Metaphorically, to trouble, afflict, distress, tina, 2 Th. 1, 6; Passively, 2 Cor. 1, 6;4,8;7,5

katēsthio (2) Properly, to consume by eating, to eat up, devour. Metaphorically,...to strip one of his goods, 2 Cor. 11, 20, to ruin (by the infliction of injuries) Gal. 5, 15.

kolaphizō (2) To strike with the fist, give one a blow with the fist... as a specific term for the general, i.q., to maltreat, treat with violence and contumely, 2 Cor. 12, 7; I Cor. 4, 11

koptō, To cut, strike, smite. I Th. 2, 18

koluo, From kolos, lopped, clipped; properly, to cut off, cut short. Hence, to hinder, prevent, forbid, I Th. 2, 16, Rom. 1, 13

paris, idos, hē (1) A snare. Tropically, a noose...whatever brings peril, loss, destruction, of a sudden and unexpectedly deadly peril, Rom. 11,8

plēgē, ēs, hē A blow, stripe, 2 Cor. 6, 5; 11, 23.

portheo, (2) To destroy, to overthrow. R. V. "To make havoc". R. S. V. "To destroy." ten ekklēsian, Gal. 1, 13

hrabdizo, To beat with rods, 2 Cor. 11, 25

hupo-piazo, (1) (From huponion, compounded from hupo and ops, which denotes a. that part of the face which is under the eyes, b. a blow to that part of the face; a black and blue spot, a bruise). Properly, to beat black and blue, to smite so as to cause bruises and livid spots. I Cor. 9,27

## Emotional And Mental Injuries.

aischuno (2) To suffuse with shame, make ashamed. In the N. T. only passive, to be suffused with shame, be made ashamed, 2 Cor. 10,8; Phil. 1,20

hamartano Properly, to miss the mark; then, to err, be mistaken; lastly, to miss or wander from the path of rightness and honor, to do wrong. In the N. T., to wander from the law of God, violate God's law, sin, passim. eis tous adelphous, sinning against a weak brother, I Cor. 8, 12

dakno (1P) To bite. Metaphorically, to wound the soul, cut, lacerate, rend with reproaches, Gal. 5, 15

dia-phtheiro, To change for the worse, to corrupt: minds, morals, I Tim. 6, 5. To destroy, ruin, to consume, of bodily vigor and strength, 2 Cor. 4, 16

theatron, ou, to. A theater. Hence, metaphorically, a man who is exhibited to be gazed at and made sport of. I Cor. 4, 9

lupeo, To make sorrowful; to affect with sadness; cause grief; to throw into sorrow, tina, 2 Cor. 2,2,5; 7,8; pass. 2 Cor. 2,4; I Th. 4, 13; to make one uneasy, cause him a scruple, Rom. 14, 15.

saino (1P) Properly, to wag the tail; of dogs. Metaphorically, to flatter, fawn upon; to move (the mind of one), to agitate, disturb, trouble, I Th. 3, 3.

saleuo (1) Properly, of the motion produced by winds, storms, waves, etc; to agitate or shake...Tropically, to cast down from one's (secure and happy state), Acts 2, 25...; by a tropical use foreign to profane authors, to move or agitate the mind, to disturb one, tina apo tou noos, so as to throw him out of his sober and natural mental state, 2 Th. 2, 2.

tarasso, To agitate, trouble...Tropically, to cause one inward com-

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15. kata-phtheiro, to corrupt, deprave; in mind, 2 Tim. 3, 8



motion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless...to perplex the mind of one by suggesting scruples or doubts, Gal. 1, 7; 5, 10

hubrizo (1) <sup>T</sup>ransitively, to act insolently and shamefully toward one, to treat shamefully, I <sup>4</sup>h. 2, 2.

hubris, eos, he (1) A wrong springing from insolence, an injury, affront, insult (in Greek usage the mental injury being prominent.) 2 Cor. 12, 10  
 "Hubris is insolent wrongdoing to others, not out of revenge, or any other  
 motive except the mere pleasure which the infliction of the injury imparts. 16

hubristes, ou, he (1) An insolent man, one who lifted up with pride, either heaps insulting language upon others or does them some shameful act of wrong. Rom. 1, 20, I Tim. 1, 13. "The hubristes is contumelious; his insolence and contempt of others break forth in acts of wantonness and outrage."  
 17

#### Injury To Spiritual Life.

dia-strephe (1) To turn aside from the right path, to pervert, corrupt...diestrammenous, perverse, corrupt, wicked, Phil. 2, 15

kata-luo (3) To dissolve, disunite...to destroy, demolish, oikian, 2 Cor. 5, 1; universally, opposed to oikodomein, Gal. 2, 18. Metaphorically, to overthrow, i.e., render vain, deprive of success, bring to naught, Rom. 14, 20

peirazo, (6) To try, make trial of...In a bad sense; to test one maliciously, craftily to put one to the proof in feelings or judgment; to try or test one's faith, virtue, character, by enticement to sin...to solicit to sin, Gal. 6, 1, of the temptation of the devil, I Cor. 7, 5; I Th. 3, 5.

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16. <sup>T</sup>rench, op. cit., p. 98

17. <sup>T</sup>rench, op. cit., p. 98

proskomma, atos, to (5) A stumbling-block. Tropically, that over which the soul stumbles, i.e., by which it is compelled to sin, I Cor. 8,9; tithenai proskomma tini, to furnish an occasion for sinning, Rom. 14,13; 9,32,33

proskope, es, he (1P) An occasion of stumbling, to lead others into error or sin, 2 Cor. 4,3

proskopto (2) Absolutely, of those who strike against a stone or other obstacle in the path--to stumble. Metaph, to be induced to sin, Rom. 14,21; 11,32.

ptaio (1) To cause one to stumble or fall. Intransitively, to stumble, to err, to make a mistake; to sin, Rom. 11, 11

skandalizo (4) Properly, to put a stumbling block or impediment in the way, upon which others may trip and fall. In the N. T. always in metaphorical sense. To entice to sin, tina, I Cor. 8, 13; 2 Cor. 11,29

skandalon, ou, to (6) Properly, the movable stick or trigger of a trap, trap-stick; tropically, a snare; any impediment placed in the way and causing one to stumble or fall; any person or thing by which one is drawn into error or sin, I Cor. 1, 23; Rom. 14, 13;16,17

tupto, To strike, smite, beat (with a staff, whip, fist, hand, etc.) Metaph., to wound, disquiet (one's conscience), I Cor. 8, 12

phtheiro, To corrupt, destroy. To lead away a Christian Church from that state of knowledge and holiness in which it ought to abide, I Cor.3,17a. In an ethical sense, to corrupt, deprave, I Cor. 15,33; 2 Cor. 11,3; Eph. 4,22.

#### Killing-Murder

an-aireo, To take away, abolish...~~aman~~, to put out of the way, slay.

2 Th. 2, 8 And often in the Gospel and Acts of the Apostles.

an-alisko (2) To expend; to consume...to spend money. To consume, use up, destroy, allelon, Gal. 5, 15; 2 Th. 2, 8

apo-thnesko, To die, dia tina, By your knowledge this weak man is destroyed, I Cor. 8, 11

apo-kteino, Properly, to kill in any way whatever. (Ger. abschlachten) Metaph., to extinguish, abolish...to inflict moral death, Rom. 7, 11; 11,3 To deprive of spiritual life and procure eternal misery, 2 Cor. 3, 6. Used of the Jews who killed Jesus and the Prophets, I Th. 2, 15.<sup>18</sup>

an-ollumi To destroy; middle, to perish. Destroy, i.e., put out of the way entirely, abolish, put an end to, ruin, to kill, Matt. 2,13;12,14 Contextually, by one's conduct to cause another to lose eternal salvation, Rom. 14, 15; I Cor. 8, 11.

ek-cheo, To pour out. The phrase haima ekechein is frequently used of bloodshed. oxeis hoi podes auton ekechian haima," Rom. 3, 15

zeteo, To seek in order to find. psuchen tinos, to seek, plot against one's life, Rom. 11, 3.

thanatoo, Properly, to put to death, 2 Cor. 6, 9; Rom. 8,36

kata-pino, Properly, to drink down, swallow down; to swallow up, destroy, I Cor. 15, 54; 2 Cor. 5, 4. Tropically, lupe katapothēnai, to be consumed with grief. 2 Cor. 2, 7.

lithazo, To stone, to pelt one with stones, in order either to wound or kill him, 2 Cor. 11,25

nekroo (2) To make dead...to put to death, slay; soma nenekromenon, equivalent to deprive of power, destroy the strength of, Rom. 4, 19

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18. Paul used androphonos, a manslayer, in I Tim. 1, 9.

nekrosis, eos, he (2P) Properly, A putting to death, killing, to nekrousthai, put to death, 2 Cor. 4, 10

phoneuo (1) To Kill,slay, murder; Absolutely, to commit murder, Rom. 13, 9. Phonos,murder, slay, Rom. 1, 29; plural, Gal. 5, 21

### The Characteristics of Love And Their Antithesis.

#### Unselfishness

didomi, tini ti, to give someone something, in various senses: to bestow as a gift, Eph. 4,8; to supply, furnish, necessary things, Eph. 6, 19...didomi emautou tini, to one demanding of me something, I give myself up, as it were; an hyperbole for disregarding entirely my private interests, I give as much as ever I can, 2 Cor. 8, 5

douleuo, To be a slave, service, do service, Metaph., to obey, submit to; to obey one's commands and render to him the services due, Gal. 5,13

doulos, e, on, Metaph. One who gives himself up wholly to another's will, I Cor. 7, 23; or dominion...doulos tinos, devoted to another to the disregard of one's own interest, Matt. 20,27; strenuously laboring for another's salvation, 2 Cor. 4, 5.

douloo (5) Metaph., emauton tini give myself wholly to one's needs and service, make myself a bondman to him, I Cor. 9, 19

zeteo, To seek...by thinking, meditating, reasoning; to inquire into; to sumphoron tinos, to seek to further the profit or advantage of one, I Cor. 10,33, i.q. zetein ta tinos, I Cor. 10,24; 13,5; Phil. 2, 21.

kopos, ou, ho Of the laborious efforts of Christian virtues, I Cor. 15,58, "labor of love," the labor to which love prompts and which voluntarily assumes and endures troubles and pains for the salvation of others, I Th. 1, 3; 3, 5

kopino. To grow weary, tired, exhausted (with toil or burden or grief)  
 In Biblical Greek alone, to labor with wearisome effort, to toil...eis  
tina, for one, for his benefit, Rom. 16, 6; Gal, 4, 11; Col. 1,29

meta-didomi (4) To share a thing with anyone; to impart; absolutely,  
ho metadidous, he that imparteth of his substance, Rom. 12, 8; I Th. 2, 8.

### Selfishness

aresko (8) To strive to please, to accommodate one's self to the opin-  
 ions, desires, interests of others, tini I Cor. 10,33; I Th. 2, 4; to please  
 self, heautoi, to please one's self; therefore to have an eye to one's own  
 interest, Rom. 15, 1,3

zao. To live, i.e., pass life, of the manner of living and acting; of  
 morals or character...heautoi zen, one who makes his own will his law, is  
 his own master, Rom. 14, 7; 2 Cor. 5, 15

kata-douloo (2P) To enslave. Middle, to enslave to one's self, bring  
 into bondage to one's self, Gal. 2, 4

skopeo. To look at, observe, contemplate; ti, to look at, i.e., care  
 for, have regard to, a thing, Phil. 2, 4 me ta heauton hekastoi skopountes,  
alla kai to heteron hekastoi.

### Forgiving

aphiemi (5) To send away from (ano) one's self. To bid go away or  
 depart; to let go, give up, a debt, by not demanding it, i.e., to remit,  
 forgive, Rom. 4, 7

charizomai. To grant forgiveness, to pardon, 2 Cor. 2, 7; Eph. 4, 32.

### Revenge

antapodidomi (4) To repay, requite; in a bad sense, of penalty and

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19. Paul uses, philautos, loving one's self, too intent on one's own  
 interests, selfish, 2 Tim. 3, 2

vengeance, Rom. 12, 19; 2 Th. 1, 6.; antapodoma, the thing paid back, requited, in bad sense, Rom. 11, 9; antapodosis, recompense, Col. 3, 24

anodidomi (5) To requite, recompense, in a good or bad sense; Rom. 2, 6; 2 Tim. 4, 8, 14; kakon anti kakou, Rom. 12, 17; 1 Th. 5, 15

ekdikoo, (2) Tina, to vindicate one's right, do one justice (A.V., avenge)...heauton, to avenge one's self, Rom. 12, 19; ti, to avenge a thing, i.e., to punish a person for a thing, ton parakoen, 2 Cor. 10, 6.

ekdikesis, eos, he (3) A revenging, vengeance, punishment, Rom. 12, 19 (Deut. 32, 35) 2 Cor. 7, 11; didonai ekdikesisin tini, to inflict punishment on (render vengeance to) one 2 Th. 1, 8.

ekdikos, on (2P) Exactng penalty from one, an avenger, punisher Rom. 13, 4; neri tinos, 1 Th. 4, 6.

#### Kindness--Gentleness

eunoias, as, he (1P) Good will, kindness, 1 Cor. 7, 3...met' eunoias, Eph. 6, 7.

epios, a, on Apparently derived from epos, einain, so that it properly means, affable. Mild, Gentle, 1 Th. 2, 7; pros tina, 2 Tim. 2, 24.

praotes (prautes) (6) Gentleness, mildness, meekness, 1 Cor. 3, 41; 2 Cor. 10, 1; Gal. 5, 23(22); 6, 1; Col. 3, 12; Eph. 4, 2

chresteuomai (1P) To show one's self mild, to be kind, use kindness, 1 Cor. 13, 4.

chrestos, a, on (3) Manageable, i. e., mild, pleasant, opposed to harsh, hard, sharp, bitter; of men eis tina, toward one, Eph. 4, 32.

chrestotes, etas, he (8) Moral goodness, integrity, Rom. 3, 12; benignity, kindness, Rom. 2, 4; 2 Cor. 6, 6; Gal. 5, 22; Col. 2, 12, Rom. 2, 7; Eph. 2, 7.

### Mercy-Compassion

eleeo To have mercy on; to succor one afflicted or seeking aid, Phil. 2, 27; to succor the afflicted, bring help to the wretched, Rom. 12, 8

eleos, oia, to (5) Mercy, kindness or goodwill towards the miserable and afflicted, joined with a desire to relieve them, both of men toward men and of God toward men, Gal. 6, 16; Rom. 15, 9; Eph. 2, 4.

eusplagchnos, on (1) Compassionate, tenderhearted, Eph. 4, 32

oiketeiro (2P) To pity, have compassion, tina, Rom. 9, 15

oiktirmos Compassion, pity, mercy, Col. 3, 12

sumpatheo, es Suffering or feeling the like with another, sympathetic, Rom. 12, 15.

sumpascho. To suffer or feel pain together...I Cor. 12, 26; to suffer evils (troubles, persecutions) in a like manner with another, Rom. 7, 17

### Merciless

an-eleemon, on (1P) Without mercy, merciless, Rom. 1, 31

ekkataleipo. To abandon, desert, i.e., to leave in straits, leave helpless. (Colloquially, "leave in the lurch") 2 Cor. 4, 9; tina, 2 Tim. 4, 10, 16.

sklerotes, etos, he (1P) From skleros, to dry up--hard, harsh, rough, stiff; of men, harsh, stern, hard. Hardness. Tropically, obstinate, stubborn, hardness of heart, Rom. 2, 15

skleruno. (1P) To make hard, to harden. Metaph., to render obstinate, stubborn, tina, Rom. 9, 18.

### Courage-Fearless

akakos, Fearing no evil from others, distrusting no one (cf. Eng. guileless) Rom. 16, 18. R.S.V. "simpleminded." "He who himself means no

plerophoreō (3) To make full. To fill one with any thought, conviction, or inclination, Rom. 15, 13; hence, to make one certain, to persuade, convince one... Passively, to be persuaded, Rom. 14, 5; persuaded, fully convinced or assured, Rom. 4, 21; Col. 4, 12.

plerophoria, aa, he, Full assurance, most certain confidence, Col. 2, 12; I Th. 1, 5

tolmaō (7) To dare, Not to dread or shun through fear, Rom. 15, 18; 2 Cor. 10, 12; Phil. 1, 14... To be bold, bear one's self boldly; deal boldly, 2 Cor. 10, 2; "more boldly", Rom. 15, 15<sup>22</sup>

Fearful, faint-hearted, Disheartened.

athumeō (1P) To be disheartened, dispirited, broken in spirit, Col. 3, 21

diakrino (6) To be at variance with one's self, hesitate, doubt, Rom. 14, 23

douleia, aa, he (4) Slavery, bondage. Used of the slavish fear, devoid alike of bouyanoy of spirit and of truth in God, such as by the thought of death, Heb. 2, 15, as well as by the Mosaic Law in its votaries, Rom. 8, 15, pneuma douleias.

ekkakeō, To be weary in anything, or to lose courage, flag, faint, 2 Cor. 4, 1, 16; Gal. 6, 9; Eph. 3, 13; 2 Th. 3, 13.

ek-phobeō (1P) To frighten away, to terrify; to throw into violent fright, tina, 2 Cor. 10, 9 (Deut. 28, 26; Zeph. 3, 13, etc.)

throō, (throos, clamor, tumult) In Greek writers, to cry aloud, make a noise by outcry; in the N. T., to trouble, frighten; passively,

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22. Thayer gives the following distinction between tolmaō and tharreo: "Tharreo denotes confidence in one's own strength or capacity; tolmaō, boldness or daring in undertaking; tharreo has reference more to the character; tolmaō, to its manifestation. Found together in 2 Cor. 10, 2." op. cit. p. 628



to be troubled in mind, to be frightened, alarmed, 2 Th. 2, 2.

kludonizomai, To be tossed by waves; Metaph., to be agitated (like the waves) mentally. (A.V. "tossed to and fro") Eph. 4, 4.

oligopsuchos, on (1P) faint-hearted, I Th. 5, 14

pturo, To frighten, affright, Phil. 1, 28

tromos, ou, ho, A trembling, quaking with fear. meta phobou kai tronou, with fear and trembling, used to describe the anxiety of one who distrusts his ability completely to meet all requirements... "Nervous and trembling anxiety to do right. Such at least seems to be the meaning of the phrase in St. Paul, 2 Cor. 7, 15; Eph. 6, 5; Phil. 2, 12."<sup>23</sup>

phobos, ou, ho, fear, dread, terror, Rom. 8, 15; 2 Cor. 7, 5.

phobeo, To put to flight by terrifying, to fear, be afraid; absol., to be struck with fear, to be seized with alarm. Rom. 11, 20... ting, to fear one, be afraid of one, lest he do harm, be displeased, Rom. 13, 3; Gal. 2, 12<sup>24</sup>.

#### Humbleness-Modesty.

hikanos, e, on, Sufficient in ability, i.e., meet, fit, pros ti, for something, I Cor. 15, 9; 2 Cor. 3, 5.

hikanoo, Make sufficient, render fit, 2 Cor. 3, 6; Col. 1, 12

tapeinos, e, on (2) Properly, not rising far from the ground... Metaph. lowly, of low degree... brought low with grief, 2 Cor. 7, 6, ta tapeina, Rom. 12, 16. In a bad sense, deporting one's self abjectly, de-ferring servilely to others, 2 Cor. 10, 1

23. Lightfoot, op. cit. p. 114

24. "ptoein, to terrify, to agitate with fear; tremain, to tremble, predominantly physical; phobein, the general term; often used of a protracted state." Thayer, op. cit. p. 656

tapeinophrosunē, ēs, hē (5) The having a humble opinion of one's self, a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind, Eph. 4, 2; Phil. 2,3; Col. 3, 12 Used of an affected and ostentatious humility in Col. 2, 18, 23. Lightfoot makes this remark:

Though a common word in the N. T., tapeinophrosunē seems not to occur earlier...In heathen writers indeed, this word has almost always a bad meaning, 'groveling,' 'abject'... St. Paul once uses this word in the sense of disparagement, Col. 2, 18. It was one great result of the life of Christ (on which St. Paul dwells here) to raise 'humility' to its proper level; and, if not fresh-coined for this purpose, the word now first becomes current through the influence of Christian Ethics. 25

tapeinōō (4) To make low, bring low. emautōn, to humble or abase one's self, by frugal living, 2 Cor. 11, 7. Passive, of one who submits to want, Phil. 4, 12. To put to the blush, 2 Cor. 12, 21.

phroneō, To feel, to think; to have an opinion of one's self, think of one's self, Rom. 12, 3. 26

#### Pride-Boasting.

alazon, onos, ho (1) From alē, wandering. An empty pretender, a boaster, Rom. 1, 20; 2 Tim. 3, 2. "It is not an accident, but of the essence of the alazon, that in his boastings he overpasses the limits of the truth (Wisd. 11, 16,17)" 27

dialogismos, ou, ho (4) A thought, inward reasoning, the reasoning of those who think themselves to be wise, Rom. 1, 21; I Cor. 3, 20. 28

dokeō, To be of opinion, think, suppose, I Cor. 10, 12; Gal. 6, 3. "For if anyone thinks he is something, when he is nothing, he deceives Himself.

25. "Commentary on Philippians," at 2, 3, p. 107

26 cf. "allēlous hēcōmenoi huperechontas heautōn," count others better than yourselves, Phil, 2, 3.

27. Trench, op. cit., XXIX, p. 94

28. "dialogismos is intellectual rebellion against God." Lightfoot, op. cit.

katakauchaomai (1) To glory against, to exult over, to boast one's self to the injury of a person or a thing; tinog, Rom. 11, 18

kenodoxia, as, he (1P) Vain glory, groundless self esteem, empty pride; Phil. 2, 3.

kenodoxas, on (1P) Glorifying without reason, conceited, vain-glorious, eager for empty glory, Gal. 5, 26

perperuomai (1P) To boast one's self (A.V. "vaunt one's self"), I Cor. 13, 4. R.S.V. "boastful."

sugkrino, to compare. sugkriontes heautous heautois ou suniasin. "Comparing themselves with one another, they are without understanding," 2 Cor. 10, 12 (R.S.V.)

hubris, eos, he (1) Insolence, impudence, pride, haughtiness. A wrong springing from insolence, an injury, affront, insult (in the Greek usage the mental injury being prominent. 2 Cor. 12, 10

huper-airō, (3) To lift or raise up over some thing; middle, to lift one's self up, be exalted, be haughty, 2 Cor. 12, 7; epi tina,  
29  
above one, 2 Th. 2, 4.

huperēphanos, on (1) Showing one's self above others...In a bad sense, with an over-weening estimate of one's means or merits, despising others, or even treating them with contempt, haughty, Rom. 1, 20; 2 Tim.  
30  
3, 2.

huper-phroneō, (1P) To think more highly of one's self than is proper, Rom. 12, 3

29. In Titus 2, 15 St. Paul uses peri-phroneō, to set one's self in thought beyond (exalt one's self in thought above) a person or thing, to contemn, despise.

30. "A man can show himself alazon only when in company with his fellow men; but the proper seat of the huperēphanis, the German 'hochmuth,' is within." Trench, op. cit. XXIX, p. 96.

hupselo-phroneo, To be high-minded, proud, Rom. 11, 20; I Tim. 6, 17

phronimos, on (5) Intelligent, wise. phronimos par' heautoi, one who deems himself wise (A. V. "wise in one's own conceit.) Rom. 11, 25; 12, 16 (Prov. 3, 7.) R.S.V. "conceited."

phusiao (7P) (From phusa, a pair of bellows.) To inflate, blow up, to cause to swell up. Tropically, to puff up, make proud, I Cor. 8, 1; passively, be proud, I Cor. 4, 18ff; 5, 2; 8, 4; Col. 2, 18; I Cor. 4, 6. <sup>31</sup>

phusiosis, (IP) A puffing up of soul, loftiness, pride, pl. 2 Cor. 12, 20

Patient--Forbearing.

anecho, (anechomai in N. T.) To hold up. Middle, to sustain, to bear (with equanimity), to bear with, endure... a person's opinions, actions, etc. 2 Cor. 11, 19; Eph. 4, 2; Col. 3, 13; 2 Th. 1, 4

31. F. W. Gingrich has an excellent word-study on phusiao and related terms. He says: "...The verb phusaō is found in the physical sense, 'to blow,' in Greek literature since Homer, and metaphorically, with a transfer from the physical to the mental, in the sense, 'to make on vain, cheat him,' in Demosthenes, Xenophon, and Plutarch, as well as in Epictetus 1:1, 10; 19, 1; 2:16, 10, and Tatian 26:3. Phusiao likewise is used physically meaning, 'to Blow, or pant', as early as the Iliad, and becomes metaphorical in the sense, 'to be puffed up,' by the epic poet Naumachus (ii A. D.), in a fragment preserved by Stobaeus. The diminutive phusemation is found in Epictetus 2:16, 10, meaning 'petty conceit,' and phusa, originally 'bellows, breath,' as early as the Iliad, comes to mean 'inflation, vanity,' in one author cited by Liddell and Scott, Synesius (c. 410 A. D.). There was, then, before N. T. times, a definite tendency on the part of the word meaning 'to blow' and the like, to take on the metaphorical meaning, 'to be conceited, put on airs.' This tendency is best represented by the verb phusioō which is always used in the metaphorical sense...." Paul's Ethical Vocabulary, pp. 104-105

In the Pastoral Epistles, St. Paul likes to use the word tuphoo, (Properly, to raise a smoke, to wrap in a mist), to make proud, puff up with pride, render insolent; passively, to be puffed up with haughtiness or pride, I Tim. 3, 6; 6, 4; 2 Tim. 3, 4.

anoche, os, ho (2P) Toleration, forbearance, Rom. 2, 4; 2,26.

"Anoche is temporary, transient; we may say that, like our 'truce,' it asserts its own temporary, transient character; that after a certain lapse of time, and unless other conditions intervene, it will pass away."  
32

epieikeia, as, ho Mildness, gentleness, fairness; joined with practes, 2 Cor. 10, 1  
33

epieikes, os, (eikos, what is reasonable). Equitable, fair, mild, gentle, I Tim. 3, 3; Titus, 3, 2; he epieikeia homon, Phil. 4, 5.  
34

makrothumeo (2) To be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be longsuffering, slow to anger, slow to punish, I Cor. 13, 4; I Th. 5, 14.

makrothunia, as, he (7) Patience, endurance, constancy, steadfastness, perseverance; especially, as shown in bearing troubles, and ills. Forebearance, longsuffering, slowness in avenging wrongs, Rom. 2, 4; 9,22; 2 Cor. 6, 6; Gal. 5, 22; Eph. 4, 2; Col. 3, 12 L. H. Marshall says

32. Trench, op. cit. LIII, p.186

33. The writers on Pauline Ethics spend much time and effort in an effort to get at the precise meaning of this word. They disagree on the best English equivalent. "The usual derivation is from eikos, 'reasonable,' but as Houlton and Milligan admit, the word epieikia 'is a very elusive term, and is by no means always the equivalent of 'sweet reasonableness.' Preisker points out that some meanings of the word imply a derivation from eiko, 'yield.' He admits that the etymology of the word is a difficult problem...To conclude: 'Magnanimity' does not seem to be quite the right meaning, since it implies generosity to a person by whom one has been wronged, and epieikia can be exercised in other circumstances than those. The essential meaning of the word is fair-mindedness, the attitude of a man who is charitable towards men's faults and merciful in his judgment of their failings because he takes their whole situation into his reckoning. 'Graciousness' seems to be the one English word that is its nearest equivalent..." L. H. Marshall, "The Challenge of N. T. Ethics, p. 306ff. C. A. Scott, "New Testament Ethics, defends the translation, 'magnanimity.' p. 130

- 34. 'Your Forbearance', Lightfoot, at Phil. 4, 5. p. 158

regarding this word:

The word means 'long-temperedness' and refers to the endurance of wrong and exasperating conduct on the part of others without flying into a rage or passionately desiring vengeance. One of the great ethical qualities of God celebrated in Holy Scripture is that He is 'slow to anger' and Paul here suggests that the spiritual man shares in this characteristic of God. 35

stego (4P) By covering to keep off something which threatens, to bear up against, hold out against, and so to endure, bear, forbear; I Cor. 9, 12; 13,7; I Th. 3, 1,5.

phaidomai (6) To spare, 2 Cor. 13, 2; Rom. 8,32; 11,21; I Cor. 7, 28; 2 Cor. 1, 23

#### Anger--Irritation.

aganaktēsis, eos, he (1P) Indignation, 2 Cor. 7, 11

erethizo (2P) To stir up, excite, stimulate, tina, in a good sense, 2 Cor. 9, 2. In a bad sense, to provoke, Col. 3, 21

thumos, ou, ho (5) In the N. T., passion, angry heat; anger forthwith boiling up and soon subsiding again, Eph. 4, 31; Col. 3, 8; plural, 2 Cor. 12, 20; Gal. 5, 20. <sup>36</sup>

orgizo, (1) To provoke, arouse to anger, Eph. 4, 26 <sup>37</sup>

orge (From orgao, to teem, denoting an internal motion, especially that of plants and fruits swelling with juice.) In Greek writers from He-  
siod down the natural disposition, temper, character; movement or agita-

35. Op. cit. p. 294

36. Trench points out that thumos is "more passionate and at the same time more temporary" than orge. (xxxvii, p. 124) Marshall adds, "The difference between thumoi and orge...is that the latter word denotes rather a settled and sullen hostility. The passionate outbursts are soon over and no hostility is left behind. Nevertheless such outbursts are to be deplored, for they are sometimes to be numbered amongst the cruellest things in life..." Op. cit. p. 290

37. orgilos is another word Paul likes to use in the Pastorals. It means, prone to anger, irascible (A. V. "soon angry") Titus 1, 7.

tion of the soul, impulse, desire, any violent emotion, but especially, anger. In Biblical Greek, anger, wrath, indignation, Orge, contrasted with thumos, is indignation which has arisen gradually and become more settled.

parazeloo (4P) To provoke to zelos, jealousy or rivalry; tina, Rom. 11, 11, 14 (I Kings 14, 22) epi tini, Rom. 10, 19 (Deut. 32, 21). To provoke to anger, I Cor. 10, 22 (Ps. 34, 1, 7ff)

paroxuno (1) Properly, to make sharp, to sharpen. Metaph., to stimulate, spur on; to irritate, provoke, rouse to anger, I Cor. 8, 5, "Love is not irritable," R. S. V.

parorgizo (2P) To rouse to wrath, to provoke, exasperate, anger, Rom. 10, 19; Eph. 6, 4.

parorgismos, ou, ho (1P) Indignation, exasperation, wrath, Eph. 4, 26, ho helios me epidueto epi parorgismoi humon..<sup>38</sup>

nikraino (1) Properly, to make bitter, ten koilian, to produce a bitter taste in the stomach, Rev. 10, 9ff. Tropically, to embitter, exasperate, i.e., render angry, indignant; pass, to be embittered, irritated. pros tina, Col. 3, 19

pro-kaleo (1P) To call forth, Middle, to call forth to one's self, especially to challenge to a combat or contest with one...hence, to provoke, to irritate, Gal. 5, 26, "No provoking of one another." R. S. V.

purao (3) To burn with fire, to set on fire, to kindle. Tropically, of the heat of the passions; of anger, of grief, 2 Cor. 11, 29; sexual desire, I Cor. 7, 9.

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38. Paul says here, "Be ye angry, yet in this anger of yours suffer no sinful element to mingle; there is that which may cleave even to a righteous anger, the parorgismos, the irritation, the exasperation, the embitterment...which must be dismissed at once..." Trench, xxxviii, p.127

## Willing Service

psuchē, ēs, hē Soul, the seat of the feelings, desires, affections, aversions (our soul, heart), ek psuchēs, from the heart, heartily, Eph. 6, 6; Col. 3, 25

anarkē, ēs, hē (9) Necessity, imposed either by the external condition of things, or by the law of duty, regard to one's advantage, custom, argument, 2 Cor. 9, 7; Philem 14.

authairetos, on, (2P) Self-chosen; voluntary, of free choice, of one's own accord, 2 Cor. 8, 3, 17

hekousias, on (1P) Voluntary; kata hekousion, of free will, Philem 14

hekon, ousa, on Unforced, voluntary, willing, of one's own will, of one's own accord, Rom. 8, 20; I Cor. 9, 17

hilaros, a, on (1P) Cheerful, joyous, prompt to do anything, 2 Cor. 9, 7, A Cheerful giver.

hilarotes, etos, hē (1P) Cheerfulness, readiness of mind, Rom. 12, 8

prothumia, as, hē (4) Inclination, readiness of mind; I Cor. 8, 11ff; 8, 19; 9, 2

prothumos, on (1) Ready, willing, Rom. 1, 15

<sup>a</sup>eluctance to serve.

lupe, es, hē sorrow, pain, grief. ek lupes, with a sour, reluctant mind. (A. V. "grudgingly"). Opposed to hilaros, 2 Cor. 9, 7.

## Desire To Serve.

areskeia, as, hē (1) Desire to please, Col. 1, 10

aresko (8) To strive to please, to accommodate one's self to the opinions, desires, interests of others, tini I Cor. 10, 33; I Th. 2, 4

peitho, As in classical Greek...to make friends of, win one's favor



gain one's good will...strive to please one, 2 Cor. 5, 11; Gal. 1, 10

The Practice Of Love By

Harmony and Peace.

apokatailasso (3) To reconcile completely (apo) (Others interpret, to reconcile back again, bring back to the former state of harmony,)

Eph. 2, 16; Col. 1, 22<sup>39</sup>

eireneuo (3) Cultivate or keep peace, i. e., harmony; to be at peace, live in peace; 2 Cor. 13, 11; en heautois, I Th. 5, 13; meta tinos, Rom. 12, 18

eirene, es, he Peace between individuals, i.e., harmony, concord,<sup>40</sup>  
Rom. 14, 17; I Cor. 7, 15; Gal. 5, 22; Eph. 2, 17; 4, 3

eirenopieo, (IP) To make peace, establish harmony, Col. 1, 20

henotes, etos, he (2P) Unity; i. q. unanimity, agreement, tes pisteos,  
Eph. 4, 13; tou pneumatos, Eph. 4, 3.

katallage, es, he (4P) Adjustment of a difference, reconciliation, restoration to favor...Rom. 5, 11; 11, 15; 2 Cor. 5, 18ff.

katallasso (6P) Properly, to change, exchange, as coins for others of equal value; hence, to reconcile those who are at variance, 2 Cor. 5, 8  
Rom. 5, 10; I Cor. 7, 11.

39. "Paul has here added the perfectivizing apo. Bauer includes it in his list of Biblical coinages. Nägeli does not." Gingrich, op. cit. p.235

40. "Peace (eirene) is one of those N. T. words which shows clearly the influence both of the classical sense of the term and of the Hebrew 'shalom' of which it became the recognized representative. In the classical writers 'peace' means 'a state of harmony', 'freedom from or cessation of war or strife.' The Hebrew 'shalom', on the other hand, has as its fundamental idea 'prosperity,' 'well-being', and acquires the sense of harmony between persons or nations,' 'freedom from strife and war,' only as a secondary meaning and apparently because such freedom from strife is conceived of as a necessary condition of well-being. In the N. T. it...includes distinctly the meaning of 'tranquility of mind'." E. De Witt Burton, "New Testament Word Studies," p. 74

homothumadon, With one mind, of one accord, Rom. 15, 6.

sunkatathesis, eos, he, Properly, a putting together, or joint deposit (of votes); hence, approval, assent, agreement, 2 Cor. 6, 16

sunphonesis, eos, he (1P) Concord, Agreement; pros tina, with one, 2 Cor. 6, 15. sunponos, harmonious, accordant, agreeing, ok sunphonou, I Cor. 7, 5.

sunpsuchos, on, Of one mind, of one accord, Phil. 2, 2. 41

phroneo, To feel, to think; to have an opinion of one's self; be of the same mind, Phil. 2, 2; Rom. 12, 16 42

#### Strife And Contention.

hairesis, eos, he (2P) Dissensions, arising from diversity of opinions and aims. Gal. 5, 20; I Cor. 11, 19. "A more aggravated form of dichostasiai when the divisions have developed into distinct and organized parties. cf. I Cor. 11, 18." 43

akatastasis, as, he (3) Instability, disturbance, confusion, I Cor. 14, 33. Plural, Disorders, of dissensions, 2 Cor. 12, 20; of seditions, 2 Cor. 6, 5.

anthistemi (4) To set against. Middle, to set one's self against, to withstand, resist, oppose, Gal. 2, 11; Eph. 4, 13; 2 Tim. 4, 15.

antikeimai (4) Properly, lie opposite to; To oppose, be adverse to, withstand, tini Gal. 5, 17; I Tim. 1, 10; ho antikeimenos, an adversary, I Cor. 16, 9; Phil. 1, 29; 2 Th. 2, 4; I Tim. 5, 14.

41. Paul uses a great variety of phrases to express harmony of thought and speech: hina to auto legete pantes, I Cor. 1, 10. En toi noi, in the samemind; en tai autai gnōmai, in the same judgment, etc.

42. At Phil. 2, 2 Lightfoot observes, "to auto phronete" is a general expression of accordance...It is the concord not of a common hatred but of a common love (ten autōn agapēn echontes) It manifests itself in complete harmony of the feelings and affections (sunpsuchoi). It produces an entire unison of thought..(to hen phronoutes) Op. Cit. p. 106

43. Lightfoot, "Commentary on Galatians," at 5, 19, p. 292

anti-strateuomai (1P) Properly, to make a military expedition or take the field, against any one. Then, to oppose, war against, tini Rom. 7, 23.

dichostasia, as, hē (2P) From dichostateō, to stand apart. Dissension, division, pl. Rom. 16, 17; I Cor. 3, 3; Gal. 5, 20

oritheia, eias, hē (5) (Used of those who electioneer for office, courting popular applause by trickery and low arts... From erithos, working for hire, a hireling; a mean sordid fellow) Apparently, in the N. T. a courting distinction, a desire to put one's self forward, a partisan and factious spirit which does not disdain low arts; partisanship; factiousness, kat' eritheian, Phil. 2, 3. hoi ex eritheis, Phil. 1, 16; plural, 2 Cor. 12, 20; Gal. 5, 20

- eris, idos, he (7) Contention, strife, wrangling, Rom. 1, 29; 13, 13; I Cor. 1, 15; 3, 3; 2 Cor. 12, 20; Gal. 5, 20; Phil. 1, 15.

krima, atos, A lawsuit, a case in court. krimata echete meth' heauton, "To have lawsuits at all with one another is defeat for you," I Cor. 6, 7 (R.S.V.) adelphos meta adelphou, I Cor. 6, 6

machē, es, hē (1) A fight, battle; of persons at variance, disputants, strife, contention; a quarrel, 2 Cor. 7, 5; 2 Tim. 2, 23; Titus 3, 9

memphomai (1) To blame, find fault with, Rom. 9, 19

momphe, es, hē (1P) Blame. echein momphen pros tina, to have matter of complaint against one, Col. 3, 13

pale, es, hē (From pallō to vibrate, shake) Wrestling. (a contest between two in which each endeavors to throw the other, and which is decided when the victor is able thlibein kai katechein his prostrate antagonist, i.e., hold him down with his hand upon his neck...the term is transferred to the struggle of Christians with the powers of evil, Eph. 6, 12

pragma. tos, to Specifically, in a forensic sense, a matter at law, case, suit, pragma echein pros tina. 2 Cor. 6, 1.

schisma. tos, to (3) A rent, Metaph., a division, dissension, I Cor. 1, 10; 11,18; 12,25.

philoneikos (1P) Fond of strife, contentious, I Cor. 11, 16

#### Fellowship

anallotrioo (3) To alienate, estrange; passive, to be rendered allotria, to be shut out from one's fellowship and intimacy, tinos, Eph. 2, 12; 4, 18

anorphanizo, To bereave of a parent or parents; hence, metaph., anorphanisthentes aph' humon, bereft of your intercourse and society, I Th. 2, 17

emplinemi, To fill up; to take one's fill of,...One's intercourse and companionship, Rom. 15, 24

exairo (1) To remove. tina ex, one from a company, I Cor. 5, 2,13

heterozugeo (1P) (heterozuges, yoked with a different yoke; used in Lev. 19, 19 of the union of beasts of a different kind, e.g., of an ox and an ass.) Tropically, to have fellowship with one who is not an equal, 2 Cor. 6, 14. R.S.V. "mis-mated."

koinoneo (4) To come into communion or fellowship, make a partner, Rom. 15, 27; to enter into fellowship, I Tim. 5, 22. tais chreiais tinos, so as to make another's necessities one's own as to relieve them (A.V. Communicating to the necessities of) Rom. 12, 13; Phil. 4, 15; Gal. 6,6

koinonia. as, he Fellowship. The share which one has in anything, participation, Phil 2, 1; 2 Cor. 13,13; Phil. 3, 10; Philem. 6; I Cor. 10, 16; 1, 9; 2 Cor. 8, 4; Eph. 3, 9

intercourse, fellowship, intimacy, 2 Cor. 6, 14; Gal. 2,9; Phil. 1, 5  
 A benefaction jointly contributed, a contribution, as exhibited and em-  
 boding and proving fellowship, 2 Cor. 8, 4; 9, 13; Rom. 15,26

metoche, es, he (1P) A sharing, communion, fellowship, 2 Cor. 6,14

proslambano (5) To take to...Middle, to take to one's self. To re-  
 ceive, i.e., grant one access to one's heart, to take into friendship and  
 intercourse, Rom. 14, 1; 15, 7

sugkleronomos, ou, he A fellow-heir, a joint heir, Rom. 8, 17;

Eph. 3, 6.

sugkoinoneo, To become a partaker together with others, or to have  
 fellowship with a thing, Eph. 5, 11; Phil. 4, 14.

sumbibazo, To cause to coalesce, to join together. to soma, passive,  
 of the parts of the body 'knit together into one whole, Eph. 4, 16; Col.  
 2, 2; 2, 19, to unite or knit together in affection, Col. 2, 2

summetochos, on, Partaking together with one; a joint-partaker,  
tinis, Eph. 3, 6; 5,7

sunanamignumi (3P) To mix together. Metaph. tini, to keep company  
 with, be intimate with,one, I Cor. 5, 9,11; 2 Th. 3, 14

sunarmologeō, (2P) To join closely together; to frame together;  
oikodome, the parts of a building, Eph. 2, 21; soma, the members of the  
 body, Eph. 4, 16.  
 44

sunestho (2) To eat with, take food together with, tini I Cor.  
 5, 11; Gal. 2, 12.

sussomos, Belonging to the same body (i.e., metaph., to the same  
 Church) R. V. "Fellowship of the body." Eph. 3, 6.

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44. "Not in Moulton and Milligan nor in Bauer's list. Coined by  
 St. Paul if he was the author of Ephesians." Gingrich, op. cit., p. 235

## Denial of Fellowship.

antheō (2) To thrust away, repel; In the N. T. only in the Middle. To drive away from one's self, i. e., repudiate, reject, refuse, Rom. 11, 1ff; I Tim. 1, 19

anhorizo (4) To mark off from(apo) others by boundaries, to limit, to separate; heauton, from others, Gal. 2, 12; 2 Cor. 6, 17; in a good sense, tina eis ti, to appoint, set apart for some good purpose, Rom. 1,1

ekklino (2) To turn aside; metaph., to turn one's self away, either from the path of rectitude, Rom. 3, 12, or from evil; apo, to turn away from one's society; to shun one, Rom. 16, 17

orthonodeo, (1P) To walk in a straight course; metaph., to act uprightly, Gal. 2, 14 (Of Peter separating himself from the Gentiles)

stelle (2P) To remove one's self, withdraw one's self; apo, to abstain from familiar intercourse with one...2 Th. 3, 1.

hupostelle (1) To gradually withdraw and separate himself (Peter)  
45  
Gal. 2, 12

phragmos, ou, ho, a hedge, fence; tropically, that which separates prevents two from coming together, Eph. 2, 14.

## General Helpfulness To Neighbor.

agathos, e, on, Benevolent, kind, generous; mnēia, I Th. 3, 6. Neuter: what is upright, honorable, and acceptable to God, Rom. 12, 2; 12, 9; 2, 10; 9, 11; Eph. 4, 28; I Th. 5, 15. Specifically, what is salutary, suited to the course of human affairs; in the phrase diakonos eis to agathon; Rom. 13, 4; of rendering service, Gal. 6, 10; Rom. 12, 21

agathosune, es, he (4)uprightness of heart and life 2 Th. 1, 2;

Gal. 5, 22; Rom. 15, 14; Eph. 5, 9. "Defined more accurately the idea seems to be that derived from agathos of active beneficence and goodness of heart."  
46

anapaugō To refresh the soul of any one, I Cor. 16, 18; 2 Cor. 7, 13; Philom 7, and 20

antechō (1) To keep one's self directly opposite to anyone, hold to him firmly, cleave to, paying heed to him; ton asthenon, to aid them, care for them, I Th. 5, 14

aproskonos, on (2) Actively; not causing to stumble. Metaph., not leading others into sin by one's mode of life, I Cor. 10, 32; not lead into sin, blameless; Phil. 1, 10

Bastazō, (6) To take up with the hands; to take up in order to carry; to put upon one's self; to bear endure: ta asthenemata ton adunaton basta-zein, Rom. 15, 1; Gal. 6, 2.

bonothēō (1) To run to the cry of those in danger; hence, to help, succor, bring aid, 2 Cor. 6, 2.

dapanāō (1) Expend, spend, epi, for one, in his favor, Acts 21, 24; huper tinos, 2 Cor. 12, 15.

ekdapanāō, To spend one's self wholly; huper tinos, of one who consumes strength and life in laboring for other's salvation, 2 Cor. 12, 15

zeteō, To seek in order to find...te sumphoron tinos, to seek to further the profit or advantage of one, I Cor. 10, 33; i. q., zetein ta tinos, I Cor. 10, 24; 13, 5; Phil. 2, 21

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46. "Commentary On Romans." Sanday-Headlam, p. 404. At Gal. 6, 9 Lightfoot draws the following distinction: kalonpoiein includes agathopoiein and more, for while ta agatha are beneficent actions, kind services, etc., things good in their results, ta kala are right actions such as are beautiful in themselves, things absolutely good." "Galatians," p. 300

katartizo, (5) To render fit, sound, complete; ethically, to strengthen, perfect, complete, make one what he ought to be, tina, Gal. 6, 1<sup>47</sup>

kerdaino (6) To gain, acquire; Metaph. tina, to gain anyone, i.e., to win him over to the kingdom of God, I Cor. 9,19--22

latreuo (3) To serve, minister to, either gods or men, and used alike of slaves and of free men; in the N. T. to render religious service or homage...latreuein pneumatī, Phil. 3, 3.

merimno, (7) To care for, look out for a thing; to seek to promote one's interest, ta neri tinos, Phil. 2, 20; huper allelon merimnosin, I Cor. 12, 25.

oikodomeo, to build a house, erect a building. Thayer adds:

Since both a Christian Church and individual Christians are likened to a building or temple in which God or the Holy Ghost dwells (I Cor. 3, 9,16ff, passim) those who, by action, instruction, exhortation, comfort, promote the Christian wisdom of others and help him to live a life a correspondent life are regarded as taking part in the erection of that building, and hence are said to oikodomein; to promote growth in Christian wisdom, grace, virtue, holiness, blessedness, I Cor. 8, 1; 10,23; tina, 14, 4; I Th. 5, 11...To give one strength and courage, dispose to, I Cor. 8, 10.

oikodomeo, ea, ha, In the N. T., metaph., the act of one who promotes others growth in Christian wisdom, piety, holiness, happiness, Rom. 14,19; 15, 2; 2 Cor. 10,8; 13,10; Eph. 4, 29; hupon, 2 Cor. 12, 29;

onemai, to be useful, to profit, help. opt. onaimen, to receive profit or advantage, be helped or have joy, tinos, of one, Philem. 20

opheiletēs, (4) A debtor. One held by some obligation, bound to some duty, tini obligation to do something for one...Rom. 1, 14. (Paul as debtor to both Greek and Barbarian.)

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47. Lightfoot adds regarding this word. "To correct, restore," the idea of punishment is subordinate to that of amendment in this word. Katartizein is used especially as a surgical term, of setting a bone or joint; see the passages in Wetstein on Matt. 4, 21." Gal. 6, 1, p. 296



paraboleuomai(1P) To be parabolos, i.e., one who exposes himself to dangers, to be venturesome, reckless; recklessly to expose one's self to danger, tai psuchoi, Phil. 2, 30 (Of Epaphroditus who risked his life for the work of Christ and his love for Paul)

paradidomi, to give into the hands of another, I Cor. 13, 3; 2 Cor. 4, 11; Rom. 8, 32. heauton huper tinos, to give one's self up for another, Gal. 2, 20; Eph. 5, 25.

paristemi, Middle, to stand beside, stand by or near; be at hand for service, to help, to succor, Rom. 16, 2; 2 Tim. 4, 17

prostatis, idos, he, A female guardian, protectress, patroness, caring for the affairs of others and aiding them with her resources, Rom. 16,2

parakaleo, To console, to encourage and strengthen by consolation, to comfort, 2 Cor. 2, 7; 1,6; 7,6ff; I Th. 4, 18. Combining the ideas of exhorting and comforting and encouraging Rom. 12, 8; I Cor. 14, 31; I Th. 3,2

paraklesis,eos, Properly, a calling near, summons (especially, for help). Exhortation, I Cor. 14, 3; consolation, comfort, solace, 2 Cor. 1, 4-7; 2 Th. 2, 16.

perisseuo, To abound, overflow. To excell; in good words, I Cor. 15, 58; in giving, 2 Cor. 8, 7; in thanksgiving, Col. 2, 7; perisseuein mallon to excell still more, to increase in excellence; in love, I Th. 4, 1, 10; mallon kai mallon perisseuein, Phil. 1, 9

proistemi (2) To be a protector or guardian, to give aid, Rom. 12, 8; to care for, give attention to, Titus 2, 8, 14.

hruomai Properly, to draw to one's self; to rescue, to deliver, Rom. 7, 24; 15,31; 2 Th. 3,2

spendo (1) Make a libation; In the N. T., to be offered as a libation, is figuratively used of one whose blood is poured out in a violent

death for the cause of Christ, Phil. 2, 17; 2 Tim. 4, 6.

sullambano (1) Seize, take. Middle, to take hold together with one, to assist, help, succor, Phil. 4, 3.

sumphero (5) To bring together...to collect or contribute in order to help; hence, to help, to be profitable, be expedient, I Cor. 6, 12; 10,23; 12, 7; 7,35; 10,33; 2 Cor. 8, 10; 12, 1

sumphoros (2P), to sumphoron, advantage, profit. I Cor. 7,35;10,33.

to sumpheron is an ethical criterion already current in Greek ethical teaching. We find a useful definition of its meaning in Seneca, "quidquid nos meliores beatosque facturum." It offers, therefore, as a criterion of conduct for the Christian, and indeed the most important internal one, the question whether by this or that action he will be serving the true advantage either of himself or of others. It pre-supposed therefore the acceptance by the Christian of another purpose in life than self-pleasing or the assertion of his rights or even of his liberty. 48

sunagonizomai (1P) To strive together with one, to help one in striving. tini en tais proseuchais, in prayers, i.e., to offer internal prayers with one, Rom. 15, 20

sunathleo (2P) To strive at the same time with another, Phil. 1, 27; Phil. 4, 3.

sunantilambanomai (1) To lay hold along with who is laboring; hence

48. C. A. Anderson Scott, "New Testament Ethics, p. 103. L. H. Marshall makes a very pertinent comment on this word: "The usual translation is: 'All things are lawful, but all things are not expedient,' (I Cor. 6, 12; 10,23). Unfortunately the word 'expedient' is now an ethically tainted word and suggests a more or less base compromise with principle for the sake of some practical selfish advantage. Moral principles are often thrown to the winds both in private and public life on the ground that it is not expedient to apply them to some particular situation. So to get at Paul's thought the word 'expedient' must be jettisoned. The famous saying may, therefore, be rendered thus: 'All things (right in themselves) are permissible, but such things do not always promote the general well-being.'" The Challenge of N. T. Ethics, p. 311-312

to help. tini, Rom. 8, 26

sunergeo (3) To work together, help in work, be a partner in labor, I Cor. 16, 16; 2 Cor. 6, 1; to assist, help (be serviceable to) one for a thing, Rom. 8, 28

sunergos, on, A companion in work, a fellow-worker; Rom. 16,3,9,21

sunecho (2) To hold completely; to urge, compel; he agape...sunechei humas, 2 Cor. 5, 14 (A. V. "constraineth." R. S. V. "controls."), Phil.1,23

sunupourgeo (1P) To help together with, tini, by anything, 2 Cor.1,11

tasso (2) To put in place, to station, heauton eis diakonian tini, to consecrate one's self to minister unto another, I Cor. 16, 15.

#### Benevolence To Poor And Needy.

agathon ergon, A benefaction, 2 Cor. 9, 8 (cf. I Tim. 6, 18)

anapleroo (3) To fill up, make full; to supply, to husterema, Phil. 2,30 (Col. 1, 29), I Cor. 16,17

haplotes, etos, he, Openness of heart manifesting itself by benefactions, liberality, 2 Cor.8, 2; 9,11,13

didomi, to give. kata dunamin, marturo, kai para dunamin k.t.l., 2 Cor. 8, 3.; he kata bathous ptocheia, 2 Cor. 8, 3; edoken tois pemeis, he gave gifts to the poor. 2 Cor. 9, 9

diakoneo (4) To minister, i.e., supply food and the necessities of life...to relieve one's necessities (s.g., bycollecting alms) Rom. 15,25

diakonia, as, he, The ministration of those who render to others the offices of Christian affection; I Cor. 16, 15; especially of those who succor need by either collecting or bestowing benefactions (Acts 12, 25); the care of the poor, the supplying or distributing of charities, 2 Cor. 9, 13; 8, 4; 9, 1.

diakonos, ou, ho, he, A deacon, one who, by virtue of his office

cares for the poor, and has charge of and distributes the money collected for their use; Phil. 1, 1; I Tim. 3, 8, 12; hē diakonos, a deaconess.

dikaiōsunē, ēs, hē Integrity, virtue, purity of life; of righteousness which manifests itself in beneficence, 2 Cor. 9, 9ff.

thesaurizō, To gather and lay up, to store up, I Cor. 16, 2. (A collection for the poor saints in Jerusalem)

karpos, ou, ho, Fruit. Metaph. that which originates or comes from something; an effect, result, i. q., ergon, work, act, deed, Gal. 5, 22; Eph. 5, 9; Phil. 1, 11; of Christian charity, i. e., benefit, Rom. 15, 28

leitourgeo (1) To do a service, perform a work; of those who aid others with their resources and relieve their poverty, Rom. 15, 27

leitourgia, as, hē, (3) A gift or benefaction, for the relief of the needy, 2 Cor. 9, 12; Phil. 2, 30

metadidomi (4) To share a thing with anyone; to impart; ho metadidous, he that imparteth of his substance, Rom. 12, 18; tini, Eph. 4, 28 tini ti, Rom. 1, 11; I Th. 2, 8

mnemoneuo, to be mindful of, to remember, to call to mind; contextually, i. q. to think of and feel for a person or thing, ton ptochon, Galatians 2, 10; Col. 4, 18

pempo, to send. hapax kai dis eis ten chreian moi epempsate, "Once and again you sent me help." Phil. 4, 16. (R. S. V.)

perisseuma, tos, to, Abundance. to humon perisseuma eis to skeinon husterema. 2 Cor. 8, 14.

prosanaplepo, To fill up, by adding to; to supply, ti, 2 Cor. 9, 12

Hospitality.

dechomai, To take up, receive; grant access to, a visitor; not to

refuse intercourse, or friendship, 2 Cor. 7, 15; Gal. 4, 14; Col. 4, 10

eisdechomai, To receive kindly. i. e., contextually, to treat with favor, tina, 2 Cor. 6, 17. (R.S.V. "welcome.")

xenia, as, he (1) Hospitality, hospitable reception, Philom. 22 49

xenos, e, on, One who receives and entertains another hospitably; with whom he stays or lodges, a host. ho xenos mou, Rom. 16, 23

propempe, To send forward, bring on the way, accompany or escort; tina, I Cor. 16, 6, 11; to set one forward, fit him out with the requisites for his journey, Titus 3, 13

prosdechomai, To receive to one's self, to admit, to give access to one's self. To receive one coming from some place, Rom. 16, 2; Phil. 2, 29

proslambano (5) To take or receive into one's house, with the collateral idea of kindness, Philom 12; to receive, i. e., grant one access to one's heart; to take into friendship and intercourse, Rom. 14, 1; 15, 7

philoxenia, as, he (1) Love to strangers, hospitality, Rom. 12, 13.

psomizo, 2P) To feed, nourish, tina, Rom. 12, 20; to give a thing to feed some one, feed out to, I Cor. 13, 3

49. In the Pastorals Paul uses others related words to stress the importance of hospitality. Philoxenos, hospitable, generous to guests, I Tim. 3, 2; Titus 1, 8. Xenodocheo, to receive and entertain hospitably, I Tim. 5, 10.

"The Christians looked upon themselves as a body of men scattered throughout the world, living as aliens amongst strange people, and therefore bound together as the members of a body, as the brethren of one family. The practical realization of this idea would demand that whenever a Christian went from one place to another he should find a home among the Christians in each town he visited. We have a picture of this intercommunion in the letters of Ignatius; we can learn it at an earlier period from the 2 Epistle To The Cor. ( 3, 1; 8, 18; 23, 24) One necessary part of such intercommunion would be the constant carrying out of the duty of hospitality. It was the unity and strength which this intercourse gave that formed one of the great forces which supported Christianity."

Commentary on Romans, Sanday-Headlam, p. 363

## Conclusion and Observations.

A statistical report will show the large number of words which Paul used to explain and stress his concept of love. The list of positive terms given above shows the following totals: love defined as mental, 2; as volitional, 4; as emotional, 17; unselfishness, 8; forgiving, 2; kindness, 6; mercy, 7; courage, 14; humbleness, 6; patient, 8; willing service, 9; desire to serve, 9; harmony and peace, 12; fellowship, 17; general helpfulness, 55; hospitality, 8. Total positive terms for love, its qualities and duties, 178. The negative terms show the following totals: hatred, 9; despising, 3; judging, 3; hurting physical life, 20; emotional life, 12; spiritual life, 11; killing or murder, 13; selfishness, 4; revenge, 5; merciless, 4; fearlessness, 13; pride, 16; anger or irritation, 12; reluctance to serve, 1; strife and contention, 16; denial of fellowship, 7. Total negative terms, 149. Total terms, both positive and negative, listed under this commandment, 327.

Paul uses a total of 2,446 words in his Epistles, including the Pastorals. At least 900 of these are ethical terms. Assuming the com-

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50. E. J. Goodspeed, New Solutions of New Testament Problems, p. 105

51. F. W. Gingrich, St. Paul's Ethical Terminology, lists 901 words. The author of this paper thinks the list may include an even larger number. Under this commandment, the author of this paper has included 56 words which Gingrich fails to include in his list of Paul's ethical terminology. Allowing for a small margin of difference, due to subjective opinion as to whether a specific word in a given passage may have ethical content or not, we still cannot understand why Mr. Gingrich could omit such words as *anapauō*, *apollumi*, *apokteinō*, *derō*, *dechomai*, *didomai* (though he gives *apodidomi* and *metadidomi*), *egkoptō*, *ekocheō*, *hekōn*, *eisdechomai*, *thanatoō*, *ἔπιος*, *katapinō*, *xenos*, *oninēmi*, *paristēmi*, *hrabdisō*, *sumpsychos*, *sumpaschō*, and others.

plete accuracy of these figures, we see the 327 ethical terms given under this commandment represents 36% of Paul's ethical vocabulary. This alone should give some indication of the centrality of love and its practice in Pauline Ethics! As a matter of fact, others terms which we will list under the Sixth and, particularly, the Eighth Commandments could fit quite easily under this Fifth Commandment. Anyone who offends against these laws must also sin against the Law of Love.

Again, as in the case of the Fourth Commandment, we are surprised at the numerical predominance of the positive over the negative terms. Perhaps, this is due to the manner in which we have grouped terms under this commandment, but the author does not feel that this broad interpretation has done violence to the stress or spirit of Paul's ethical thought. Perhaps, too, a complete statistical account of the negative terms might show that they gain predominance in the Epistles. However, the author doubts that this evidence would nullify the positive approach of Paul to ethical problems.

Among more than 300 ethical terms we are not surprised to find some new words which Paul coined. F. W. Gingrich lists 17 words peculiar to Paul. We find four of these words under this Commandment: apokatalasso, prosopolepsia, sunarmologeo, sunpsuchos.

More significant than these four new words, however, is Paul's use of Agape and its cognates. Including the Pastoral Epistles, Paul uses agapao in 29 passages; agape in 72 passages; agapetos in 26 passages. Total, 127 passages! No wonder Arthur Holmes says, "In the Apostle's vocabulary, the greatest word is Christ; the next, love; and the next

53  
faith."

This frequent repetition of Agape is evidence that Paul, though he did not create a new word here, certainly infused it with new power and meaning. As A. Nygren says:

Clearly, then, the idea of Agape, which finds so powerful an expression in the Synoptic Gospels, nevertheless does not there appropriate to itself a proper name. The introduction of the word Agape as a technical term seems to be due to Paul. This is not to say that he invented the word; the contention of some older writers that the word is a Christian coinage is very dubious, for the word does occur in non-Christian authors, though it is not a common word, and is never used in the specifically Christian sense. 54

Paul uses Agape as his greatest motivating power for Christian living.<sup>55</sup> Today, also we ought to hold up the same great motivating power for ethics. Modern man tries other motivating principles for ethical behavior. Like the Utilitarians, many people today will grant that a man ought to seek the greatest happiness of all men; but their motive is the idea that one can best promote one's own interests by promoting the interest of others. Basically, this is a selfish motivation for stimulating good-will toward a neighbor. In contrast, Paul points out an essential characteristic of true love is that "it seeks not her own."

Likewise, the philosophers fail to give us a sufficient motivation for right relations with others. With Kant some may view beneficence as a "duty." But duty, if viewed only as a cold principle, will not prompt love--especially in the face of disappointments and ingratitude. We sincerely doubt that "duty", in any philosophical sense, would have sustained St. Paul through his well-known tribulations for the sake of Christ and

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53. Holmes, The Mind of St. Paul, preface.

54. cf. Rom. 15, 7; Eph. 2, 4; 5, 1 passim

55. Eros And Agape, p. 83



and the early Church. But Paul could go happily about his work, bravely facing all the obstacles Satan and the World could throw in his path, because, he said, "The love of Christ constraineth me!" Moreover, this love made him a "debtor" to all men. Such a love is one of the mightiest ethical forces in the life of the world. It is one of the noblest qualities that can dwell in a human heart. But Paul's enemies were afraid he would undermine the Law and all public morality if he preached faith which expressed itself in love. Paul knew, however, that Agape, the divine fruit growing on the tree of faith, really permitted the Law to be practiced the way God intended. Therefore, Paul said, "Do we then make the law of no effect through faith? God forbid! Nay, we establish the law." (Rom. 3, 31.)

Strangely enough most Americans today think they understand and practice the Law of Love. Recently, in answer to a "Gallop-poll" type of questionnaire, thousands of Americans registered their thoughts and responses to the Christian Law of Love. <sup>56</sup> When asked, "As things stand today, how far do you think it is possible to go in following this teaching and still get ahead in the world?" more than half the people replied, "All the way!" And to the question, "If you yourself followed this rule all the way, what would you do differently--that is, how would you change your life?" half replied that they wouldn't do anything differently--or they were already following the rule all the way; another 9% didn't know or refused to answer. 81% thought that most problems of the day could be solved if everybody in the world lived according to the rule of love of fellow men. Further questions showed that most felt they were observing the Law of Love, but their friends and neighbors were not.

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56. "God And The American People," by Lincoln Barnett, Ladies Home Journal, November, 1948, p. 36ff.

"The final and most searching question of all asked each individual to look within himself and state honestly whether he thought he really obeyed the law of love under certain conditions. The conditions and responses follow:

- a. When your fellow man is a business competitor, 78%, Yes; 10%, No; 12%, No opinion.
- b. When your fellow man is a member of another race, 80%, Yes; 12%, No; 8%, No opinion.
- c. When your fellow man belongs to a different religion from yours, 90%, Yes; 5%, No; 5%, No opinion.
- d. When your fellow man is an enemy of your country, 25%, Yes; 69%, No; 12%, No opinion.
- e. When your fellow man is a member of a political party that you think dangerous, 27%, Yes; 57%, No; 16%, No opinion.

Only one American in four, then, thinks he observes the law of love when it involves a political or national enemy. On the other hand, the remarkable fact appears from the above that one-fourth think they practice the highest form of love--love of one's enemy!

These figures reveal the glaring inconsistencies between profession and practice by the majority of those who answered the questionnaire. For instance, four-fifths the group say they love members of another race! If that is true, we are at a loss to explain the wide-spread prejudice against racial minorities. The author of this paper has had the privilege of serving as pastor to the first Negro Lutheran congregation in the Southern Illinois District of the Missouri Synod. His brief experience has convinced him that 80% of the public--not even 80% of the professing believers--practice the law of love toward the American Negro. Veteran workers in this field suggest we reverse the above figures and we would have a more accurate picture of the true situation. Lincoln Barnett agrees when he says, "It is evident, therefore, that a profound gulf lies between America's avowed ethical standards and the observable realities of national life."

If this questionnaire represents a true cross-section of American ethical views and standards--and we assume it does--it reveals an appalling spiritual pride.<sup>58</sup> At the same time it shows a complete failure to understand what God requires in the Bible under the Law of Love, first as applied to Himself and then as applicable to our fellow men. Our society, for the most part shows itself as religiously ignorant and selfcomplacent. This "should shock the church leadership of the nation and show how far the churches are falling short of providing the most elementary spiritual<sup>59</sup> nurture for their members."

By this present study, the author has been lead to a fuller understanding of the tremendous sweep and implications of the Fifth Commandment and its positive aspect, the Law of Love. With God's help, it behooves us, for the sake of our Church and Society, to preach it with grace and power, as would the Apostle if he lived today!

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58. The Editor of Time Magazine in his review of this questionnaire heads the article with I Jn 1:8 (If we say we have no sin we deceive ourselves and the truth is not in us.) Underneath the article, the Editor placed a picture of the Pharisee and the Publican in the Temple. (Lk 18,11-14) Even secular writers noticed the colossal spiritual pride manifested in this questionnaire and answers.

59. Editorial, The Christian Century, Nov. 3, 1948, p. 1164, commenting on the article in the Ladies Home Journal.

The Sixth Commandment  
"Thou Shalt Not Commit Adultery."

The book weighed nearly three pounds. Its 804 pages were a dreary morass of technical jargon and statistical charts. It cost \$6.50. But the publisher sold out the first 200,000 copies in two months! Professor W.C. Kinsey entitled his book, "The Sexual Behavior in the Human Male."

The wide-spread interest in this publication is just another indication of the interest--often morbid--which Americans have in sexual discussions. The editor of Life Magazine observed recently that Americans have made a god of "Sex;" that they center their thoughts and activity around this "goddess", much as the Greek looked upon Aphrodite or the Roman upon Venus. The practical business men, the advertising executives, the writers of public literature (novels, movies, plays, etc.) recognize this fact. Obviously, their works cater to this interest and taste of their clientele.

Indeed, our worldly society may enthrone "Sex", but in doing so they have made a caricature of God's plan for marriage and His ideal of chastity before marriage. To most people Freud ranks above St. Paul as a profound student of human behavior. Our newspaper headlines about immorality and the rising divorce rate reflect the result of substituting perverted human ideals for Idealsof God.

St. Paul's writings havenone of the luridness of modern pornographic literature, but at least their candidness should appeal to modern man. St. Paul discusses sins of impurity in "down-to-earth" language. "He calls a spade a spade," as the vernacular has it. The Apostle warns his followers of the specific thoughts, words and actions which they must avoid. At the same time, Paul lists the virtues which they should cultivate to replace

the vices. Paul overcame the vices by the renewing power of the Holy Spirit through the Gospel. But he left no "moral vacuum." He urged the believers to cultivate the virtues of a godly life.

Bible students note that St. Paul has much more to say about sexual sins than did Jesus in His public ministry. This is not difficult to understand. For the most part, Jesus dealt with the Jews. Due to the standards laid down by God in the O. T., Jewish moral standards were comparatively high. On the other hand, St. Paul devoted much of his ministry to conversion of the Gentiles. Among the pagan Greeks and Romans the standards in sexual matters were notoriously low. The risen and ascended Lord picked St. Paul to be his "chosen vessel" among the Gentiles. Through St. Paul, by inspiration of His Spirit, Jesus continued to instruct His Church in the proper observance of the Sixth Commandment.

The modern minister is grateful for this additional revelation of Christ through St. Paul. Ours is a worldly society with much the same ideals, at least in sexual morality, as that of Paul's day. Unconverted man still lives by the motto, "Let us eat and drink for tomorrow we die." (I Cor. 15,32) To oppose such an earthly code of ethics, Paul raises his banner on which is written, "Whatsoever then you eat or drink, or whatsoever you do, do all to the glory of God." (I Cor. 10,31)

The reader will note we treat marriage in its various aspects. The sections on holiness, purity, and continence, primarily addressed to the unmarried, stress sexual morality in thought, emotion, and deed. Temperance, in its narrow sense, we have included under this commandment, because of the well-known enervating effect drunkenness has on sexual morality.

parthenos, ou, he, A virgin, 2 Cor. 11, 2; parthenos hagnē, a pure virgin.

Consent in Marriage.

suneudokeō, (3) To be pleased at the same time with, consent to, agree to, I Cor. 7, 12ff.

To Marry

harmozo, (1P) To join, to fit together; of marriage; to betroth a daughter to anyone...to join to one's self, i.e., to marry the daughter of anyone. 2 Cor. 11, 2.

gameō, Used of a man, to lead in marriage, take a wife, I Cor. 7, 28, 33; I Cor. 7, 39. Used of women, to give one's self in marriage, I Cor. 7, 28, 34. Absolutely, of both sexes, I Tim. 4, 3; I Cor. 7, 9ff., 36.

gamizo, to give a daughter in marriage, I Cor. 7, 38a.

hupandros, on, Under, i.e., subject to a man; gunē, married, Rom. 7, 2

Love In Marriage.

agapaō, to love. Eph. 5, 25, 28, 33.

thalpō, (2P) Properly, to keep warm. Like the Latin, *foveo*, i. q. to cherish with tender love, Eph. 5, 29; I Th. 2, 7.

pikrainō (1) To make bitter. Tropically, to embitter, exasperate, i.e., render angry, indignant; *pros tina*, Col. 3, 19 (husbands with wives.)

Sexual rights and duties.

anagkē, ēs, hē (9) Necessity, imposed either by the external conditions of things, regard to one's own advantage, custom, argument. I Cor. 7, 37

apodidomi (5) To pay off, discharge, what is due..conjugal duties, I Cor. 7, 3.

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1. Cf. Full treatment of this word, sub. Fifth Commandment, p. 30ff.  
2. cf. philandros, loving her husband, Titus 2, 4.

apostereo (3) To defraud, rob, despoil, I Cor. 6, 18; allelous, to withhold themselves from one another, of those who mutually deny themselves co-habitation, I Cor. 7, 5

hapto (3) Middle, to fasten one's self to, adhere to, cling to; touch "gunaikos," of carnal intercourse with a woman or cohabitation, I Cor. 7, 1

koite, es, he (2) Co-habitation, whether lawful or unlawful; plural, sexual intercourse, Rom. 13, 13 (A. V. "chambering.")

kollao (3) Properly, to glue, fasten together; hence, to join or fasten firmly together...to form an intimate connection with, enter into the closest relations with, unite one's self to, tei gunaiki, I Cor. 6, 16.

ktaomai, to get, acquire; to heautou skeuos en hagiastmoi kai timei, i.e., to procure for himself his own vessel, the satisfaction of the sexual passion; to marry a wife (opposed to the use of a harlot; the words en hagiastmoi kai timei are added to express completely the idea of marrying in contrast with the baseness of procuring a harlot as his 'vessel.' I Th. 4,4

opheile (2) A debt; of conjugal duty, I Cor. 7, 3.

proskollao, To glue to; cleave to, stick to, tei gunaiki, Eph. 5, 31

sumbibazo, (4) From Bibazo, to mount the female, copulate with her, to leap, cover, of animals. In the N. T., to cause to coalesce, to join together, put together, to soma, Eph. 4, 16; Col. 2, 2; 2,19

phusikos, e, on, natural, agreeable to nature, eis ten para phusin, Rom. 1, 26.

phusis, eos, he, Nature, the nature of things, the force, laws, order, of nature; as opposed to what is monstrous, abnormal, perverse, Rom. 1,26

## Fornication

porneia, as, hē, fornication; prostitution; illicit sexual intercourse in general, I Cor. 6, 12; Rom. 1, 29; I Cor. 5, 1; 6, 13, 18; 7, 2; 2 Cor. 12, 21; Eph. 5, 3; Col. 3, 5; I Th. 4, 3.

pornouō, (2) In the N. T. to give one's self to unlawful sexual intercourse; fornicate, I Cor. 6, 18; 10, 8.

porne, es, hē, Prostitute, harlot. In the N. T. any woman indulging in unlawful sexual intercourse, whether for gain or for lust, I Cor. 5, 15ff

pornos, ou, hō (5) A male prostitute; a fornicator, I Cor. 5, 9--11; 6, 9; Eph. 5, 5; I Tim. 1, 10

## Adultery

moichalis, idos, hē (2) An adulteress, Rom. 7, 3.

moicheia, as, hē, Adultery, Gal. 5, 19

moichos, ou, hō, (1) An adulterer, I Cor. 6, 9

moicheuō, (2) To commit adultery, Rom. 2, 22; 8, 9.

poneros, evil, wicked, bad; ton poneron, the wicked man who committed the sin of incest, I Cor. 5, 13

plounektee, (5P) To gain or take advantage of another, to overreach, I Th. 4, 6.  
3

## Reconciliation

kattalasso, (6P) To reconcile those who are at variance; of a woman, let her return unto her husband, I Cor. 7, 11

## Divorce.

aphiemi (5) To send away from (apo) one's self, ten gunaika, of a husband putting away a wife, I Cor. 7, 11-13

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3. Some take this word at this passage to refer to "dishonesty", as for instance, in business practice. The context speaks of sexual morality. v. 5, "concupiscence. v. 6, "uncleaness." It seems most natural, therefore, to classify this word as referring to licentiousness.



luo, To loose any person (or thing) tied or fastened. Tropically, of husband and wife joined together by the band of matrimony, lelusai apo gunaikos, spoken of a single man, whether he has already had a wife or has not yet married, I Cor. 7, 27

chorizo, (6) To separate, divide, part, put asunder; Middle, to depart. To leave a husband or wife; of divorce, I Cor. 7, 11, 15; apo andros, I Cor. 7, 10.

#### Holiness and Purity

hagiazō, (5) To render or declare sacred or holy; consecrate; to purify internally by reformation of the soul, I Th. 5, 23; I Cor. 1, 2; Rom. 15, 16.

hagiasmos (6) Consecration. Effect of consecration; sanctification of heart and life, I Cor. 1, 20; I Th. 4, 7; Rom. 6, 19, 22; opposite to lust in I Th. 4, 3ff.

hagios, a, on In a moral sense, pure, sinless, upright, holy, I Cor. 7, 34; Rom. 7, 12

hagiotēs, ētos, hē (1) Holiness, 2 Cor. 1, 12

hagiosunē (3) Moral purity, I Th. 3, 13; 2 Cor. 7, 1

hagnos, ē, on (3) Pure from carnality, chaste, modest, Titus 2, 5; parthenos, an unsullied virgin, 2 Cor. 9, 4.

hagnotēs, ētos, hē (3) Purity, uprightness of life, 2 Cor. 6, 6; 11, 3

apothnēsko, to die. Tropically, of moral death, in various senses. To become wholly alienated from a thing, and freed from all connection with it, tai hamartiai, Rom. 6, 2. apo ton stoicheion tou kosmou, Col. 2, 21, so that your relationship to the world ceases.

apostugeō (1P) To dislike, abhor, to poneros, Rom. 12, 9

doxazō. To honor, do honor to, hold in honor; glorify God in the body, by keeping the body pure and sound, I Cor. 6, 20

oldkathairo (1) To cleanse out thoroughly; emauton apo tinos, to avoid defilement from one and so keep one's self pure, 2 Tim. 2, 21; I Cor. 5, 7.

euschemonos (3P) In a seemly manner, decently, I Cor. 14, 40; peripatein, Rom. 13, 13; I Thess. 4, 12.

euschemon, on (2) Bearing one's self becomingly in speech or behavior...of morals, I Cor. 7, 35

nekros, a, on Dead. Tropically, destitute of force or power, inactive, inoperative; as dead to sin, Rom. 6, 11; 7,8

preno, (2) To be becoming, seemly, fit, I Tim. 2, 10; Titus 2, 1; Eph. 5, 3; I Cor. 11, 13.

stauroo Crucify. Metaph. estaurōmai tini and estaurōtai moi ti. I have been crucified to something and it has been crucified to me, so that we are dead to each other, all fellowship and intercourse between us has ceased, Gal. 6, 14.

tereo (4) To take care of; to guard. Metaph. to keep, ten heautou parthenon, I Cor. 7, 37; heauton hagnon, I Tim. 5, 22; ememptos, I Th.5,23

pheugo (2) To flee. Metaph., to flee something abhorrent, especially vices, I Cor. 6,18; 10,14

#### Lust And Passion.

epithumeo (4) Properly, to keep the thumos turned upon a thing, hence, to have a desire for; lust; seek after forbidden things, Rom. 7, 7; 13,9; I Cor. 10,6

epithumetes, ou, ho (1P) One who longs for, a craver, lover, kakon, I Cor. 10, 6. (Num. 9. 4.)

epithumia, as, hē. Desire, craving, longing. Specifically, desire for what is forbidden, lust, Rom. 7, 7ff; epithumia kake, Col. 3, 5.; pathos epithumias, I Th. 4, 5; agesthai epithumiais, 2<sup>4</sup> Tim. 3, 6.

orexis, eōs, hē (1P) Eager desire, lust, appetite; of lust, Rom. 1, 27  
pathema, tos, to. An affection, passion, Gal. 5, 24; that leads to sin, Rom. 7, 5.

pathos, ous, to (3P) In the N. T. in a bad sense, depraved, passion Col. 3, 5; pathē atimias, vile passions, Rom. 1, 26; I Th. 4, 5.<sup>4</sup>

purōō (3) To set on fire. Tropically, of the heat of the passions, of sexual desire, I Cor. 7, 9

sarx, The animal nature with cravings which incite to sin, Rom. 7, 18; 13, 14. In an ethical sense, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice, 2 Cor. 7, 5; 7, 13; kata sarka peripatein, Rom 8, 1; 2 Cor. 10, 2.

sarkikos (6) fleshly, carnal; under the control of the animal appetites, Rom. 7, 14; I Cor. 3, 1,3; 2 Cor. 1, 12.

Impurity, Uncleanness, Defilement.

atheteō (4) To reject, refuse, slight, I Th. 4, 8 (God's command to purity)

aischros, a, on (3) base dishonorable, I Cor. 11,6;14,35; Eph. 5,12

aischrotēs, etos, hē (1P) Baseness (A. V. "filthiness") Eph. 5, 4.

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4. pathos presents the passive side of vice; epithumia, the active side of vice; epithumia is the more comprehensive in meaning than pathos. epithumia is evil desire; pathos is ungovernable desire. Thayer, op. cit.

akatharsia, he (9) Uncleaness, foulness; in a moral sense, depravity.

In a moral sense, the impurity of lustful, luxurious, profligate living, Rom. 1, 24; 6, 19; 2 Cor. 12,21; Gal. 5, 19; Eph. 4, 19; 5, 3; Col. 3, 5.

apalgeo (1P) To cease to feel pain or grief. To become callous, apathetic; so those who have become insensible to truth and honor and shame are called apelgekotes (A. V. "past feeling.") Eph. 4, 19

aschemoneo (2P) To act unbecomingly, I Cor. 13, 5; epi tina, towards one, i. e., contextually, to prepare disgrace for her, I Cor. 7, 36.

aschemonsune (1) From Plato down, unseemliness; an unseemly deed, aschemonsunen katergazomenoi, Rom. 1, 27; of the pudenda, one's nakedness, shame, Rev. 16, 15, as in Ex. 20, 26; Deut. 23,14

opaischunomai, to be ashamed, ti of a thing, Rom. 1, 16; 2 Tim. 1,8,16  
epi tini, of a thing, Rom. 6, 21 (concluding a section on uncleanness)

miaino, To defile, pollute, sully, soil; in a moral sense, passively, Titus 1, 15.

moluno, (1) To pollute, stain, defile, I Cor. 7, 7

molusmos (1P) defilement, an action by which anything is defiled, sarkos kai pneumatos, 2Cor. 7, 1.

poneria, Depravity, iniquity, wickedness, Rom. 1, 29; I Cor. 5, 8

skotos, ous, to Darkness. Metaph., of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery, 2 Cor. 6, 14; Eph. 6, 12; Col. 1,13; persons in whom darkness becomes visible and holds sway, Eph. 5, 8; works of darkness; done in darkness, harmonizing with it, Rom. 13, 12; Eph. 5, 11

#### Unnatural Sexual Vices.

arsenokoites, ou, he One who lies with a male as with a female, a sodomite, I Cor. 6, 9; I Tim. 1, 10

astorgos (1) Without natural affection, Rom. 1, 31; 2 Tim. 3, 3

atimazo (2) To dishonor; tou atimazesthai ta somata auton, Rom. 1, 24  
Rom. 2, 23.

malakos (1) Soft; metaph., and in a bad sense; effeminate, of a katamite, a male who submits his body to unnatural lawdness, I Cor. 6, 9

#### Continence-Self Control

apecho (4) To Hold back. Middle, to hold one's self off, abstain,  
apo tinos, from anything, I Th. 4, 3; 5, 22.

doulagogeo (1P) To make a slave and to treat as a slave, i.e., with severity, to subject to stern and rigid discipline, I Cor. 9, 27 to soma.

ekrateia (1) Self-control, the virtue of one who masters his desires and passions, especially, his sensual appetites, Gal. 5, 23 (22)

ekrateuomai (2) To be self-controlled, continent; panta, in everything, every way, I Cor. 9, 25; I Cor. 7, 9, said of those who cannot curb sexual desire.

ethelothreskeia, as, he Voluntary, arbitrary worship, i. e., worship which one devises and prescribes for himself, contrary to the contents and nature of faith, which ought to be directed to Christ; said of misdirected zeal and practices of ascetis, Col. 2, 23. The explanation of others: simulated, counterfeit religion... does not square so well with the context.

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5. "Self-imposed devotions. Coined by St. Paul, in the opinion of Nageli, Moulton and Milligan and Bauer." F. W. Gingrich, OP. CIT. , p. 235  
Mr. Gingrich adds, "This interpretation is supported by most of the ethelo compounds found in Greek before N.T. times. Liddel and Scott's new edition lists a number of these, among which the following are typical: ethelodouleia, 'voluntary subjection,' in Plato, Dio Cassiu (ii-iii A. D., and Preclus (v. A. D.) ethelokakeo, 'to play the coward deliberately,' in Herodotus, Polybius, Lucian and Pausanias (ii. A. D.) The same work gives 'will-worship, self-chosen service' for our word. However, even before N. T. times, the prefix ethelo was coming to mean 'would be,' and in later Greek this sense was prominent." Paul's Ethical Vocabulary, p. 68-69

exousiazō To have power or authority, tinōs, to be master of anyone, exercise authority over one, tou sōmatos, to be master over the body, i.e., to have full and entire authority over the body, to hold the body subject to one's will, I Cor. 7, 4. cf. also, exousian de echei peri tou idiou thelematos, having his desires under control, I Cor. 7, 37.

histēmi, to stand, to persist, continue, persevere. hos de hestēken en tei kardiai autou hedrios, stand firm in his heart, I Cor. 7, 37

#### Incontinence

aichmalōsia, as, he Captivity, Eph. 4, 8, 19

akrasia, as, he (1) Want of self control; incontinence, I Cor. 7, 5. cf. akratēs, intemperate, 2 Tim. 3, 3.

aselgeia, as, he (4) To conduct and character of one who is aselgēs, unbridled lust, excess, licentiousness, lasciviousness, wantonness, 2 Cor. 12, 21; Gal. 5, 19; Eph. 4, 19. Plural, wanton acts or manners, as filthy words, indecent bodily movements, unchaste bodily movements, unchaste handling of males and females, etc. Rom. 13, 13.

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6. On this word, Trench observes: "The etymology of aselgeia is wrapped in obscurity; some going so far to look for it as to Selge, a city of Pisidia, whose inhabitants were infamous for their vices; while others derive it from thelgein, probably the same word as the German, 'schwelgen:' It is ....best described as wanton lawless insolence...The aselgēs...being one who acknowledges no restraints, who dares whatsoever his caprice and wanton petulance may suggest...Of the two renderings in our Version, 'wantonness' is the best, standing as it does in a remarkable ethical connection with aselgeia, and having the same duplicity of meaning." xvi, p. 51

L. H. Marshall discusses this word, also: "The other is 'lasciviousness' (aselgeia--a word of unknown etymology, which probably means 'wantonness') According to Lightfoot, 'A man may be akathartos (unclean) and hide his sin; he does not become aselgeia (wanton) until he shocks public decency. This distinction is doubtful and probably the idea of the word is simply complete lack of restraint in sensuality, utter wantonness, unbridled licentiousness.'" The Challenge of New Testament Ethics, p. 280ff.

asotia, as, he (1) Incorrigibleness, an abandoned, dissolute life; profligacy, prodigality (A. V. "riot") Eph. 5, 18; Titus 1, 6.

ekkaio (1P) To set on fire; metaph., of the fire and glow of the passions, of lust, Rom. 1, 27

paradidomi To give over into one's power or use. tina eis akatharsian, to cause one to become unclean, Rom. 1, 24; eis pathē atimias, to make one a slave to vile passions, Rom. 1, 26; heauton tei aselgeiai, to make one's self the slave of lasciviousness, Eph. 4, 19

plēsmonē, es, hē (1P) Repletion, satiety. pros plēsmonēn sarkos, for the satisfying of the flesh, to satiate the desires of the flesh, Col. 2, 23 Others (including the R. V.) render the phrase against (i.e., for the remedy of) the indulgence of the flesh.

#### Temperance.

oknephō, (1P) Properly, to return to one's self from drunkenness, become sober. Metaph., to return to soberness of mind. I Cor. 15, 34. of. ananephō, to return to soberness, 2 Tim. 2, 26.

nephō (2) To be sober; in the N.T., everywhere, tropically, to be calm and collected in spirit; to be temperate, dispassionate, circumspect, I Th. 5, 6, 8; 2 Tim. 4, 5.

#### Drunkenness And Gluttony

kollia, as, hē. The Belly; the gullet, I Cor. 6, 13; douleuēin tei kollai, to be given up to the pleasures of the palate, to gluttony, Rom. 16, 18; Phil. 3, 19

kōmos, ou, ho (2) A revel, carousal, i.e., in the Greek writers, properly, a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and

music in honor of Bacchus or some other diety, and sing and play before the houses of the male and female friends; hence, feasts and drinking-parties that are protracted till late at night and indulge in revelry.

Rom. 13, 13; Gal. 5, 21

methe, os, he (2) Intoxication, drunkenness, Plural, Rom. 13, 13;

Gal. 5, 21

methusko (2) To intoxicate, make drunk, passive, I Th. 5, 7; Eph. 5, 18

methusos, use, uson, (2P) Drunken, intoxicated, I Cor. 5, 11; 6, 10

methuo, To be drunken I Cor. 11, 21; I Th. 5, 7

spilos, ou, ho (1) A spot; tropically, a fault, moral, blemish, Eph. 5, 27; plural, of base and glutinous men, 2 Peter 2, 13.



### Conclusion

Under this Sixth Commandment we have used a total of 100 words--<sup>7</sup> 11 terms of a general nature, 34 positive and 55 negative. This is the first commandment we have treated thus far where the negative ethical concepts outnumber the positive. Undoubtedly, St. Paul enumerates the negative terms in such detail so that the new convert would have a definite list of vices which now, as a follower of Christ, he must avoid. These negative terms serve as a backdrop for the virtues of chastity, continence, consecration and sanctification. Like a foil behind a diamond, the vices make the virtues, by way of contrast, all the more brilliant.

We have discovered only one new word, ethelothreskeia, which Paul coined to express an idea related to this commandment. A glance at the words given above, however, will show many words, which in their proper sense have no ethical content, Paul uses, tropically for ethical terms related to this commandment.

For the most part, the necessary vocabulary was ready for Paul to use in his preaching and teaching. The Old Testament, through the LXX especially,<sup>8</sup> gave Paul many ethical words and concepts, terms for virtues and vices. Also, the pagans had coined the words for various sins of the flesh. And all the Pagan thought was not bad. For instance, the philosophers stressed many praiseworthy virtues. Indeed, Paul did condemn the Pagan creeds as insufficient for salvation, but he did not close his eyes to the noble qualities there might be in Pagan thought and action. After commenting on Romans 1,

7. Included in these 100 words are 15 ethical terms which Gingrich does not include in his list, "Paul's Ethical Terminology." 7 of these 15, however, are of a general nature and, from his viewpoint, perhaps omission is understandable.

8. For instance, Paul admonishes the Corinthians, "Come out from among them and be ye separate...", by quoting extensively from the O. T. (2 Cor. 6, 17--Is. 52,11; Jer. 51,45; Ezek. 20,34)

8--22, Sanday and Headlam continue:

In the next chapter Paul distinctly contemplates the case of Gentiles who being without law are a law unto themselves, and who find in their consciences a substitute for external law (2,14,15). He frankly allows that the 'uncircumcision which is by nature' put to shame the Jew with all his greater advantages (2,26-29). We, therefore, cannot say that a priori reasoning or prejudice makes him untrue of facts. The Pagan world was not wholly bad. It had its scattered and broken lights, which the Apostle recognizes with the warmth of genuine sympathy. But there can be equally little doubt that the moral condition of Pagan civilization was such as abundantly to prove his main proposition, that Paganism was unequal to the task of reform- and regenerating mankind. 9

Paul, therefore, used known words to describe his new "walk according to the Spirit," for his catalogue of "fruits of the Spirit." (Gal. 5,22) But Paul knew the old pagan creeds, the state, and philosophy could not give people the power to restrain vice and to practice Christian virtues. Among all the brilliant thinkers and vaunted culture, there was nowhere to be found a power competent to the gigantic task of moral renewal. The power must come from another source, from above. Paul preached how the kindness and love of God our Savior toward men appeared. Thus, God in Christ first opened the fountain from which a new and healthful life flowed for a diseased humanity. Paul trusted the power of the Gospel to gather groups of people who were modest, chaste, diligent, their affections set upon things above, the salt of the earth, the light of the world. Paul preached the Gospel, not only as the "power of God unto salvation," but also as the power of God unto a holy life in the midst of "a crooked and perverse generation."

A number of things about St. Paul's terms for marriage strike one's attention. To express the tender love which should exist in marriage Paul uses thalpo and agapao. Agape is usually used of divine attitude toward

men. As A. Nygren puts it, "Agape is spontaneous and 'uncaused,' indifferent to human merit or worthiness, creative and opens the way to fellowship with God." <sup>10</sup> Yet, Paul inculcates Agape for husbands toward their wives! Indeed, it is remarkable that Paul often uses the word Agape for the attitude of a Christian toward other people. At the same time, however, Paul always re-  
<sup>11</sup>fers the love toward men back to its origin in God's love to men. All human relationships--including the intimate one of marriage--are to be based on A-  
<sup>12</sup>gape, because the fellowship of men with God is founded upon Agape. "Hus-  
 bands love your wives even as Christ also loved the Church, and gave Himself for it." (Eph. 5, 25) No where in all the literature of human speculation and philosophy do you find such a motivation for the proper relationship between husband and wife. The philosophers might "stand upon the shoulders of giants," but they still never had the vision of such a sublime concept!

In this commandment, as in the terms for the Fifth Commandment, Paul stresses inner conformity to the Law. Paul recognizes the inner lusts which are part of the corrupt fountain from which flows the gross sins of fornication, adultery, and unnatural sexual vices. We have noticed at least three words (epithumia, orexis, and pathos) which give the various degrees and ex-

10. "Eros and Agape," xviii, and *passim*.

11. "The use of the term Agape to describe the love of the Christian for men means that in this case also Agape denotes God's own love. It is not that God's love for man and man's love for his neighbor are two different things; they are one thing. Agape is used to denote God's love, not human love; God's love present in the Christian heart...Paul's ethics and religion are theocentric altogether: All is of God, who has reconciled us with Himself through Christ; and whoever is in Christ is a new creature, living not unto himself or for himself (2 Cor. 5, 15ff) but unto Christ." Nygren, *op. cit.* p. 96

12. cf. Rom. 15, 1; Eph. 5, 1-2; 4, 32.

pression of this lust. Admitting the power of lust to gain control of a life and destroy it in hell, Paul uses a large number of ethical terms to show the necessity of self-control. Notice the accumulative power of apechō, doulagōgeō, ekrateia, exouiazō, and histēmi.

Modern psychology has made the words "repression" and "inhibition" into popular bugaboos. The sophisticated person often fears he will do himself great psychological damage if he permits himself to be "inhibited." Unfortunately, as a correlative to this thought, much modern thought classified continence as repression and self-control as inhibition. Such popular expression as "one ought to be natural" and "always express your true self" may mean, in practical application, the full indulgence in all sensual appetites. Against such a worldly philosophy of life, Paul's definite ethical terms stand as a dyke against the sea.

By now the "intellectuals" who pride themselves on their much reading should know the doctrine of complete self-abandon in sexual matters will not work. The Russians tried it. Now we read of the reaction which has followed this promiscuity. This reaction is not due to any religious convictions, of course; but due entirely to the fact that it did not work well in a given situation. Perhaps this will help convince the skeptics that the Pauline view of sexual relations is not just 'mid-Victorian' and 'naive.'

We call the readers attention, also, to the many words Paul uses to stress the complete separation of Christians from the wickedness in word and deed around them. Such words as apecho, apothnesko, ekkathairo, nekros, stauroo--especially the strong pictures Paul makes in their tropical senses--tell the Christians they must, indeed, "come out from among the ungodly and be separate." (2 Cor. 6, 17; 2 Th. 3, 6)

The introduction of this commandment alluded to the specific nature of

Paul's ethical terms for vices. Students of Paul's Epistles all agree that Paul does not preach against some vague, general thing called "sin." But Paul defines the form sin may take in thought, word, feeling, and action. He lists definite sins. Our people today confront a world in which these same vices are common. So that they may recognize sin as sin the modern minister must also be specific. In the teaching, especially in Bible classes and society meetings, the minister should give simple explanations of the ethical terms for vices and virtues.

Our King James Version is not always helpful in conveying the correct idea of these vices and virtues. In certain passages, the rendering is so out-dated that no proper meaning registers on the modern mind, or, what is worse, even a false impression. For instance, Rom. 13, 13 reads, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." "Honestly" (euschemonos) here has nothing to do with cheating, but really means "becomingly, decently, modestly." "Rioting" to the average newspaper reader means a mob disturbing the peace. The word konois, here translated "rioting", means a wild revel, a dissolute, profligate time. And "chambering" usually doesn't register at all. Paul's word koitais which is rendered "chambering" means "sexual intercourse, co-habitation, debauchery."

In the face of such material, the minister may encourage his people to use a modern translation along with their beloved King James Version. Each pastor will have to devise teaching materials and methods of proper instruction for his people as to the vices and virtues of this Sixth Commandment.

## The Seventh Commandment

"Thou Shalt Not Steal."

Martin Luther warns not to define "stealing" too narrowly, but rather to apply it to all our dealings with our neighbors. His oft-quoted statement reads:

Stealing briefly embraces every method in all lines of business by which advantage is taken of a neighbor's disadvantage. Stealing is a wide-spread, universal vice. But it is so little regarded and seriously dealt with that it exceeds all bounds. Should all be executed who are thieves and yet resent being called so, the world would soon be desolate and there would not be executioners nor gallows enough. For, as I have said, we must regard as stealing not only picking pockets and breaking into safes; stealing is also taking advantage at market, in the stores, in groceries, hotels and restaurants, in factories, in short, wherever business is transacted and money is exchanged for goods or labor. 1

In this same spirit, we have tried to give this Seventh Commandment a broad interpretation. The first two sections of ethical terms deal with the strict meaning of the Commandment and give the words for honesty and dishonesty. We have followed the usual distinction between stealing and robbing, the former stressing acquiring someone else's goods by stealth or cunning, the latter by force. The single, indirect reference to gambling is included because gambling is a form of stealing and the antithesis of the work exhortations of Scripture. Indolence, which makes a person a burden to others, meets stringent exhortation in Pauline Ethics. This laziness is related to the Seventh Commandment because such persons take money from their employers without rendering a just service. The comparatively large number of words for work, industriousness and perseverance are pertinent, also. Paul himself correlates these ethical terms in various passages. For instance, "Let him that stole steal no more, but rather let him labor, work-

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1. "Large Catechism", Seventh Commandment, p. 89

ing with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4, 28) An industrious person finds his very activity gives him less occasion to steal. Thus, Paul seems to feel that work is a prophylactic against all forms of dishonesty.

Covetousness is often the feeling or thought of stealing and may culminate in the deed. Words for this concept, the reader will find under the Ninth And Tenth Commandments.

## II. Ethical Terms.

### Honesty

isotēs, etos, hē (3P) Equity, fairness, what is equitable, joined with to dikaion, Col. 4, 1

pistos, e. on Trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties, I Cor. 4, 2; Eph. 6, 21; Col. 1, 7; 4, 7

opheilo, To owe; Properly, to owe money, be in debt for tini ti, Philem. 18. "Mēdeni mēden ophellete," Rom. 13, 8 "Pay everyone their due and owe no man anything."<sup>2</sup>

### Dishonesty--Stealing

adikia, as hē, Injustice. A deed violating law and justice. Specifically, the wrong of depriving another of what is his, 2 Cor. 12, 13

adikos, on (3) One who violates or has violated justice; of one who breaks God's laws, unrighteous, I Cor. 6, 9 (theft is one vice included in the list of terms under this general word)

zetēō, To seek after, seek for, strive after; ta tinos, the property of one, 2 Cor. 12, 14

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2. Sanday-Headlam, "Romans," p. 373

klepto (3) To steal; to commit a theft, Rom. 2, 21; 13, 9; Eph. 4, 28

kleptes, ou, ho A thief, I Cor. 6, 10; I Th. 5, 2, 4

hyperbaino (1P) To step over, go beyond. Metaph., to transgress. Specifically, of one who defrauds another in business with kai pleonektein added, I Th. 4, 6.

hyperekteino, (1P) To extend beyond the prescribed bounds, stretch out beyond measure, stretch out overmuch, 2 Cor. 10, 14.<sup>3</sup>

#### Defrauding

adikeo, To act unjustly or wickedly, to sin, Col. 3, 25; to do wrong, I Cor. 6, 8; middle, to take, suffer wrong, I Cor. 6, 7; Gal. 4, 12

apostereo (1) To defraud, rob, despoil, I Cor. 6, 8; middle, to allow one's self to be defrauded, I Cor. 6, 7; tina tinos, to deprive one of a thing, I Tim. 6, 5.

katabrabeuo (1P) To decide as umpire against one, to declare him unworthy of a prize; to defraud of the prize of victory, Col. 2, 18

pleonekteo (3) To gain or take advantage of another, to overreach, 2 Cor. 7, 21; 12, 17, 18; I Th. 4, 6. passive, 2 Cor. 2, 11

#### Robbing

anekduomai (2P) Wholly to strip off from one's self (for one's own advantage), despoil, disarm, Col. 2, 15.<sup>4</sup>

harpasmos, ou, ho (1P) The act of seizing, robbing. A thing seized or to be seized, booty; harpasmon hegeisthai ti, to deem anything a prize,--a thing to be seized upon or to be held fast, Phil. 2, 6

3. "To stretch out beyond. Moulton and Howard, Grammar, p. 326, incline toward the theory of Pauline coinage. Not in Moulton and Milligan, nor in Bauer's list." F. W. Gingrich, *op. cit.* p. 235

4. "Nägeli does not recognize these words as Pauline coinage, while Moulton and Milligan do." F. W. Gingrich, *op. cit.*, p. 235



harpazō, To seize, carry off by force, 2 Cor. 12, 2; 12, 4; I Th. 4, 17.

(In these passages, used of divine power snatching or catching a person away.)

harpax, agos, ho (3) Rapacious, ravenous; a robber, extortioner, I Cor.

5, 10ff; 6, 10

hierosoleō (1P) To rob a temple, Rom. 2, 22

katēsthiō (2) To devour. Metaph., to strip one of his goods, 2 Cor. 11, 20

leistēs, ou, ho (1) A robber, plunderer, freebooter, 2 Cor. 11, 26 This

word is not to be confounded with kleptēs, thief, one who takes property by stealth.

sulagōgeō (1p) To carry off booty. tina, to carry off one as a captive and slave...to lead away from the truth and subject to one's self, Col. 2, 8; "Make spoil of," R.V.; "Makes a prey of you," R.S.V.

sulao (1p) To rob, despoil, 2 Cor. 11, 8

#### Falseware

kapeleuō (1P) To be a retailer, to peddle; to make money by selling anything; to get sordid gain by dealing in anything; to do a thing for base gain. 2 Cor. 2, 17 But as peddlers were in the habit of adulterating their commodities for the sake of gain, kapeleuein ti, was made synonymous with, to corrupt, to adulterate...and most interpreters rightly decide in favor of this meaning, on account of the context. 2 Cor. 2, 17.

#### Gambling

kubeia, as, hē (1P) From kubos, a cube, a die. Hence, properly used of dice playing. Tropically, hē kubeia kai ton anthron, the deception (A. V. "sleight") of men, Eph. 4, 14, because dice-players sometimes cheated and defrauded their fellow players.

#### Work

ekluō, To loose, dissolve. Metaph., to weaken, exhaust. Passively, to

have one's strength relaxed, to be enfeebled through exhaustion, to grow weary, be tired out; Hal. 6, 9

ergazomai. To work, opposed to inactivity or idleness, 2 Th. 3, 10; tais chersis, I Cor. 4, 12; I Th. 4, 11; working for pay, I Cor. 9, 6; 2 Th. 2, 13

ergon, ou, to An act, deed; the idea of working is emphasized in opposition to that which is less than working; Rom. 15, 18; 2 Cor. 10, 11; Col. 3, 17

kopiaō. To grow weary, tired, exhausted (with toil or burden or grief.) In Biblical Greek alone, to labor with wearisome effort. Bodily effort, I Cor. 4, 12; Eph. 4, 28; 2 Tim. 2, 6.

kopos, ou, he Labor; intense labor united with trouble, toil; 2 Cor. 6, 5; 11, 23; manual labor plus mochthos, I Th. 2, 9; 2 Cor. 11, 27; 2 Th. 3, 8<sup>5</sup>

mochthos, ou, he (3P) Hard and difficult labor, toil; distress, 2 Cor. 11, 27; I Th. 2, 9; 2 Th. 3, 8.

opheilema, tos, to (1) That which is justly and legally due, a debt. toi de egrazomenoi homisthos ou logizetai kata charin alla kata ophilema. Rom. 4, 4

#### Idleness-Laziness

atakteō (1P) To be disorderly. Properly, of soldiers marching out of order or quitting the rank. Hence, to be neglectful of duty, to lead a disorderly life, 2 Th. 3, 7; 3, 11

ataktos. Disorderly, 2 Th. 3, 6; 3, 11<sup>6</sup>

ataktos (1P) Disorderly; deviating from the prescribed order or rule, I Thess. 5, 14; 2 Thess. 3, 6. (R.S.V. "Idle")

5. "Primarily and in general classic usage, ponos gives prominence to the effort (work requiring force), kopos, to the fatigue, mochthos (chiefly poetic) to the hardship." Thayer, op. cit. sub. kopos, p. 355

6. The disorderliness of ataktos is explained in 2 Th. 3, 11 by these words, meden ergazomenoi allaperiergazomenoi. "Mere busybodies, not doing any work." R. S. V.

achrestos, on (1P) Useless, unprofitable, Philom. 11

enibareo (2P) To put a burden upon; Tropically, to be burdensome, tina  
2 Th. 2, 9; 2 Th. 3, 8

esthio, To eat, of those who, careless about other and graver matters,  
lead an easy, merry life, I Cor. 15, 32 (Is. 32, 13)

kathoudo, To fall asleep; Metaph, to yield to sloth and sin, and be in-  
different to one's salvation, Eph. 5, 14; I Th. 5, 6

katabareo (1P) To weigh down. Metaph., to burden, tina, 2 Cor. 12, 16

katanarkao (3P) Properly, to cause to grow numb or torpid; intransitive-  
ly, to be torpid, inactive, to the detriment of one; to weigh heavily upon, be  
burdensome to; tinos, 2 Cor. 11, 9 (8); 12, 13ff.

katanuxis, oos, he (1P) Insensibility or torpor of mind, such as extreme  
grief easily produces...Rom. 11, 8 (Is. 29, 10)

okneros, a, on (2) Sluggish, slothful, backward, Rom. 12, 11

ophthalmoculeia, as, he (2P) Eye-service, i.e., service performed  
(only) under the master's eye, Eph. 6, 6; Col. 3, 22<sup>7</sup>

periergazomai, (1P) To bustle about uselessly, to busy one's self about  
trifling, needless, useless matters...used apparently of a person officiously  
inquisitive about other's affairs. (A. V. "to be a busybody") 2 Th. 3, 11

#### Thrift

thesaurizo, To gather, To store up, heap up. tini, 2 Cor. 12, 14;  
ICor. 16, 2

#### Industriousness-Zealousness

agonizomai, To enter a contest; contend in the gymnastic games, I Cor.  
9, 25; to endeavor with strenuous zeal, strive to obtain something, Col. 4, 12

exagarazo (4P) To redeem, to buy up. Tropically, in the obscure

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7. This is one of the 17 words F. W. Gingrich gives as originating  
with St. Paul. Anglican Theological Review, Oct. 1935, p. 235

phrase exaggrazomenoi ton Kairon, Eph. 5, 16; Col. 4, 5, where the meaning seems to be, to make a wise and sacred use of every opportunity for doing good, so that zeal and well-doing are, as it were, the purchase money by which we make the time our own.

ergazo, To work. ek psuches ergazesthe, work heartily, Col. 3, 23

euparedros (1P) Sitting constantly by; assiduous, pros to euparedron toi kurioi, that ye may be constantly devoted to the Lord and his cause, I Cor. 7, 35.

zeo, To boil with heat. Metaph., used of 'boiling' anger, love, zeal for that which is good or bad. toi pneumatī, fervent in spirit, said of zeal for what is good, Rom. 12, 11

zelos, ou, ho Zeal, ardor in embracing, pursuing, defending anything, 2 Cor 7, 11; 9, 2; 7, 7; Rom. 10, 2; Col. 4, 13; Phil. 3, 6.

prothumia, as, he (4) Zeal, spirit, eagerness; readiness of mind; I Cor. 8, 11ff, 19; 9, 2.

prothumos, on, (1) Ready, willing, Rom. 1, 15

spoudaze, (3) To hasten; to exert one's self, endeavor, give diligence, Gal, 2, 10; Eph. 4, 3; 1Th. 2, 17; 2 Tim. 2, 15

spoudaios, a, on (3P) Active, diligent, zealous, earnest, on tini, 2 Cor. 8, 22.

spoudaios (1) Hastily, Phil. 2, 28; diligently, 2 Tim. 1, 17; Titus 3, 13

spoude, es, he (4) Earnestness, diligence; Rom. 12, 11; 2 Cor. 7, 11, 12;

8, 7ff; en spoudei, with diligence, Rom. 12, 8

8. "Paul uses at least 23 compounds with eu-. Nageli's study extends only as far as es-, and neither Moulton and Milligan nor Bauer gave the word. F. W. Gingrich, op. cit. p. 235

9. "When zelos is taken in good part, it signifies the honorable emulation with the consequent imitation, of that which presents itself to the mind's eye as excellent..." Trench, op. cit. xxvi, p. 82

trecho (8) To run. Metaph., by a metaphor taken from the runner in a race, to exert one's self, strive hard; to spend one's strength in performing or attaining something. Rom. 9, 16; Gal. 5, 7; 2, 2; Phil. 2, 16

Perseverance, Steadfastness.

ametakinetos, on (1P) Not to be moved from its place, unmoved. Metaph., firmly persistent. I Cor. 15, 58

bebaios, aia, 2) Stable, firm. Metaph., sure, trusty, Rom. 4, 16; 2 Cor. 1, 7 (6)

bebaios (5) To make firm, establish, confirm. Of men made steadfast in soul, I Cor 1, 8; 2 Cor 1, 21; in faith, Col. 2, 7

hedraios (3P) Firm, immovable, steadfast; in the N. T., of those who are fixed in purpose, I Cor. 15, 58; 7, 37; Col. 1, 23

epimeno, Tropically, to persevere, continue, Col. 1, 23

thmelico (2) To lay the foundation; metaph., to make stable, establish, of the soul, Eph. 3, 17 (18); Col. 1, 23

histemi, To stand. Metaph., to be of a steadfast mind, I Cor. 10, 12;

hos hesteken hedrios, one who does not hesitate, does not waver, I Cor. 7, 37; hold ground in fight, Eph. 6, 13; 6, 11; to persist, persevere, Rom. 11, 20

katecho, To hold fast, keep secure, I Cor. 15, 2; 11, 2; I Th. 5, 21

proskarteo, (3) To persevere in anything; to give constant attention to a thing, Rom. 12, 12; 13, 6; Col. 4, 2.

proskarteresis, eos, He, Perseverance, Eph. 6, 18

steko (7) Stand firm, hold your ground, Eph. 6, 13; Tropically, to persist, persevere; 2 Th. 2, 15; Phil. 4, 1; I Th. 3, 8; I Cor. 16, 13; Phil. 1, 27; Gal. 5, 1

hupomeno (4) To remain. Tropically, to persevere under misfortunes and trials and hold fast to one's faith in Christ. Rom. 12, 12; I Cor. 13, 7

hriazoō (2P) To cause to strike root; Tropically, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded, Eph. 3, 17, 18; Col. 2,7

stereōma, to, to (1P) That which has been made firm; firmness, steadfastness, Col. 2, 5 (some take it here, metaph., in a military sense, solid front,)

hupomone, es, he, Steadfastness, constancy, endurance. In the N. T. the character of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings, Rom. 5, 3; 15, 4ff; 2<sup>o</sup> Cor. 6, 4; 12, 12; Col. 1, 11; 2 Th. 1, 4; Rom. 2, 7; 1 Th. 1,3

hupomoneō, To remain, abide, not recede or flee. Tropically, to persevere, Rom. 12, 12; to endure, bear bravely and calmly, 1<sup>o</sup> Cor. 13, 7; 2 Tim. 2, 10

hupopherō (1) To bear up (a thing placed on one's shoulders). Tropically, to bear patiently, to endure, ti, 1<sup>o</sup> Cor. 10, 13; 2 Tim. 3, 11.

#### Conclusion.

Someone has well said, "The Ten Commandments are as up-to-date as your morning newspaper." This is especially true of the Seventh Commandment. Our newspaper pages show that human nature has not changed. A typical day will tell of theft and robbery in all forms--embezzlement, overcharging and inferior goods, confidence games and "gyp artists," counterfeiting and tax evasion. We even read of such extremes as stealing from Churches and absconding with an eighteen ton bridge overnight. Moreover, the wide-spread pillage and brigandage in the wake of marching armies has given us a glimpse of how intolerable life would be without the enforcement of the commandment.

To teach "honesty" from the Bible requires a careful study of the ethical terms in the Greek original. Just to look in a concordance for

passages containing the word "honesty" will not enable one to "rub minds" with the inspired writers. The King James Version passages which mention the word "honesty" are not very exact in so far as rendering the Greek word with a modern equivalent. Kalos is translated as "honest" in Rom. 12 17; 2 Cor. 8, 21; to kalon, "honest" in 2 Cor. 13, 7; kalos, "honestly" in Heb. 13, 18; euschemonos, "honesty" in Romans 13, 13. Thus, at least three Greek words are translated with some form of the word "honest." But not one of these three words means "honest" as we usually think of it in the Seventh Commandment! As a rule, translation of the Greek words for vices under this commandment are more in line with modern language; but the negative terms, too, become clearer when we sharply differentiate among the large number of words which Paul used, as for instance, to express the idea of robbery.

We have included a total of 75 ethical terms under this commandment-- 40 positive and 35 negative. The various words for stealing, defrauding, and robbing far outnumber the terms for honesty. But the words for industriousness, zealousness, and perseverance which we have included as related concepts make the positive total larger than the negative. Luther stressed this positive note in his explanation of this Commandment--"But help him (our neighbor) to improve and protect his property and business." Paul uses many terms to express the idea of helpfulness in all its ramifications. We have included such words for helping our neighbor in a large section under the Law of Love in the Fifth Commandment. (cf. pp 61-66) To repeat many of these words at this point would add unnecessarily to the length of this paper. Added to the positive list of this Seventh Commandment, these words would most certainly show Paul's emphasis to rest predominantly on the virtues.

The fore-going pages show that Paul coined four new words to express ideas related to this commandment. They are: huperekteino, apekduomai, ophthalmoudouleia, and suparedros.

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We have not found any references to usury in Paul's ethical terminology. Perhaps, the best explanation we can give is that the Law of Love--properly applied to money matters--would give adequate guidance. In case of dire need, the Law of Love would demand foregoing any interest to make an outright gift or, at least, a loan without interest. Or, if the loan were used in business and brought greatly increased profits, the same law would urge the borrower to share, in the form of just interest, with the lender.

The fact that Paul uses 13 different words for industriousness and 7 terms for hard work is significant, not only for his day, but for ours, too. Applied to the activities of a modern Christian, these words demand our church members exert much more effort for Christ and our fellow men. Paul willingly experienced kopoi, mochtoi, and ergoi for His Savior and lost souls. How much more could be accomplished if we used his activity as "a pattern for goodworks." Moreover, when applied to wage-earners, these same terms form a sharp contrast to the "slow-down", highest-pay-for-the-least-work" attitude many laborers have today.

"...A very great deal could be accomplished by a wide and continuous application of Christ's simple command, 'Thou shalt care for thy neighbor as for thyself.' It requires only a slight acquaintance with some of our heavy industries or with some forms of domestic service to realize how promptly some of the worst conditions would be changed by this." 11

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10. The author of this paper has included seven words in this list which F. W. Gingrich, "Paul's Ethical Terminology," omits. These words are: harpazo, ekluo, estho, katheudo, thesaurizo, zeo, and epimeno.

11. C. A. Anderson Scott, "New Testament Ethics, p. 139



### The Eighth Commandment

Thou Shalt Not Bear False Witness Against Thy Neighbor.

One could develop this commandment by referring to witness in the law courts. Indeed, this is a vital part of what God includes in this commandment. But such a limitation would impoverish its meaning. Both Scripture and experience show "false-witness" will not permit itself to be poured into such a narrow mold. This paper agrees with M. Luther when he says:

All use of the tongue to the injury or offense of our neighbor is forbidden. For false witness is clearly a sin of the tongue. That which is done with the tongue to the injury of our fellow-men, God therefore forbids. It may be accomplished by the erroneous doctrines and blasphemies of false teachers; by injustice of corrupt judges and witnesses, or by falsehood and evil words of others than those in authority. Particular is included that despicable vice, slanderous gossip, with which Satan corrupts us." 1

The terms we have given below first stress the correct use of human speech for the welfare of our neighbor. Speaking the truth in daily life and especially as a witness in court is necessary, not only to please God, but also to protect the individual's good name and reputation. A man's property, cash, and gems may be valuable; but compared with the value of his reputation, which may be ruined by malicious slander, these items are "but trash". At times, too, we must use occasion for defending our neighbor. "The cruelest lies are often told in silence." When we should be rushing to the verbal defense of another, silence may be a sin against the truth! The terms under "edifying speech" attempt to show how we can be of assistance to others, also in our speech. While we must not unjustly take upon ourselves the office of judge, at times it becomes our duty to admonish, exhort, and plead with men concerning their sins of omission or commission. This is

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1. Large Catechism, p. 96

the special duty of parents, teachers, and pastors. If they fail in this obligation they may permit evil to go unreprieved. The large section of ethical terms under "admonition" serves to develop this concept.

We have listed the sins of the tongue under ten categories. As "slandering" we have included the popular concept of "gossip." In its reference to God, cursing rightly belongs under the Second Commandment, "Thou shalt not take the name of the Lord Thy God in vain." But cursing or damning another person can be viewed also as a sin of the tongue. The popular idea of cursing, as filthy language, is given in a separate section on "obscene language." Reviling, mocking and railing are sins of speech designed to wound the feelings of another. "Facetious language" includes terms for low, scurrilous humor and foolish talk of all kinds. Quarreling, in the sense of strife and contention, we have included under the fifth commandment. In this Eighth Commandment quarrelling refers primarily to disputes as expressed in words. Similarly, the terms listed under "empty boasting" in speech are related to the section on "pride" under the Fifth Commandment. But in this case the boasting is not a hidden attitude, but shows itself in the type of conversation. "Flattery," fair speaking with a malicious intent, serves as a contrast to the section on honest praise and commendation of another's accomplishments.

As to attitudes related to this commandment, we have taken our cue from Luther's classic explanation to this Eighth Commandment: "We should fear and love God that we may not deceitfully, belie, betray, slander nor defame our neighbor..." This suggested our section on "hypocrisy, deceitfulness, and unfaithfulness, e. g., breaking one's promise. The positive aspect of this thought one will find given under "Sincerity" which we define as "mental

honesty." The section on watchfulness and intelligence may, at first glance, seem unrelated to this Commandment. Our train of thought begins with the knowledge that false prophets are one of the chief offending groups against this Eighth Commandment. To detect them, Jesus and St. Paul constantly exhort the Christians to vigilance and wisdom. On the other hand, the foolish somnolent person suffers himself to be deceived.

With this grouping of ethical terms, we hope to show the virtues and vices as lights and shadows in the delineation of Christian character. "This commandment, then, comprehends many great and good works, exceptionally pleasing to God and bringing abundant blessings." May the Holy Spirit teach us ever to recognize and use them!

#### The Ethical Terminology

##### Correct Use Of Speech-Speaking The Truth.

aletheia, as. hē. Universally, what is true in any matter under consideration; opposed to what is feigned, fictitious, false; aletheian legein, orein, Rom. 9, 1; I Cor. 12, 6; I Tim. 2, 7; lalein aletheian, Eph. 4, 25; on aletheiai, truly, 2 Cor. 7, 14; Col. 1, 6. Subjectively, truth as a personal excellence, that candor of mind which is free from affectation, pretence, stimulation, falsehood deceit; sincerity of mind and integrity of character, or a mode of life in harmony with divine truth; I Cor. 5, 8; 13, 6; Eph. 4, 21; Eph. 5, 9

alethouō, To speak the truth; to teach the truth, Gal. 4, 16; to profess the truth (doctrine) Eph. 4, 15

alōthes, os. Literally, not hidden, unconcealed. True, Phil. 4, 8; marturia, Titus, 1, 13; loving the truth, speaking the truth, truthful, 2 Cor. 6, 8 (opposed to planos)

alēthinos (1) Real and true, genuine. Opposed to what is fictitious, counterfeit, imaginary, simulated, pretended: Theos, I Th. 1, 9

alēthos (1) Truly. I Th. 2, 13

pistis, ōs, hē Belief. Fidelity, faithfulness, i. e. that character of one whom can be relied on, Gal. 5, 22; Philem 5, Titus 2, 10

pistos, ē, on Trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, of the discharge of official duties. I Cor. 4, 2; Eph. 6, 21; Col. 1, 7; 4, 7; worthy of trust; that can be relied on, I Cor. 7, 25; 2 Tim. 2, 2

phōs, to Light. By a figure frequently in the N. T., phōs, is used to denote truth and its knowledge, together with the spiritual purity congruous with it...especially the saving truth embodied in Christ and by his love and effort imparted to mankind, 2 Cor. 6, 14; Eph. 5, 13a; Rom. 13, 12; Eph. 5, 8, 9; I Th. 5, 5. By metonymy, phōs, is used of one in whom wisdom and spiritual purity shine forth, and who imparts the same to others, Rom. 2, 19

#### Taking an Oath; Acting As Witness

enorizo. To adjure, put under oath, solemnly intreat, I Th. 5, 27

martureo. To be a witness, to bear witness, testify, i. e., to affirm that one has seen or heard or experienced something, or that (so in the N.T.) he knows it because taught by divine revelation or inspiration. I Cor. 15, 15; 2 Cor. 8, 3; to testify to one what he wishes one to testify concerning him, Rom. 10, 2; Gal. 4, 15; Col. 4, 13

marturion, ou, to. Testimony; tēs suneideseōs, 2 Cor. 1, 12; tou Christou I Cor. 1, 6; 2, 1; 2 Th. 1, 10

marturomai To cite a witness, bring forward a witness, call to witness; to affirm by appeal to God, to declare solemnly, protest, Gal. 5, 3; to conjure, beseech as in God's name, exhort solemnly, Eph. 4, 17; I Th. 2, 12

martus, ho, (6) A Witness. In a legal sense, 2 Cor. 13, 1; I Tim. 5, 19.

He is said to be a witness, to whose attestation appeal is made; hence the formulas martus mou estin ho theos, Rom. 1, 9; Phil. 1, 8; theos martus, I Th. 2, 5; martura ton theon enilaloumai, 2 Cor. 1, 23; humois martures kai ho theos, I Th. 2, 10

Praising, Commending, Blessing

opaineo (4) To approve, praise, tina, Rom. 15, 11; I Cor. 11, 2; 11, 22; 11, 17

opainos, ou, ho Approbation, commendation, praise, Phil. 4, 8; ek tinos, bestowed by one, Rom. 2, 29; 13, 5; I Cor. 4, 5; 2 Cor. 8, 18; Eph. 1, 6, 14.

eulogeo, (7) To praise, give thanks, I Cor. 14, 16; invoke blessing upon one, I Cor. 4, 12; Rom. 12, 14; to ask God's blessing upon a thing, I Cor. 10, 16

eulogētos, on, blessed, praised, Rom. 1, 25; 2 Cor. 1, 3; 11, 31; Eph. 1, 3

eulogia, as, he (6) A blessing, benefit, Rom. 15, 29; Eph. 1, 3; Gal. 3, 14 of the blessing of a collection sent from Christians to their brethren 2 Cor. 9, 5; ep eulogias, that blessings may accrue, bountifully, 2 Cor. 9, 6

euphēmia, as, he (1P) Properly, the utterance of good or auspicious words; hence good report, praise, 2 Cor. 6, 8 (opposed to dusphēmia)<sup>2</sup>

euphēmos, on (1P) Sounding well; uttering words of good omen, speaking auspiciously; neut plural, things spoken in a kindly spirit, with good will to others, Phil. 4, 8<sup>3</sup>

2. "Both the A. V. and the R. V. have failed to express the meaning of euphēma by 'of good report', for the word means 'well-speaking' rather than 'well spoken of'. In classical Greek the adjective was applied to words and sounds of good omen, and thus it came to mean 'auspicious', 'fair-sounding'. Moffatt's rendering 'high-toned', that is, ethically fair-sounding, is the best possible English equivalent." L. H. Marshall, "The Challenge of N. T. Ethics, p. 304

3. "Not 'well-spoken of, well-reported,' for the word seems never to have this passive meaning; but with its usual active sense, 'fair-speaking', and so 'winning, attractive.' J. B. Lightfoot, "Philippians," p. 160

apologoomai (2) To defend one's self, make one's defense, 2 Cor. 12, 19; to defend a person or thing, Rom. 2, 15

apologia, as, he (4) Verbal defense, speech in defense, 2 Cor. 7, 11; I Cor. 9, 3; Phil. 1, 7, 17; 2 Tim. 4, 16.

entugohanō, To pray, entreat, to make intercession for anyone, Rom. 8, 27, 34; tini kata tinos, To accuse anyone to anyone, Rom. 11, 2.

huperentugohanō, To intercede for one, Rom. 8, 26

#### Edifying Speech

agathos, good. agathos pros oikodomen, speech good for edifying, Eph. 4, 29

euschemon (2) Bearing one's self becomingly in speech or behavior, of morals, I Cor. 7, 35

paramutheomai (2) To speak to, address one, whether by way of admonition and incentive or to calm and console; to encourage, console, I Th. 2, 12 (11); 5, 14; (Jn 11, 19; 11, 31)

paramuthia, as, he (1P) In classical Greek, any address, whether made for the purpose of persuading, or of arousing, and stimulating, or of calming and consoling; comfort, I Cor. 14, 3.

paramuthion, ou, to, persuasive address, Phil. 2, 1

charis, itos, he, Properly, that which affords joy, pleasure, delight, sweetness, charm, loveliness; grace of speech; logoi charitos, Lk 4, 22; charin didoni tois akouousin, Eph. 4, 29; en chariti, Col. 4, 6.

#### Admonition, Exhortation, Beseeching.

apotomos, Sharply, severly, 2 Cor. 13, 10; Titus 1, 13

dei, It is necessary, there is a need of, it behooves, is right and proper; Eph. 6, 20; Col. 4, 4.

egkaleo (1) To call to account, bring a charge against, accuse, Rom. 8, 33

elegcho (3) To convict, refute, confute, generally with a suggestion of the shame of the person convicted; to expose, Eph. 5, 11, 13; To find fault with, correct, by word, to reprehend severely, chide, admonish, reprove, I Tim. 5, 20; 2 Tim. 4, 2

entrepo (2) To shame one, I Cor. 4, 14; passively, 2 Th. 3, 14; Titus 2, 8. pros entronen humin lego, I Cor. 6, 5.

erotao, To ask, i. e., to request, entreat, beg, beseech, I Th. 4, 1; 5, 12; 2 Th. 2, 1ff.

euaggelizo, To proclaim good tidings. Specifically, to instruct men concerning the things that pertain to Christian salvation, Rom. 15, 20; I Cor. 1, 17; 9, 16, 18; Gal. 1, 8; 4, 13; Eph. 3, 8

katakrisis (2P) condemnation. pros katakrisin ou lego, 2 Cor. 7, 3<sup>4</sup>

nouthetoo (7) Literally, 'to put in mind.' German, 'an das Herz legen.' To admonish, warn, exhort, Rom. 15, 14; I Cor. 4, 14; Col. 1, 28; 3, 16

nouthesia, as, he, Admonition, exhortation, I Cor. 10, 11; Eph. 6, 4

parakaleo, To admonish, exhort, Rom. 12, 8; 2 Cor. 5, 20; 10, 1; to beg, entreat, beseech, 2 Cor. 12, 18; 12, 8; I Cor. 16, 12, to strive to appease by entreaty, I Cor. 4, 13; to console, to encourage and strengthen by consolation, 2 Cor. 2, 7; 1, 6; 7, 6ff; I Th. 4, 18; combining the ideas of exhorting and comforting and strengthening, Rom. 12, 8; I Cor. 14, 21.<sup>5</sup>

4. Gingrich says this word "first appears in Paul." op. cit. p. 22

5. In the Pastoral Epistles St. Paul uses at least two others words which suggest more stringent rebuke in the admonition: epitimao, to tax with fault, rate, chide, rebuke, reprove, censure severely, 2 Tim. 4, 2; paideuo, to chastize or castigate with words, to correct, 2 Tim. 2, 25.

## Boldness In Speech

aphobos, fearless, without fear. aphobos ton logon tou theou lalein

Phil. 1, 14

exomologeō (3) To confess; to profess, i. e., to acknowledge openly and joyfully, Phil. 2, 11; to one's honor, i. e., to celebrate, give praise to, Rom. 14, 11.

homologeō, To declare, openly, speak out freely...that of which he is convinced and which he holds to be true, Rom. 10, 10ff.; I Tim. 6, 12

parresia, as, hē (7) Freedom in speaking, unreservedness in speech, en parresia, freely, Eph. 6, 19

parresiazomai (2) To grow confident, show assurance, assume a bold bearing, lalēsai, Eph. 6, 20; I Th. 2, 2

## Sins Of The Tongue

## Lying.

anastateō (1) To stir up, excite, unsettle; by disseminating religious error, Gal. 5, 12

metastrephō (1) To turn around, to pervert, corrupt, Gal. 1, 7

pithanologia, as, hē (1) Speech adapted to persuade, discourse in which probably arguments are deduced. In a bad sense, persuasiveness of speech, specious discourse, leading others into error. Col. 2, 4.

pseudadelphos, ou, ho, A false brother, one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety, 2 Cor. 11, 26; Gal. 2, 4.

pseudapostolos, false apostle, 2 Cor. 11, 13.

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6. " 'proclaim with thanksgiving'. In itself this word is simply 'to declare or confess openly or plainly'. But as its secondary sense 'to offer praise or thanksgiving' has almost entirely supplanted its primary meaning in the LXX...the idea of praise...ought probably not to be excluded here." Lightfoot, "Philippians," p. 113



pseudomai (4) To lie, to speak deliberate falsehoods, Rom. 11, 1; 2 Cor. 11, 31; Gal. 1, 20; Col. 3, 9<sup>9</sup>

Pseudos, ous, to, A Lie; conscious and intentional falsehood, Eph. 4, 25

pseudomartur (1) A false witness, ton theou, I Cor. 15, 15

pseudomartureo, To utter falsehoods in giving testimony, to bear false witness, Rom. 13, 9

pseustes, ou, ho, A liar, Rom. 3, 4; I Tim. 1, 10; Titus 1, 12

pseusma, tos, to, a falsehood, a lie, Rom. 3, 7.

Defaming-Slandering.

baskaino, To speak ill of one, to slander, traduce him; to bring evil on one by feigned praise or an evil eye, to charm, bewitch...hence of those who lead away others into error by wicked arts, Gal. 3, 1

blasphemeo (4) To speak reproachfully, rail at, revile, calumniate,<sup>10</sup>  
Rom. 3, 8; 14, 16; I Cor. 4, 3; 10, 30; I Tim. 1, 20; 6, 1; Titus 2, 5; 3, 2

7. "This right of free speech (parresia) is the badge of the privilege of the servant of Christ, cf. especially, 2 Cor. 3, 12." Lightfoot, "Commentary on Philipians," p. 89

8. Of pseudadelphos and pseudapostolos, F. W. Gingrich says, "Bauer includes these words in his list, but Moulton and Milligan do not have them." Gingrich includes them in his list of new ethical terms which he says Paul coined. Op. Cit. p. 235

9. For a parallel idea, cf. Rom. 3, 13: taphos aneocimenos ho larugx auton, tais glossis auton edoliousan, their throat is an open sepulcher, they use their tongues to deceive.

10. "Paul is no less severe on those who address insulting and abusive remarks to others. Hence his condemnation of 'hurt-language' which seems to be the meaning of blasphemia in its ethical reference. This word has been rendered 'blasphemy' in the A. V. (Col. 3, 8), but that is clearly wrong for Paul is dealing not with irreverent speech about God, but with abusive speech addressed to man. According to Moulton and Milligan the most probable derivation of the word is blabos, cf. blapto, and phemi, and thus the meaning is 'injurious speaking'." L. H. Marshall, "The Challenge of New Testament Ethics," p. 285.

blasphemia, as, he <sup>Railing, reviling; Universally, slander, speech in-</sup>  
 jurious to another's good name, Eph. 4, 31; Col. 3, 8; I <sup>10</sup>Tim. 6, 4.

dusphemeō, (1P) To use ill words, defame, I Cor. 4, 13

dusphemia, as, he, (1P) Both the condition of one who is defamed, viz.,  
 ill-repute, and the action of one who uses opprobrious language, viz., de-  
 famation, reproach, 2 Cor. 6, 8.

katalalia, as, he, Defamation, evil-speaking, 2 Cor. 12, 20

katalalos, ou, ho (1P) Defamer, evil speaker, Rom. 1, 30 <sup>11</sup>

psithurismos, ou, ho (1P) From psithurizo, to whisper. A whispering,  
 i. e., secret slandering, Rom. 1, 29; 2 Cor. 12, 20.

psithuristes, ou, ho, (1P) A whisperer; Rom. 1, 29

#### Cursing A Person

anathema, tos, to (5) In the N. T. it denotes a curse, Acts 23, 14;  
 a man accursed, devoted to the fiercest woes, Gal. 1, 8ff; I Cor. 16, 22; to  
 execrate one, I Cor. 12, 3

ara, as, he, An imprecation, curse, malediction, Rom. 3, 14 (Ps. 9, 28)

katarachomai (1) <sup>To</sup> curse, doom, imprecate evil on, Rom. 12, 14

epikataratos, (2) Accursed, exposed to divine vengeance, lying under  
 God's curse, Gal. 3, 10; 3, 13

pikria, as, he (2) Bitterness. Metaph., bitter hatred, of speech, Rom.  
 3, 14, hon to stoma aras kai pikrias gemel.

#### Railing, Reviling, Deriding.

apeile, es, he (1) A threatening, threat, Eph. 6, 9

dakno (1P) To bite; metaph., to wound the soul, out, lacerate, rend

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11. According to F. W. Gingrich, this word first appeared in Paul's  
 Epistles. Op. cit. p. 22

with reproaches, Gal. 5, 15

epibareō. (3P) To put a burden upon, to load; hina me epibaro, 'that I press not too heavily', i. e., lest I give pain by too severe language, 2 Cor. 2, 5.

krino. to pronounce judgment; to subject to censure, Rom. 3, 7; I Cor. 4, 5; 5, 12; 10, 15; of those who judge severely (unfairly) finding fault with this or that in others, Rom. 2, 1; 2, 3; 14, 3ff, 10, 13; Col. 2, 16; Rom. 14, 22; to condemn, Rom. 2, 27

loidoreō (1) To reproach, rail at, revile, heap abuse upon, I Cor. 4, 12

loidoros, ou, he (2P) A railer, reviler, I Cor. 5, 11; 6, 10

mukterizo. (1P) Properly, to turn up the nose or sneer at, to mock, deride, Gal. 6, 7.

monomai (2P) To blame, find fault with, mock at, 2 Cor. 6, 3; 8, 20

oneidizo (1) To reproach, upbraid, revile, Rom. 15, 3; I Tim. 4, 10

oneidismos, ou, he (1) A reproach, Rom. 15, 3; I Tim. 3, 7

#### Obscene Language.

aischrologia, as, he (1P) Foul speaking; low and obscene speech, Colossians 3, 8

sapros. (1) Rotten, putrid; corrupt by age and no longer fit for use, hence, in general, of poor quality, worthless, Eph. 4, 29; tropically, logos Eph. 4, 25

12. "According to Calvin 'loidoria' is a harsher railing, which not only rebukes a man, but sharply bites him, and stamps him with open contumely. Hence loidorein is to wound a man as with an accursed sting. cf. John 9, 28." L. H. Marshall, op. cit. p. 285. Paul uses loidoria in I Tim. 5, 14

13. "By aischrologia the Greek Fathers...have understood obscene discourse, 'turpiloquium,' 'filth communication', such as ministers to wantonness ochēma porneias, as Chrysostom explains it...But more often it indicates all foul-mouthed abusiveness of every kind..."Trench, Op. cit. p. 114

outrapelia, as. he (1P) Pleasantry, humor, facetiousness; in a bad sense, scurrility, ribaldry, jow jesting (in which there is some acuteness) Eph. 5, 4<sup>14</sup>

morologia, as. he (1P) Foolish talking, Eph. 5, 4.<sup>15</sup>

paizo, Properly, to play like a child; then, to play, sport, jest; to give way to hilarity, especially by joking, smirking, dancing, I Cor. 10,17

## Quarreling

antapokrinomai (1) To contradict in reply; hence to altercate, dispute, with God, Rom. 9, 20

krauge, os. he (1) A crying, outcry, clamor, Eph. 4, 31

mache, os. he (1P) A fight, persons at variance, contention, quarrel, 2 Cor. 7, 5; 2 Tim. 2, 23<sup>16</sup>

## Empty Boasting.

alazon, onos. ho. he, (1) From ale, wandering. Hence, An empty pretender, a boaster, Rom. 1, 30; 2 Tim. 3, 2.<sup>17</sup>

14. "Outrapelia, a finely selected word of the world's use, which, however, St. Paul uses not in the world's sense, like its synonyms, occurs only once in the N. T. (Eph. 5, 4) Derived from eu and prepesthai...that which easily turns, and in this way adapts itself to the shifting circumstances of the hour, to the moods and conditions of those with whom at the instant it may deal; it had very slightly and rarely, in classical use, that evil significance which, as used by St. Paul and the Greek Fathers, is the only one which it knows. That St. Paul could be himself outrapeles in the better sense of the word, he has given illustrious proof (Acts 26, 29)," Trench, op. cit. p. 115. "This word...was used in a good sense by Aristotle and referred to jocularly (in excellent taste), pleasantry, wit; but in Paul it refers to facetiousness carried to excess and unseemliness." L. H. Marshall, op. cit. p. 284

15. "morologia (indicates) the foolishness, aischrologia, the foulness, in outrapelia the false refinement, of discourse not seasoned with the salt of grace..." Trench, op. cit. p. 117

16. cf. machomai, war of words, 2 Tim. 2, 24

17. cf. megalauchoo, to boast great things, to bear one's self loftily in speech or action, James 3, 5.

## Grumbling

roguzō, (2) To murmur, mutter, grumble, say anything in a low tone, of those who discontentedly complain, I Cor. 10, 10.

rogusmos, ou, he (1) A murmur. In plural choris or aneu rogusmōn without querulous discontent, without murmurings, i. e., with a cheerful and willing mind, Phil. 2, 4.

## Flattery

anthroparesko (2P) Studying to please men, courting the favor of men, Eph. 6, 6; Col. 3, 22

eulogia (6) Fine discourse, polished language; in a bad sense, language artfully adapted to captivate the hearer, Rom. 16, 18

kolakeia, as, he (1) Flattery; logos kolakeias, flattering discourse, I Th. 2, 5.

saino (1P) Properly, to wag the tail, of dogs. Metaph., To flatter, fawn upon; then, to move the mind of one, to agitate, I Th. 3, 3

chrestologia, as, he (1P) Fair speaking, the smooth and plausible address which simulates goodness, Rom. 16, 18

## Attitudes Related To This Commandment.

## Sincerity-Mental Honesty

hagnos (1P) Purely, with sincerity. Phil. 1, 16 (17)

akeraios (2) unmixed, pure, as wine, metals. Of the mind; without admixture of evil, free from guile, innocent, simple, Rom. 16, 19; Phil. 2, 15<sup>19</sup>

anupokritos (2) Unfeigned, undisguised, Rom. 12, 9; 2 Cor. 6, 6<sup>20</sup>

18. F. W. Gingrich, "Paul's Ethical Terminology," lists this as one of the words which first appears in St. Paul. p. 36

19. "The stress in the N. T. on simplicity of character appears in this as in many other words: haplous, eilikrinēs, dipsuchos, etc." Lightfoot, "Commentary on Phillipians," p. 115

20. "It is significant that the word is not used in profane writers except once in the adverbial form..." Sanday-Headlam, "Romans," p. 360

haplotēs, ētos, hē (7P) Singleness, simplicity, sincerity, mental honesty; the virtue of one who is free from pretense and dissimulation, 2 Cor. 1, 12; Col. 3, 22; Eph. 6, 5; 2 Cor. 11, 3; en haplotēti, in simplicity, i.e., without self-seeking, Rom. 12, 8

gnēsios, (2) Legitimately born, not spurious, genuine, true, sincere, Phil. 4, 3; I Tim. 1, 2; Titus 1, 4; to tēs agapēs gnēsion i. q., ten gnēsiotēta, 2 Cor. 8, 8. (A. V. "sincerity"; R. S.V. "genuine")

gnēsios (1) Genuinely, faithfully, sincerely, Phil. 2, 20

eilikrineia, as, hē (3P) Purity, sincerity, I Cor. 5, 8; 2 Cor. 2, 17

eilikrinēs, es, hē, (1) Pure, unsullied, sincere, of the soul, Phil.

21

1, 10.

kardia, as, hē, Denotes the seat and center of the physical and spiritual life. Of things done from the heart, i.e., cordially or sincerely, truly (without dissimulation or pretence), ek kardias, Rom. 6, 17; ek katharas kardias, I Tim. 1, 5; 2 Tim. 3, 22

#### Hypocrisy, Deceitfulness, Unfaithfulness

euprosopō (1) To make a fair show, to please; en sarki, in things per-

21. Among commentators there is much dispute and doubt about the etymology of this word. "Some...connect it with ilos, ile (eilein) that which is cleansed by much rolling and shaking to and fro in the sieve; ...Another more familiar and more beautiful etymology, if one could feel sufficient confidence in it...ho en tēi eilōi kekrimenos, held up to the sun light and in that proved and approved...It (eilikrinēs) is not so much the clear, the transparent, as the purged, the winnowed, the unmingled...It may then be affirmed in conclusion, that as the Christian is eilikrinēs, this grace in him will exclude all double-mindedness, the divided heart (James 1, 8; 4, 8), the eye not single (Matt. 6, 22), all hypocrisies (I Pet. 2, 1); while, as he is katharos tēi kardai, by this are excluded the miasmata (2 Pet. 2, 20; cf. Titus 1, 15), the molusmos (2 Cor. 7, 1), the hruparia, (James 1, 21; I Pet. 3, 21; Rev. 22, 11) of sin. The first (eilikrinēs) predicates his freedom from the falsehoods, the second (katharos) from the defilements, of the flesh and of the world." Trench, op. cit. LXXXVI, p. 298ff.

to the flesh, Gal. 6, 12

kataskopeō (1P) To inspect in order to spy out and plot against, ti  
Gal. 2, 4 (of a reconnoitre or treacherous examination, 2 Sam. 10, 3; Josh.  
3, 2ff; 1<sup>C</sup>hr. 19, 3, etc) <sup>23</sup>

metaschematizō (5P) To change the figure, to transform, Phil. 3, 21;  
psoudapostoloi...metaschematizomenoi eis apostolous Christou, 2 Cor. 11, 13  
(R. S.V. "disguising themselves as the apostles of Christ.")

pareisaktos, (1P) Secretly or surreptitiously brought in; one who has  
stolen in, Gal. 2, 4.

pareisorchomai, To come in secretly or by stealth, to creep or steal in  
Gal. 2, 4. <sup>24</sup>

prophasis, eos, he (3) A pretext (alleged reason, pretended cause; tes  
pleonexias, I Th. 2, 5; show, prophasai (A. V. "for a pretence") in pre-  
tence, ostensibly. Matt. 23, 14 (13), Mk. 12, 40; Phil. 1, 18 <sup>25</sup>

sunupokrinomai (1P) To dissemble with, Gal. 2, 13

22. At Gal. 6, 12. Lightfoot observes, "To show fair in the flesh," i.e.,  
'to make a pretentious display of their religion in outward ordinance.' The  
emphasis seems to lie as much on euprosopēnai as on en sarki, so that the  
idea of insincerity is prominent in the rebuke. Thus the expression is par-  
allel to our Lord's comparisons of the whitened sepulchres...Matt. 23, 27. The  
adjective euprosopos is not uncommon in classical Greek, and generally has  
this sense, 'specious, plausible.'" "Commentary on Galatians" p. 302

23. At Gal. 2, 4. Lightfoot remarks: "To act as spies on." This word  
generally signifies 'to examine carefully,' the form kataskopeuein being most  
frequently used where the notion of treachery is prominent." Op. cit. p. 234

24. "The metaphor is that of spies or traitors introducing themselves  
by stealth into the enemy's camp, as in Jude 4...The camp thus stealthily  
entered is the Christian Church. Pharisees at heart, these traitors assume  
the garb of believers." Lightfoot, op. cit. p. 234

25. Phil. 1, 18. "As a cloke for other designs', i.e., using the name  
of Christ to promote the interests of their party and to gain proselytes to  
the law. On prophasis 'an ostensible purpose', generally but not necessarily  
implying insincerity, of note on I Th. 2, 5. The opposite of prophasis  
and alētheia is illustrated by numerous examples in Wetstein and Raphael."  
Lightfoot, "Commentary on Philipians", p. 88

tapeinophrosune, es, he (5) Modesty; humility; used of an affected and ostentatious humility, Col. 2, 18, 23.

hupokrisis, eos, he (1) The acting of a stage-player; dissimulation, hypocrisy, Gal. 2, 13; I Tim. 4, 2

pseudadelphos, ou, ho (2P) A false brother, i.e., who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety, 2 Cor. 11, 26; Gal. 2, 4.

pseudapostolos, ou, ho (1P) A false apostle, who falsely claims to be an ambassador of Christ, 2 Cor. 11, 13

#### Deceitfulness

apatao, (1) To cheat, deceive, beguile, Eph. 5, 6; I Tim. 2, 14

apate, es, he (3) Deceit, deceitfulness, Col. 2, 8; tes adikias, 2 Th. 2, 10; hai epithumias tes apates, Eph. 4, 22

brochos, ou, ho A noose, slip-knot, which any person or thing is caught, or fastened or suspended; I Cor. 7, 35, by craft or by force to bind one to some necessity, to constrain him to obey some command.

dolios (1P) Deceitful, 2 Cor. 11, 13

dolico (1P) To deceive, use deceit, Rom. 3, 13

dolos, ou, ho (3) From dolo, to catch with a bait. Properly, bait, a lure, snare; hence, craft, deceit, guile, 2 Cor. 12, 16; Rom. 1, 29; I Thess 2, 3.

doloo, (1P) To corrupt, ton logon tou theou, 2 Cor. 4, 2.

elaphria, as, he (1P) Lightness, used of levity and fickleness of mind, 2 Cor. 1, 17. (R. S. V. "vacillating". Moffatt, "Fickle")  
26

exapatao (5) To deceive, Rom. 7, 11; 16, 18; I Cor. 3, 18; 2 Cor. 11, 3;

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26. This word appears first in St. Paul's Epistles. F. W. Gingrich, op. cit. p. 16.



2 Th. 2, 3; I Tim. 2, 14

kakoetheia, as, he (1P) Bad character; specifically, used of malignant subtlety, malicious craftiness, Rom. 1, 29

krunos, Hidden, concealed, secret, ta krupa tou skotous, things covered by darkness, I Cor. 4, 5; ta krupa tes kardias, secret thoughts, feelings, desires, I Cor. 14, 25; tes aischunes, "disgraceful underhanded ways", 2 Cor. 4, 2 (R.S.V.)

lambano, To take to one's self; to take by craft (our 'catch', used of hunters, fishermen, Lk. 5, 5) Tropically, to circumvent one by fraud, 2 Cor. 11, 20 ("Men prey upon you" R.S.V.); with doloī added, 2 Cor. 12, 16.

panourgia, as, he, (4) Craftiness, Cunning, 2 Cor. 4, 2; 11, 3; Eph. 4, 14; contextually, i.e., a specious or false wisdom, I Cor. 3, 19

panourgos, (1P) In a bad sense, crafty, cunning, knavish, treacherous, deceitful, 2 Cor. 12, 16

paralogizomai (1) To cheat by false reasoning; hence, to deceive, delude, circumvent, tina, Col. 2, 4; Jas. 1, 22

planao (3) To lead astray. Metaph., to lead away from truth, to lead into error, to deceive, 2 Tim. 3, 13a; me planasthe I Cor. 6, 9; 15, 33; Gal. 6, 7.

plane, es, he (4) A wandering. In the N. T. metaph., mental straying; i.e., error, wrong opinion relative to morals or religion, Eph. 4, 14; I Th. 2, 3; 2 Th. 2, 11

planos. Wandering. Ho planos, as we say, a vagabond, 'tramp', impostor, hence, universally, a corrupter, deceiver (Vulg. 'seductor'.) 2 Cor. 6, 8

sophia, as, he Wisdom; craftiness, 2 Cor. 1, 12

phrenapatao (1P) To deceive any one's mind; Gal. 6, 3. "More is implied by this word than apatano, for it brings out the idea of subjective fancies.

atheteo (4) Properly, to do away with theton ti, i.e., something laid down, prescribed, established; diatheken, Gal. 3, 15, pistin, to break one's promise or engagement, I Tim. 5, 12

apisteo (1) To betray a trust; be unfaithful, 2 Tim. 2, 13; Rom. 3, 3

apistia, as, he (4) Unfaithfulness, faithlessness, Rom. 3, 3; with added note of obstinacy, Rom. 11, 20, 23; Heb. 3, 12

asunthetos (1) Covenant breaking, faithless, treacherous, Rom. 1, 31

metathemi, (1) To transfer, change; Middle and passive, to suffer one's self to be transferred, to fall away or desert from one person or thing to another, Gal. 1, 6.  
27

#### Watchfulness Against Falsehood

agrupneo (1) To be sleepless, watch; tropically, to be circumspect, attentive, ready eis ti, to be intent upon a thing, Eph. 6, 18  
28

agrunnia, as, he (2P) Sleeplessness, watching, 2 Cor. 6, 5; 11, 27

bleno, Metaph., to see with the mind's eye; to turn the thoughts or direct the mind to a thing. blenete, take heed, I Cor. 1, 26; 10, 18; 2 Cor. 10, 7; Phil. 3, 2; Col. 2, 5; followed by pos, I Cor. 3, 10; Eph. 5, 15

gregoreo (4) To watch; Metaph., to give strict attention to, be cautious, active; to take heed...I Th. 5, 6; I Cor. 16, 13; en tini, Col. 4, 2  
28

27. At Gal. 1, 6 Lightfoot remarks, "Are turning renegades"; the middle voice, as may be seen from the passive below. metatithemi is used (1) of desertion, or revolt, i.e., of military or political defection...and frequently of a change in religion, philosophy and/or morals, I Kings 21, 25." Commentary on Galatians, p. 219

28. "agrupnein may be taken to express simply...absence of sleep, and, pointedly, the absence of it when due to nature, and thence a wakeful frame of mind as opposed to listlessness; while gregorein (the offspring of egre-gora) represents a waking state as the effect of some arousing effort...i.e., a more stirring image than the former. The group of synonyms is completed by nephein, which signifies a state untouched by any slumberous or beclouding influences, and thence, one that is guarded against advances of drowsiness or bewilderment. Thus it becomes a term for wariness against spiritual dangers and beguilements, I Pet. 5, 8 etc." Thayer, op. cit. sub agrupneo

skopeo, To look at, observe, contemplate; seanton me, to take heed to thyself, lest, Gal. 6, 1<sup>29</sup>

#### Intelligence To Perceive Falsehood

aisthēsis, eos, he (1P) Perception, not only used by the senses but also by the intellect; cognition, discernment, Phil. 1, 9, of moral discernment, the understanding of ethical matter, as in plain from what is added in v.10.

anakrino (9) Properly, by looking through a series (ana) of objects or particulars to distinguish (krino) or search after; hence, to investigate, examine, sift, question, I Cor. 10, 25, 27. Specifically in a forensic sense of a judge...I Cor. 9, 3. To judge of, estimate, determine (the excellence or defects of any person or thing, ti, I Cor. 2, 14, 15; 14, 24; 4, 3ff

axioo, (1) To judge worthy, deem deserving, 2 Th. 1, 11; I Tim. 5, 17

kataxioo (1) To account worthy, tina tinos, of a thing, 2 Th. 1, 5

dokimazo, To test, examine, prove, scrutinize (to see whether a thing be genuine or not) 2 Cor. 8, 8; Gal. 6, 4; I Th. 2, 4; 5, 21; Rom. 2, 18. men, I Tim. 3, 10; heauton, I Cor. 11, 28; 13, 5. To recognize as genuine after examination, to approve, deem worthy, I Cor. 16, 3; 2 Cor. 8, 22; Rom. 14, 22

dokime, es, he (7P) Approvedness, a tried character, Rom. 5, 4; 2 Cor. 2, 9; Phil. 2, 22; a proof, a specimen of tried worth, 2 Cor. 13, 3

dokimos, (5) Properly, accepted, particularly of coins and metals... hence, proved, tried; in the N. T. one who is of tried faith and integrity, Rom. 16, 10; I Cor 11, 19; 2 Cor. 10, 18; 14, 7; 2 Tim. 2, 15

sophia, as, he, Wisdom, broad and full intelligence; a devout and in intercourse with men not disciples of Christ, Col. 4, 5.

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29. skopein is more pointed than blepein; often i.q., to scrutinize, observe. When the physical sense recedes, i.q., to fix one's (mind's eye) on, direct one's attention to, a thing in order to get it, or owing to interest in it, or a duty toward it." Thayer, op. cit. p. 579, sub skopeo

sunēmi (4) To set or bring together. Understand, Eph. 5, 17; Rom. 15, 21; 2 Cor. 10, 12; Rom. 3, 11

teleios, (8) Properly, brought to its end, finished; perfect; hoi teleioi, the perfect, i.e., the more intelligent, ready to apprehend divine things, I Cor. 2, 6.; Col. 4, 12

phronimos (5) Intelligent, wise, I Cor. 10, 15; 4, 10; 2 Cor. 11, 19

Foolishness Which Permits Deception.

asophos (1P) Unwise, foolish, Eph. 5, 15

aphron (8) Senseless, foolish, stupid, acting rashly, Rom. 2, 20; I Cor. 15, 36; 2 Cor. 11, 16, 17; 12, 6, 11; Eph. 5, 17

existēmi To be out of one's mind, insane, 2 Cor. 5, 13

kathoudo, To sleep. Metaph., to yield to sloth and sin, and be indifferent to one's salvation, Eph. 5, 14; I Th. 5, 6.

paraphroneō (1P) To be besides one's self, void of understanding, insane, 2 Cor. 11, 23.

porōō (2) To cover with a thick skin, to harden by covering with a cal-  
lus; passive, to grow hard or callous, become dull, lose power of understand-  
ing, Rom. 11, 7; ta noēmata, 2 Cor. 3, 14

porōsis, eōs, hē (2) Tropically, obtuseness of mental discernment, dul-  
led perception, Rom. 11, 25; Eph. 4, 18

skotizo, To cover with darkness. Metaph. of the eyes, viz., of the under-  
standing, Rom. 11, 11; hē kardia, the mind, Rom. 1, 21; tei dianoiāi, Eph.  
4, 18

tuphloo, To blind. In the N. T. metaph., to blunt the mental discernment,  
darken the mind. to noēmata, 2 Cor. 4, 4

### The Conclusion

When one thinks of classic Bible passages on the use and abuse of the tongue, James III usually comes first to mind. But the number and variety of Paul's ethical terms for the Eighth Commandment is testimony that Paul dealt with this problem even more extensively than James. Our list for this commandment gives 71 words for the positive aspects of this commandment; 96 for the sins and negative attitudes related to this commandment. A total of 167 words 97 of which deal strictly with the vices and virtues of the tongue. The positive and negative terms for this commandment are about equal, 46 to 51, respectively. The negative "attitudes" outnumber the positive, 96 to 71. Under the section on "attitudes" one is surprised to note Paul uses 31 words for hypocrisy and deceitfulness and 9 more to stress sincerity or mental honesty. Thus, Paul uses a total of 40 words to throw the bright light of revelation on this dark part of human nature.

F. W. Gingrich says Paul coined two new ethical terms for this commandment: pseudadelphos and pseudapostolos. In addition, Gingrich lists five other words which, if not originating with Paul, at least appear in Greek literature for the first time when Paul used them in his Epistles. These words are: katakrisis, katalalos, chrestologia, elaphria, and phrenapatāo. Notice that four of these five words are compounds of well-known Greek words. Paul was gifted in the expression and emphasis of thought by use of these compounded words. This tendency in Paul's Greek reflects the characteristic of the Koine to build words by compounding.

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30. "The number of compound words by juxtaposition is greatly increased, like plerophoreo, cheirographon. In particular two prepositions in compounds are frequent, like sunantilambanomi." "The Koine shows a distinct turn for new adverbial combinations and the N. T. illustrates it very clearly. Paul, especially, doubles his adverbs as in hyperekperissou." A. T. Robertson, "A Grammar of the Greek N. T." p. 170. p. 72.

We see Paul's linguistic genius also in at least two other words under this commandment. In his use of outrapelia Paul gives a negative connotation to a word which classical writers had used almost exclusively in a commendatory sense. Also, Paul used anupokritos in his letters twice when it had appeared only once, as far as we know, in the entire classical literature. <sup>31</sup> Undoubtedly due to Paul's influence the word became quite common in later Christian literature.

In the 167 words given under this commandment we have included twenty-four words which F. W. Gingrich, "Paul's Ethical Terminology", does not list. <sup>32</sup>

If one needs evidence that Luther caught the proper spirit of this commandment's meaning, he has it in the fact that Paul employs a total of 40 ethical terms--which appear in dozens of passages--to express sincerity and hypocrisy, "simplicity" and deceitfulness. Luther's phrase, "deceitfully belie, betray, nor slander or neighbor", is a good summary of these terms. The eloquent passages in which Paul excoriates the hypocritical act and the deceitful heart must have impressed Luther, as it does every student of Pauline Epistles. <sup>33</sup>

Paul's ethical terms for this commandment abound in word pictures which should help the modern minister illustrate his teaching and preaching.

31. of. Rom. 12, 9; 2 Cor. 6, 6. Sanday and Headlam say Marcus Aurelius used the word once and that only in the adverbial form. "Romans" p. 360

32. These words are: ara, baskaino, blasphemia, brochos, enorizo, ex-estemi, entugchano, erotao, katheudo, kardia, krupos, lambano, martureo, marturia, homologeo, paizo, pareiserhomai, planos, skopeo, skotizo, tuphleo, huperentugchano, pseudomartureo, phōs.

33. of. Romans 2, 1, 3, 17--29; 9, 6; 16, 18; 1 Tim. 4, 2; 2 Tim. 3, 5; Titus 1, 16 passim.

Notice the variety of pictures Paul's words call to mind: anupokritos, undisguised, not wearing a mask; eilikrines, an object held up to the sunlight for inspection; brochos, laying a noose or slip-knot to catch some one; doles, to allure a person into a trap, like a fisherman catching fish with bait; krupos, to do underhanded things in the dark or behind a person's back; metaschematizo, to change form or wear a disguise; hypocrisis, masking one's real intentions, like a play-actor on the stage; pareiscerohomai, to slip in like a treacherous spy; planao, to lead a person astray from the right path; prophasis, to put up "a false front" like a man wearing a cloak to hid his real self; paralogizomai and phrenapatao, like modern "gyp artists" and "confidence games," to cheat by false reasoning, to deceive a person's mind.

The fact that Paul uses 19 ethical terms for defaming, slander, railing, reviling, etc--sins of the tongue which hurt our neighbor--is also a note-worthy fact. Under the Fifth Commandment we listed 43 ethical terms which describe various ways of injuring a person's physical, emotional, or spiritual life. Adding these two groups of terms together we have 62 words describing vices which hurt our neighbor in one way or another. And this is only the negative terms. Consider also that Paul uses more than 100 positive words to stress helping our neighbor in every need. These facts of Paul's vocabulary lead us inevitably back to the Law of Love which demands helpfulness to others, not only in deed, but also in word. Certainly, a person must break this Law of Love if he would wound his neighbor with cutting remarks or malicious slander.

Jesus said, "Out of the heart proceed...false witnesses." (Matt. 15, 19)

Likewise, Paul traced the vices against this commandment to their source in "the old man." "Lie not," Paul admonished the Colossians, "seeing ye

have put off the old man with his deed." (3,9) To conquer and deter this evil power Paul does not hesitate to use the Law. "Revilers...shall not inherit the Kingdom of God." (I Cor. 6, 10) But Paul's primary motivation for obedience to this commandment is once more the power of God's love at work among the disciples to make them brothers. "Wherefore, putting away lying, speak every man truth with his neighbor; for we are members one of another." (Eph. 4, 25) "Let all evil speaking be put away from you...forgiving one another, even as God for Christ's sake has forgiven you." (Eph. 4, 31-32)

In Paul's day psychologists and criminologists had not combined their skills to invent "a lie detector" or "a truth serum." Paul depended upon the continual alertness and intelligence of the Christians to protect them against deliberate deceivers. As a "truth serum" Paul pointed the hearers to Christ who said, "I am the Truth." His Presence in their hearts would provide the incentive to "speak the truth in love." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus..." His Name upon their lips would serve as sentry against the utterance of falsehood, slander or filthy conversation. Only He who came to minister and to serve could teach them words which "ministered grace unto the hearers." (Eph. 4, 29) Only as they experienced the "grace" of God in Christ Jesus could they "let their speech be always with grace..." (Col. 4, 6)



The Ninth And Tenth Commandments.

This paper treats these last two commandments as one, because they have the unifying thought of covetousness. Also, if further justification is needed, we may point out that St. Paul lumps the two together when he deals with these commandments.<sup>1.</sup>

"Covetousness" we take in the usual and ordinary sense of inordinate and sinful desire without due regard to the right of others. St. Paul's classic statement, at least the first part of it, has almost become proverbial: "The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."<sup>2</sup> Many will glibly misquote this and say, "Money is the root of all evil," not realizing the original complete thought or knowing its Pauline source, and certainly not taking as serious a view of covetousness with reference to inward desire as did the inspired Apostle!

As related, negative concepts the reader will notice we have included discontentment, jealousy, envy, distraction and despair. The thought connection of these concepts with that of covetousness is obvious. A discontented, dissatisfied person constantly belittles his own blessings and magnifies those of his neighbor. From discontentment it is but a short step to covetousness. Moreover, the jealousy-filled heart resents a successful rival or the possessor of any coveted advantage. Likewise, the kindred emotion, envy, fixes itself in the heart of one who desires some advantage possessed by another. Such a person feels a mixture of discontent and ill-will because he sees another's advantage or success. Finally, the worried, distracted,

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1. Cf. Rom. 7, 7; 13, 9

2. I Tim. 6, 9-10.

and, eventually, despairing person, not relying on God to provide all things needful, will begin to look with evil desire toward another's possessions. "Waiting upon the Lord" may seem far too slow and uncertain. The more direct course of action--legal chicanery, or theft, or even murder, prompted by covetousness in the heart--seems to hold forth more promise. Thus begins a career of crime.<sup>3</sup>

The best weapon against these dismal, negative aspects is a heart filled with the healthy emotions, such as contentment, thankfulness, rejoicing, and hopefulness. Where these thrive the poisonous plant of covetousness has difficulty in securing root, or having root, in bringing forth its nauseous fruit. By a singular gift of God's grace, St. Paul himself seemed relatively free from the strangle hold which covetousness may gain over a person. St. Paul could admonish young Timothy--probably eager "to get ahead" like most young people--"Having food and raiment, let us be therewith content."<sup>4</sup> Such advice carried weight, because Paul practiced this attitude day by day. We are convinced that in St. Paul's many references to rejoicing, thankfulness, and hopefulness there lies, at least partially, the secret of his conquest of covetousness! The Holy Spirit assured Paul that, in Christ, he already possessed all things. He learned to rejoice in the things God had already bestowed upon him and not to center upon the things he did not have. Finally, his hopefulness was grounded in the knowledge that God's economy had better things in store for him. The promised blessings would more than compensate for any temporal gift he might lack.

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3. If this paper dealt with the First Table of the Law, these concepts--worry, perplexity, distraction, despair, etc--might be treated profitably under the First Commandment as negative aspects of "trust". If anyone feels these terms are mis-mated to these last two Commandments, the author has no quarrel with him.

4. I Tim. 6, 8.

## Covetousness

eidololatreia, as, hē. The worship of false gods, idolatry, Gal. 5, 20; I Cor. 10, 14; of avarice, as a worship of mammon, Col. 3, 5

eidololatreas, ou, hō. (5) An idolater, I Cor. 5, 10; 5, 11; 10, 7. a covetous man as a worshipper of mammon, Eph. 5, 5.

epizeteō, (3) To desire, wish for, crave, ti, Rom. 11, 7; Phil. 4, 17.

zeteō. To seek after, seek for, aim at, strive after...ta tinos, the property of one, 2 Cor. 12, 14; to sunpheron tinos, to seek to further the profit or advantage of one, I Cor. 10, 33; 1. q., zetein ta tinos, I Cor. 10, 24; 13, 5; Phil. 2, 21

zelotes, ou, hō. (2) A zealot; most eagerly desirous of a thing, to acquire a thing, I Cor. 14, 12; Titus 2, 14.

kosmos, ou, hō The ungodly multitude; whole mass of men alienated from God, and therefore hostile to the cause of Christ. 2) Worldly affairs; the aggregate of things earthly, the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God, and are obstacles to the cause of Christ, Gal. 6, 14; I Cor. 7, 31, 33ff.

pleonekteō, (5P) To gain or take advantage of another, to overreach, 2 Cor. 7, 2; 12, 17, 18; I Thess. 4, 6; hupo tinos, 2 Cor. 2, 11

pleonektes, ou, hō. (4P) Greedy of gain, covetous, I Cor. 5, 10, 11; Eph. 5, 5.

pleonexia, as, hē. (7) Greedy desire to have more, covetousness, a-

varice, Rom. 1, 29; Eph. 4, 19; 5, 3; Col. 3, 5; I Thess. 2, 5.

phroneō, To direct one's mind to a thing, to seek or strive for,  
ta epigeia, Phil. 3, 19; ta opi tes ges, Co. 3, 2

#### Discontent

ademoneō, to be troubled, distressed, Phil. 2, 26<sup>2</sup>

antapokrinomai, to contradict in reply; reply against; to altercation,  
 dispute, Rom. 9, 20, antapokrinomenous toi thoi

goguzō, (2) To murmur, mutter, grumble...of those who discontentedly  
 complain, I Cor. 10, 10

1. In the Pastoral Epistles St. Paul uses philarguria, love of money, I Tim. 6, 10. Trench makes his usual discriminating comment on the meaning of these two words: "Between these two words (pleonexia and philarguria) the same distinction exists as between our 'covetousness' and 'avarice,' as between the German 'Habsucht' and 'Geiz.' Pleonexia, primarily the having more, and then in a secondary and more usual sense, the desire after the having more, is the more active sin, philarguria, the more passive; the first, the 'amor sceleratus habendi,' seeks rather to grasp what is has not; the second, to retain, and, by accumulating, to multiply that which it already has. The first, in its methods of acquiring, will be often bold and aggressive; even as it may, and often will, be as free in scattering and dsquandering, as it was eager and unscrupulous in getting..."  
Synonyms of the N. T. p. 77

2. There is considerable dispute among scholars as to the etymology of this word. Thayer follows Buttman and says, "From the unused ademōn, and this from a priv. and dēmos; accordingly uncomfortable, as not at home, cf. Germ. unheimisch, unheimlich." But Lightfoot disagrees with this opinion and says, "Lobeck, Pathol. p. 160, 238 is probably right in returning to the older derivation ademōn, adēsai. In this case, the primary idea of the word will be loathing and discontent." At Phil. 2, 26 Lightfoot comments, "This word is used in connection with aporein, iligian... with xenopathein...and the like. It describes the confused, restless half-distracted state, which is produced by physical derangement, or by mental distress, as grief, shame, disappointment, etc." Commentary on Philippians, p. 121

goggusmos, ou, ho. (1) Amurmuring, muttering. Secret displeasure, not openly avowed; pl. choris or aneu goggusmon, without querulous discontent, without murmurings, i.e., with a cheerful and willing mind, Phil. 2, 14; I Pet. 4, 9<sup>3</sup>

memphomai, to blame, find fault, Rom. 9, 19<sup>4</sup>

#### Jealousy--Envy

zelos, ou, ho An envious and contentious rivalry, jealousy, Rom. 13, 13; I Cor. 3, 3; plural, 2 Cor. 12, 20, Gal. 5, 20<sup>5</sup>

zelos, (8) To burn with zeal. Absol., to be heated or to boil... with envy, hatred, anger, I Cor. 13, 4

3. cf. gogustes, one who discontentedly complains against God, Jude 16

4. cf. mempsimeiros, complaining of one's lot, querulous, discontented, Jude 16

5. Trench distinguishes between zelos and phthonos thus: "...zelos is a meson, being used sometimes in a good (as John 2, 17; Rom. 10, 2; 2 Cor. 9, 2), sometimes in an evil sense (as Acts 5, 17; Rom. 13, 13; Gal. 5, 20; Jam. 3, 14, in which, last place, to make quite clear what zelos is meant, it is qualified by the addition of pikros, and is linked with eritheia); 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 to the mind's eyes as excellent..." Synonyms, p. 82

"Again and gain he (St. Paul) attacks jealous (zelos). The word is probably derived from zeo, 'boil' and is used in many senses, all of which involve intense feeling, 'heat'. Plato uses the word in the good sense of 'emulation'. Paul occasionally uses it in a good sense, meaning 'zeal' but as a rule in his teaching the word means 'jealousy', the unfriendly feeling roused by the spectacle of another's possessions of good. Zelos has been defined as 'the pain which a man feels at seeing good things in the possession of another like himself, not because the other has them, but because he himself has not.'" L. H. Marshall, The Challenge of N. T. Ethics, p. 289

parazēloo, (4P) To provoke to jealousy or rivalry; tina, Rom. 11, 11, 14 (I Kings 14, 22); eni tini Rom. 10, 19 (Deut. 32, 21)

phthoneō (1P) To envy, tini, one, Gal. 5, 26

phthonos, ou, he (3) Envy, Rom. 1, 29; Gal. 5, 21; I Tim. 6, 4; Titus 3, 3; dia phthonon, for envy, prompted by envy, Phil. 1, 15

#### Distraction-Despair

aporoō, (2) From a, priv. and poros, a ford, way, revenue, resource. Hence, to be without resources, to be in straits...to be in doubt, not to know which way to turn. Middle, 2 Cor. 4, 6; Gal. 4, 20

Bareō. To burden, weigh down. Used simply, to be weighed down, oppressed, with external evils and calamities, 2 Cor. 1, 8; of the mental oppressions which the thought of inevitable death occasions, 2 Cor. 5, 4

exaporeō (2P) To be utterly at a loss, be utterly destitute of measures or resources, to renounce all hope, be in despair, 2 Cor. 4, 8; of life, 2 Cor. 1, 8

merimna, as, he, (1) Care, anxiety, 2 Cor. 11, 28

merimnaō, From merizo, merizomai, to be drawn in different directions. To be anxious; to be troubled with cares, meden mer., be anxious about nothing, Phil. 4, 6.

sunochē, es, he A holding together, narrowing; narrows, the contracting part of a way. Metaph., straits, distress, anguish, of heart, 2 Cor. 2, 4.

talaiporos Enduring toils and troubles, afflicted, wretched, Rom. 7, 24

peripheroō. To carry around. Passive. To be driven about, Eph. 4, 14

#### Contentment

anesis, eos, he From anemi, to let loose, slacken anything tense

e.g., a bow. Relief, rest from persecutions, 2 Th. 1, 7; relief from anxiety, quiet, 2 Cor. 2, 13; 7, 5

amerimnos, free from anxiety, free from care, I Cor. 7, 32

aperispastos, (1P) Without distraction, without solicitude, I  
6  
Cor. 7, 35

arkeō, To be possessed with unflinching strength, to be strong, to suffice, to be enough...2 Cor. 12, 9; arkei humein, It is enough for us, we are content, John 14, 8; Passive, to be satisfied, contented, tini Lk. 3, 14; Heb. 8, 5; I Tim. 6, 8.

autarkeia, as, he (1) A perfect condition of life, in which no aid or support is needed, equivalent to teleiotes ktēseōs agathon, hence, a sufficiency of the necessities of life, 2 Cor. 9, 8; subjectively, a mind contented with its lot, contentment, I Tim. 6, 6.  
7

autarkes, es, (1P) Sufficient for one's self, strong enough or possessing enough to need no aid or support; independent of external circumstances. Subjectively, contented with one's lot, with one's means, though the slenderest, Phil. 4, 11

hesuchazo, (1P) To lead a quiet life, said of those who are not running hither and thither, but stay at home and mind their own business. I Th. 4, 11.

6. cf. perispao, to draw around, draw away, distract; passively and metaph., to be driven about mentally, to be distracted; peri ti, i.e., to be over-occupied, too busy about a thing, Lk 10, 40 (A. V. 'cumbered')

7. "The idea of autarkeia is independence of external circumstances. cf. 2 Cor. 9, 8; I Tim. 6, 6. Socrates, when asked 'who was the wealthiest?' replied, 'He that is content with least, for autarkeia is nature's wealth.' Stob. Flor. v.43. The Stoics especially laid great stress on this virtue. Cf. Seneca, Ep. Mor. 9 passim...." Lightfoot, Philippians, p. 161 ad.loc. Phil. 4, 11.

hesuchia, as. he. (1) Quietness, descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, 2 Th. 3, 12

korennumi. To satiate, satisfy. Tropically, I Cor. 4, 8, "every wish is satisfied in the enjoyment of the consummate Messianic blessedness."

melei, it is a care. me soi meleto, I Cor. 7, 21

#### Rejoicing

euphraino. To gladden, make joyful; tina, 2 Cor. 2, 2. Passive, to be glad, to be merry, to rejoice, Rom. 15, 10; Gal. 4, 27

epsucheo. (1P) To be of good courage, to be of a cheerful spirit, Phil. 2, 19

kauchaomai. To glory, whether with reason or without reason. I Cor. 1, 31; 4, 7; 13, 3; 2 Cor. 10, 17; 11, 16, 18; 12, 1, 6, 11; Eph. 2, 9; to glory on account of a thing, 2 Cor. 9, 2; 2 Cor. 11, 30; to glory in a thing, Rom. 2, 23; I Cor. 3, 21; 2 Cor. 5, 12; 10, 15; 11, 12; 12, 5, 9.

kauchemia, tos, to. That of which one glories or can glory, matter or ground of glorying; Rom. 4, 2; I Cor. 9, 15ff; 2 Cor. 1, 14; Phil. 2, 16

kauchesis, eos, he. The Act of glorying; Rom. 3, 27; 2 Cor. 11, 10

sugchairo. To rejoice with, take part in another's joy, I Cor. 13, 6; to rejoice together, of many, I Cor. 12, 26; to congratulate, Phil. 2, 7ff

sunedomai. In the N. T. once, to rejoice or delight with one's self or inwardly, tini, Rom. 7, 22

hupernikao, (1P) To be more than a conquerer. Rom. 8, 37

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8. "Coined by Paul to express his exalted mood, according to Moulton and Howard, p. 326. The other authorities do not treat the word." F. W. Gingrich, "The Words St. Paul Coined," Anglican Theological Review, Octo. 1935, p. 235.



psallo. In the N. T. to sing a hymn, to celebrate the praises of God in song, Eph. 5, 19; Rom. 15, 9; I Cor. 14, 15

psalmos, ou, he. A pious song, a psalm, Eph. 5, 19; Col. 3, 16

chairō. To rejoice, be glad, 2 Cor. 6, 10; 7, 7; 13, 9; Phil. 2, 17, 28; Col. 2, 5; I Thess. 5, 16 and often in the Epistles.<sup>9</sup>

ohara, ēs, hē Joy, gladness, 2 Cor. 7, 13; 8, 2; Gal. 5, 22; by metonymy, the cause or occasion of joy...of persons who are one's joy, I Th. 2, 19ff; Phil. 4, 1

#### Thankfulness

aidō (aeidō) To sing, chant; intrans., tini, to the praise of anyone, Eph. 5, 19; Col. 3, 16 (in both passages of the lyrical emotion of a devout and grateful soul.

eucharisteō. To be grateful, feel thankful; to give thanks, Rom.

9. The frequency of Chairō and Chara shows how large this concept looms in St. Paul's thought. Chairō occurs 23 times in the General Epistles, 2 times in the Pastoral Epistles. Chara, 21 times in the General, 1 time in the Pastorals. Moulton-Geden, Concordance To the Greek N. T. p. 1000, 1002

"Joy (ohara) at first sight seems to have little or no connection with ethics. But joy that has a religious basis is a very different thing from what commonly bears the name. Such joy is not mere mirth, for a man may be a humorist and yet deep down in his heart he may hold the bitterest and most cynical views about. Mark Twain, for example..... Nor is it mere joie de vivre, for that is of purely physical origin—born of a body that functions properly, and largely an affair of the glands, something that lambs and kittens and healthy children possess in common, mere animal joy. Nor again is it the joy derived from highly privileged circumstances (eudaimonia) or mere pleasure (hedonē). 'The word joy implies the presence of an objective reality which claims the self in its entirety and gives the self total satisfaction.' It is the sense that life means intensely and means good, and that sense has a religious basis, and gives rise, on the purely ethical side, to the unquenchable conviction that all that is meant by goodness is infinitely worth while." L. H. Marshall, op. cit. p. 293-294

16, 6; I Cor. 14, 18; Phil. 1, 3; Col. 1, 3, 12; Philem. 4

eucharistia, as, he. Thankfulness; giving of thanks, I Cor. 14, 16;  
2 Cor. 4, 15; Eph. 5, 4; Phil. 4, 6; Col. 2, 7; 4, 2; I Th. 3, 9<sup>10</sup>

eucharistos, on (1P) Mindful of favors, grateful, thankful, Col. 3, 15

#### Hope

apekdechomai, (4) Assiduously and patiently to wait for, ti. Rom.  
8, 19, 23, 25; I Cor. 1, 7; Gal. 5, 5<sup>11</sup>

apokaradokia (2P) To watch with head erect or outstretched, to wait  
in suspense...signifies constancy in expecting...anxious and persistent  
expectation, Rom. 8, 19; Phil. 1, 20<sup>12</sup>

10. "Eucharistia... a somewhat rare word elsewhere, is frequent in sacred Greek... Regarded as one manner of prayer, it expresses that which ought never to be absent from any of our devotions (Phil. 4, 6; Eph. 5, 20; I Thess. 5, 18; I Tim. 2, 1); namely, the grateful acknowledgment of past mercies, as distinguished from the earnest seeking of future. As such it may, and will, subsist in heaven (Rev. 4, 9); will indeed be larger, deeper, fuller there than here; for only there will the redeemed know how much they owe to their Lord; and this it will do, while all other forms of prayer, in the very nature of things, will have ceased in the entire possession and present fruition of the things prayed for." Trench, op. cit. p. 178

11. "Wait eagerly or perhaps 'patiently'; used especially in speaking of the future redemption. cf. Rom. 8, 19, 23, 25; Phil. 3, 20." Lightfoot, "Galatians" p. 285. "A strong compound, where apo contains the same idea of 'concentrated waiting'...." Sanday-Headlam, "Romans", p. 208

12. "The idea of eagerness conveyed by the simple word karadokein is further intensified by the preposition, which implies abstraction, absorption, as in apoblepsin." Lightfoot, "Philippians", p. 89 Cf. Sanday-Headlam at Romans 8, 19 for the same opinion regarding the force of the compound.

elpizo . To Hope, in a religious sense, to wait for salvation with joy and full of confidence, ti, Rom. 8, 24ff; I Cor. 13, 7; Phil. 2, 19 Paul uses this word fifteen times in his General Epistles.

elpis. Always in the N. T. in a good sense; expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation, Rom. 5, 4ff; 12, 12; 15, 13; I Cor. 13, 13; Pl. 2 Thess. 2, 16 Paul uses elpis twenty-seven times in his General Epistles.

#### Conclusion

From this brief study it is readily apparent that covetousness (pleonexia) and the covetous man (pleonektes) play a considerable part in Pauline ethics.

Pleonexia, its derivatives, cognates, and various synonyms comprise at least ten Greek terms which occur in numerous passages. Other negative concepts given above, with the number of words under each, are as follows: discontentment, five; jealousy and envy, five; distraction, worry, despair, eight. A total of twenty-eight negative words. Also, Paul uses at least nine words for contentment, twelve for rejoicing, four for thankfulness, and four for hope. A total of twenty-nine Greek terms we call "positive." Thus, this listing of ethical terms, positive and negative, for these two  
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commandments includes a total of fifty-seven words.

Hupernikao is the only new word Paul coined to express an idea related to this commandment.

President Truman, on being presented a facsimile of the Gutenberg

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14. This paper includes the following seventeen terms which Gingrich does not list in his catalogue of Pauline ethical terms: adēmoneō, aidō, anesis, amerimnos, bareō, euphrainō, kosmos, korunnumi, melei, peripherō, sugchairō, sunēdomai, talaiporos, chara, chairō, psallō.

Bible for his inauguration, recommended the Tenth Commandment for particular study, especially in the nation's capitol.<sup>15</sup> He might have recommended it as a profitable study for the entire country.

Certainly, a study of these commandments and related concepts in Paul's Epistles helps a modern minister understand the sin of covetousness in its unending ramifications. Sermon ideas and illustrations leap at anyone who digs around in the ethical terms related to this Commandment. St. Paul's definition of the world (kosmos) sounds very up to date. His picture of modern man in these words sounds accurate; adēmoneō, confused, restless, not at home in this world; aporeō, not knowing which way to turn; merimnaō, drawn in different directions; peripherō, driven about. Some have arrived at "an utter loss" (exaporeō)! Such persons must turn once more from things to the God of things. Only in Him can they find unfailing strength (arkeō). Without Him their nerves will remain taut, like a bow-string. A new-found trust in God, through Christ, will give them a relaxation, a slackening of pressure (anesis) which their tense nervous system demands!

The problem of autarkeia is old but ever new. In the classical sense of "sufficiency in one's self" modern man has found autarkeia difficult, if not impossible, to attain. Narrowed to mean only "a sufficiency of the necessities of life" (2 Cor. 9, 8), autarkeia still proves an elusive goal. Our productive industry has multiplied the things that we can eat and wear and purchase. Statisticians have calculated that over one hundred years ago the average person in this country had

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15. United Press dispatch, Washington, D. C., Jan. 19, 1949

just about 72 wants, of these 16 being regarded as necessities; today the average person is, by the same calculators, said to have 484 wants of which 94 are rated as necessities! Trying to get most, if not all, these "necessities" absorbs the time, energy, and creative thought of the average person. The idea of autarkeia, a mind contented with its lot, struggles for recognition in our materialistic age. Thus, modern man, far from attaining autarkeia, finds himself striving toward an ever-retreating goal. Like the muckraker in Bunyan's story, he gets around with eyes fixed on the ground. Or, to use the Pauline phrase, modern man sets his affections on things of the earth, not on things above. (Col. 3, 2) Until, with the gracious assistance of the Holy Spirit, he can cease "minding earthly things" <sup>he</sup> will never be free to set his mind on God!

St. Paul says, "We speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth..." (I Cor. 2, 13) The individual words, therefore, are very important for our study and understanding of theology and its application to life. Only as we are willing to make a pains-taking study of the individual words can we make advances in our theology. Anyone who wants to understand the whole without understanding the parts of the whole will find it most difficult, if not impossible. Thus, R. C. Trench says, "The words of the New Testament are eminently the stoicheia of Christian theology." <sup>1</sup> The same author also makes this observation about the particular value of studying Greek synonyms:

"And instructive as in any language it (the study of synonyms) must be, it must be eminently so in the Greek--a language spoken by a people of the subtlest intellect; who saw distinctions where others saw none; who divided out to different words what others often were content to huddle confusedly under a common term; who were themselves singularly alive to its value, diligently cultivating the art of synonymous distinction...who have bequeathed a multitude of fine and delicate observations on the right discrimination of their own words to the afterworld." <sup>2</sup>

Having made a study of the individual Greek ethical terms used by St. Paul the author of this paper can appreciate more fully than ever before the wealth and variety of meaning which is stored up in these words. The examination of these words and grouping them under the Second Table of the Law has not only revealed new individual meanings to the author, but, collected into chapters, they convey a sweep and breadth which leaves the student awed before the mind of the Holy Spirit speaking through the mind of St. Paul!

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1. Synonyms, viii

2. ibidem, vii

J. Ritchie Smith states that St. Paul uses a total of 2,446 words in his Epistles, excluding names.<sup>3</sup> The question then arises as to what percentage Paul's ethical terms comprise of this total vocabulary. Mr. F. W. Gingrich catalogued Paul's ethical terms, except for the Pastoral Epistles and reached a total of 901 or approximately 40% of Paul's total vocabulary!<sup>4</sup> This author's major purpose "was practical, namely to give greater concreteness to the concept 'ethical term'.<sup>5</sup>"

This paper limits the field even further than Mr. Gingrich. Like him we have considered only the ten General Epistles of Paul. Unlike him we excluded terms which referred to the first three commandments. Even with the added limitation this paper considers a total of 794 ethical terms! If one considered all the ethical terms in all the thirteen epistles of Paul, one might go so far as to predict that nearly one-half of Paul's total vocabulary has ethical connotation! This fact should help all students of ethics see how large the ethical side of St. Paul's teaching really is.

The reader will recall our constant reference to the division of terms into positive and negative groups. Heretofore, it has been the common assumption that Paul's ethical terminology is predominantly negative. At first reading, indeed, one gets the impression that Paul's references to vices are more frequent and numerous than to virtues. But, considering St. Paul's ethical terminology as a whole, this impression

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3. Presbyterian and Reformed Review, Oct., 1891. Used by M. W. Adams' Monograph on St. Paul's Vocabulary, 1895, p. 28 and quoted with qualification by Dr. E. J. Goodspeed in his New Solutions of N. T. Problems, Chicago, 1927, p. 105. F. W. Gingrich, St. Paul's Ethical Terms.

4. Gingrich, op. cit. p. 37

5. Gingrich, op. cit. p. 4

proves erroneous. This paper contends that Paul's ethics have a predominantly positive emphasis throughout! The listings given in the fore-going chapters show 396 positive ethical terms to 376 negative terms! <sup>6</sup> Recall St. Paul makes Agape the pivot-point for all the commandments. This stress of Agape--a most powerful, active, positive virtue--helps explain why his ethical terminology should have such a positive emphasis.

Paul's style has drawn tribute from the greatest of scholars. Farrar calls his language "the style of genius, if not the genius of style." <sup>7</sup> And A. T. Robertson says, "But even in the riot of language his (Paul's) thought is clear, and Paul often draws a fine point on the turn of a word or a tense or a case...His vocabulary is very rich and expressive...The most striking thing in this study is the cosmopolitan character of Paul's vocabulary." <sup>8</sup> T. Zahn adds his words of admiration for Paul's linguistic ability:

"Although he (Paul) makes no claim to be an orator (2 Cor. 11, 6; I Cor. 1, 17) and pays little attention to the purity of his diction, he does know how to use the language with versatility and effect...there is no emotion which he is not able to express and convey to his readers, as occasion may require, by delicate suggestion, in sharp tones of bitter irony, or in a full steam of irresistible eloquence... In short, taking into survey all his writings left to us, the wealth of his vocabulary and the versatility of his grammatical constructions are astonishing!" <sup>9</sup>

Entire volumes have been written to discuss the origin of St. Paul's ethical terminology. <sup>10</sup> Mr. Gingrich's study was interested in the occur-

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6. Cf. the appendix for chart showing the total for each commandment.
  7. Quoted by A. T. Robertson in his "Grammar of the Gr. N.T." p.127
  8. op. cit. p. 130
  9. Introduction To the N. T., Vol. I, p. 51-52
  10. of. Mary E. Andrews, Ethical Teaching of Paul: A study in origin, 1934



rence of these ethical terms in previous Greek literature. Out of the 901 ethical terms considered, he found 714 or 79% occurred in the LXX; 688 or 76% occurred in the Koine; and 653 or 72.3% occurred in the classical Greek. These facts should make it clear that Paul's ethics cannot be explained satisfactorily out of Judaism alone.

Some writers stress Christianity's debt, and especially St. Paul's obligation, to the mystery religions, the cults which attained wide popularity in the Roman Empire contemporary with the rise of Christianity. Now it is true that Paul's Christianity was "a mystery". Paul taught baptism as an "initiatory rite" and the Lord's Supper as a "sacramental meal." Paul's theology showed how the initiate secured salvation through

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11. op. cit. p. 38-39. To interpret these facts, Mr. Gingrich says, "In general, the predominance of the LXX as a source of Paul's ethical vocabulary is easily understood when one takes into consideration the high place it held in the esteem of Hellenistic Jews and early Christians, as well as the great similarity of its subject-matter with that of Paul's letters."...Paul's ethical vocabulary is thus, like his general vocabulary, an integral part of the common Greek of the Hellenistic period. This high degree of agreement with the koine is the more remarkable in the face of the great dissimilarity in subject-matter between Paul and its sources, which deal only occasionally with religious matters of any description." (p.39) "Regarding the 653 ethical terms found also in classical Greek, Gingrich says: "This is a further demonstration of the remarkable unity of the Greek language, a fact which holds true throughout the history of the language." (p. 39).

12. "It seems to the present writer that the stock answer that Paul was what he was in ethical outlook only because he was a Jew needs revision in the light of all the circumstances in the midst of which he found himself." M. E. Andrews, "The Ethical Teaching of Paul", p.6

13. After pointing out several respects in which Christianity and the mysteries occupied common ground, Shirley Jackson Case continues: "It (Christianity) owed no small measure of its success to the degree in which the mystery religions had prepared the soul for the Christian planting." V. Fern, "Mystery Religions" in Encyclopedia of Religion, p. 513.

union with Jesus, the Lord. But these few similarities by no means indicate St. Paul was indebted to these mystery cults for his ethical concepts or terminology. "It can be safely said that Paul does not show the slightest resemblance to or dependence upon the mystery cults for moral exhortations--and from their unmoral nature we could expect only this."<sup>14</sup>

Students of Paul's ethics also devote much space to the relation, if any, between Paul and Stoicism. Formerly many scholars were inclined to find much in Paul which they felt was taken out of Stoic, popular philosophy. At present, however, the best works seem to indicate that St. Paul's terminology was influenced little, and that only indirectly, by Stoic concepts. M. Andrews' study of the origin of Paul's terminology leads to this conclusion regarding Paul and Stoicism: "The major Stoic emphases are utterly lacking in Paul's letters, and what he makes central in the exposition of his faith is quite outside the pale of Stoic intellectualism."<sup>15</sup>

Some authors make a list of Paul's vices and virtues and place beside it a catalogue of Stoic ethical terms.<sup>16</sup> Surprisingly enough

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14. M. S. Enslin, The Ethics of Paul, p. 58

15. The Ethical Teaching Of Paul, p. 171. Andrews admits that Stoicism had an indirect influence on Paul's thought, but she stresses it was in the sphere of the affairs of everyday and not in the more theoretical aspects of Pauline thought. Repeatedly she stresses, "Paul was not a Stoic intellectual." (cf. p. 133) This authoress refers to a work of Adolf Bonhöffer, Epiktet und das Neue Testament, which is a most thorough study of Paul's relation to Stoicism. Bonhöffer examined 48 words of special significance that Paul has in common with Epictetus and shows that they do not betray any especially close relationship of the Apostle with the secular literature or with the thought forms and modes of expression of the Greeks. (p. 110)

16. cf. Hans Lietzmann, An Die Römer, excursus on Rom. 1, 21, p. 35-36, Tübingen, 1928, for a convenient summary of this argument. Also, Lightfoot's famous essay, "St. Paul and Seneca" in his Commentary on Philippians.

these studies show that the Christian and Stoic systems have much in common in their lists of virtues and vices. But we do not conclude from this fact that St. Paul has little original thought or that his system is derivative and therefore inferior to others. C. A. Anderson Scott considers this similarity and is not in the least disturbed by it; nor does he think St. Paul would have been dismayed should anyone have called his attention to such a "discovery". Scott says,

Paul was prepared to take ethical suggestions wherever he found them, in Moses or later Judaism, in Epicurus or Zeno, in the moral atmosphere of his time, and having tested them in the light of Christian motives and standards to 'hold fast that which was good'. And as for the authority with which his teaching may have come home to men now, that is only increased by the fact that so much of that teaching in detail confirms or is confirmed by men of great intellectual power who gave themselves to the study of good life, in what it consists. 17

Therefore, to admit an indirect Stoic influence on Paul's terminology is by no means detrimental to The Apostle. Certainly, there is not sufficient evidence to show that Stoicism influenced Paul in his fundamental purposes or motives.

A close study of Paul's ethical terms proves that he did not merely borrow, but created new words for new ideas and infused old words with new significance. Mr. Smith's study revealed 797 general words peculiar to Paul in the N. T., including the Pastorals. Of his total

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17. New Testament Ethics, p. 98. For further discussion and similar view of. M. S. Enslin, Ethics of Paul, p. 36; J.S. Stewart, A Man In Christ, p. 76; L. H. Marshall, The Challenge of N. T. Ethics, p. 323

18. Mr. Thayer confirms this opinion and lists the Biblical words peculiar to Paul. In the General Epistles, 627 words (34 doubtful); and in the Pastoral Epistles, 168 words (10 doubtful). A total of 795 words peculiar to St. Paul! Greek-English Lexicon, p. 707

of 901 ethical terms Mr. Gingrich found 276 words (30%) found only in Paul in the N. T.

Mr. Gingrich made a further intensive study of these 276 words peculiar to Paul. He wanted to determine, if possible, the number of words Paul coined to express ethical concepts. He concludes:

....it is possible to affirm, at least until further evidence becomes available, that Paul was the coiner of no less than 17 ethical terms. No one of the 17 appears in non-Christian literature before the 6th century A. D., and in the case of compounds, no closely related formations have preceded them. Most of them occur in contexts which permit, and in some cases demand, the conclusion that St. Paul coined them, consciously or unconsciously. The words are as follows: apekduomai, take off, strip, and apekduosis, a taking off; apokatallassō, to reconcile; ethelothrēskia, self-imposed devotions; oidōlolatrēs, idolater and eidōlolatRIA, idolatry; euparedros, assiduous; theodidaktos, taught by God; ophthalmoullia, eye-service; p(e)ithos, persuasive; prosōpolempsia, respect of persons; sunarmologeō, to fit together; sunpsuchos, united in feeling; huperekteinō, to stretch out beyond; hupernikaō, to be more than conqueror; pseudadelphos, false brother and pseudapostolos, false apostle." 20.

Moreover, we have pointed out, as for instance in the case of Agane, how St. Paul could turn a general word into a technical term.

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Besides, St. Paul transformed many other words, and he was gifted with taking a familiar word and giving it a new significance, especially,

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in the tropical sense. "Regardless of what the words had meant before, with him (Paul) they took on new character. His words meant what he wanted them to mean because his whole personality was behind

19. "Most of these 276 words occur only once or twice in Paul; however, the following twelve occur five times or more: haplotēs, 7P; aphtharsia, 7P; dokimē, 7P; exagazō, 5P; euprosdektos, 5P; katallassō, 6P; kenōō, 5P; metaschematizō, 5P; mōria, 5P; pepoithesis, 6P; pleonekteō, 5P; psusioō, 7P;" Gingrich, op. cit. p. 37

20. Anglican Theological Review, Oct. 1935, p. 234

21. cf. such words as paideia, eutrapelia, autarkeia ktl.

22. cf. such words as stauroō, nekros, ktl.

what he wrote and said. It was as if they had undergone a chemical change. The elements are present in the compound, but can they be isolated?"<sup>23</sup>

Some scholars have maintained there is a marked contrast between the teaching of Jesus and that of Paul.<sup>24</sup> Jesus is classified as a "moralist" while St. Paul was "a theologian". Unlike Jesus, they say the Apostle concerns himself with the elaboration of dogma. Mr. Nygren has made a complete study of this school of thought. Though he does not subscribe personally to this view, Mr. Nygren summarizes very succinctly the argument:

...We are told that Paul is the theologian who dogmatizes a previously undogmatic Christianity. Whereas with Jesus we get certain ethical imperatives, in Paul we find a system of belief: belief in a way of salvation, in Christ as a heavenly being, in an atonement based on His death and resurrection, in the regeneration of Christians and the gift of the Spirit and in the mystical union between Christ and His Church...Paul's actual work was not a continuation of the work of Jesus, but rather a completely new beginning; hence is therefore given the title of 'the second founder of Christianity'." 25

An exhaustive study of the similarity between Paul's and Christ's ethical teaching is not within the scope of this paper. However, this writer agrees with A. Deissmann who expressed his opinion of those who deny the agreement between Paul and Jesus: "This theory is wrought out only by the tired brains of gifted amateurs."<sup>26</sup> Mr. Nygren's brilliant study of Agape shows conclusively "there is an unbroken continuity between the Gospel and Paul in regard to the fundamental idea of Agape."

23. M. S. Enslin, The Ethics of Paul, p. 43

24. cf. Wrede, Paulus, 1904, p. 104; or Lewis Mumford, The Condition of Man, 1944, chapt. II.

25. Eros and Agape, p. 76. cf. also H. F. Rall, According To Paul p. 251

26. Quoted by Paul Scherer, The Plight of Freedom, p. 160

It is one and the same idea of Agape, and it receives fresh vigor through its expression in Paul's own life-history." <sup>27</sup> J. G. Machen argues that the entire ethical teaching of Paul is strikingly similar to that of Jesus and that these similarities could hardly be a matter of chance:

The most important (of these similarities) is the one which is the most obvious, and which just for that reason has sometimes escaped notice. Paul and Jesus, in their ethical teaching, are similar because of the details of what they say; but they are still more similar because of what they do not say; and they are similar in what they do not say despite the opposition of their countrymen...Paul belongs with Jesus, on the same side of the gulf...The writer of the Pauline Epistles would have been at home in the company of Jesus of Nazareth. 28

We do not think Paul Sherer states the truth with too much sweep when he concludes, "There is not a solitary thing in the letters of Paul that does not run straight back to the lips of Jesus and the heart of God." <sup>29</sup>

Moreover, it is well to note how Paul fuses religion and ethics. He gives us not only an ethical concept of religion, but a religious concept of ethics. "Like his Master, Paul could not conceive either of unethical religion or of unreligious ethics." <sup>30</sup> It is true, of course, that religion has often been unethical, but such a religion is not Christianity as taught by Jesus or expounded by Paul. Religion and morality are like two wings of an airplane, without either of which <sup>31</sup> it would be futile to expect a plane to fly. If a man leaves off one

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27. Eros and Agape, p. 82. Others who point to this agreement on Agape are H. G. Rall, According To Paul, p. 255; A. Alexander, "N.T. Ethics" in the IBE, Vol. II., p. 1022; J. S. Stewart, A Man in Christ, p. 273ff

28. J. G. Machen, The Origin Of Paul's Religion, p. 165

29. The Plight of Freedom, p. 160

30. L. H. Marshall, The Challenge of N. T. Ethics, p. 232

31. I am indebted to A. Scott Anderson for this example.

of the wings and cannot fly, he should not charge the designer with failure. Thus, Paul would have us use both "wings", so to speak--religion and ethics--and then our teaching will succeed. On the other hand, the fact that men are sometimes ethical without being religious does not destroy the vital connection of ethics with religion. Paul points out that such men who claim to follow ethical principles without religion in reality do so because they have God's law written in their hearts!<sup>32</sup> Instinctively, they follow God's injunctions, but refuse to acknowledge God's influence in their lives. "Paul's greatest service, then,...was to make clear once for all that religion must be ethical and ethics must be rooted in religion."<sup>33</sup>

This truth should be stressed today. The breakdown of morality in the world is correlated with the breakdown in the proper teaching of the Christian religion. Men have taken Christ as the motive power out of ethics and yet expect the ethics to be effective. Just as well remove the motor from a car and then chide it for not pulling a load! Indeed, we must seek to re-establish a moral basis for conduct, especially also among nations. This basis cannot be found alone in "natural rights", but must once more wed ethics to Christ's religion. "If men really care for moral values, they are logically bound to care for religion, too; for the love of God is the creative source and spring of those moral values upon which---apart from all other considerations---the very continuance<sup>34</sup> of civilization and the well-being of man depend."

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32. of. Romans 2, 14ff.

33. H. G. Rall, According to Paul, p. 261

34. L. H. Marshall, op. cit. p. 243.

How strange that some Pauline students insist his ethical teaching is not applicable today! Paul indeed dealt with some problems which do not exist today. And many details of modern social ethics and economics did not exist for Paul. One can think of certain ethical problems today, but can point to no specific chapter and verse in the Epistles which deals with this problem. Nevertheless, the great ethical principles enunciated by Paul under the inspiration of the Holy Ghost are applicable today! These principles contained a power for the renewal of Europe after Paul. Today, also, these same ethical principles are potent enough, if practiced, to transform social patterns. Regarding this point, A. T. Robertson makes this eloquent statement:

It is not a question whether Paul was writing for posterity or for the present emergency. He wrote for the present emergency in the most effective possible way. He brought the whole Gospel message to bear upon the varied and pressing problems of the early Christians in the power of the Holy Spirit with the eloquence of a mind all ablaze with the truth and with a heart that yearned for their souls for Christ. They are not literary Epistles, but they are more than personal letters. They are thunderbolts of passion and power that struck center and that strike fire now for all who will take the trouble to come to them for the mind of Christ that is here." 35

Current thinking within churches of Christendom agrees, for the most part, that Scriptural ethics are applicable today. Repeatedly speakers and writers stress the importance of the reality and authority of the Moral Law. For instance, in the Delaware Conference, Protestants maintained all the evils which afflict the world today result from man's refusal to recognize that we live within a moral order ruled by a moral law. The pope has referred repeatedly to the same truth in

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35. Word Pictures In The N. T., Vol. IV, p. xv



his many encyclicals and allocutions. Pick up almost any recent pronouncement of the Central Conference of American Rabbis and you find these men also pointing to a moral order with a moral law.

All these groups are appalled at the results of the relativistic morality which has held sway in Western education for the last fifty or seventy-five years. Hitler and the nazis gave the world such a jolt it woke up to the full realization what can happen when there is no divine

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standard of justice. Emil Brunner points to the direct relation of totalitarianism and the neglect of the moral law:

The totalitarian state is simply and solely legal positivism in political practice, the abrogation in actual fact of the classical and Christian idea of divine 'law of nature'. If there is no divine standard of justice, there is no criterion for the the legal system set up by a state. If there is no justice transcending the state, then the state can declare anything it likes to be law; there is no limit set to its arbitrariness save its actual power to give force to its will...The totalitarian state is the inevitable result of the slow disintegration of the idea of justice in the Western world." 38

And even more recently, Winston Churchill stresses the need for

36. of. Encyclicals of Pius XI on "Reconstructing the Social Order", issued in 1939

37. A recent book, "The Ten Commandments", sub-titled, "Hitler's War Against The Moral Code", edited by Armin Robinson, has a symposium of short novels by distinguished writers. Each of these writers shows how in various occupied countries Hitler and his cohorts disobeyed these commandments. The results were disastrous both to the people and to their temporary conquerors.

This book grew out of the astounding words of Hitler as reported by Herman Rauschning: "...The day will come when I shall hold up against these commandments the table of a new law. And history will recognize our movement as the great battle for humanity's liberation, a liberation from the curse of Mount Sinai...Against the so-called ten commandments, against them we are fighting." Quoted in Edwin Mims' "Great Writers as Interpreters of Religion", p. 40

38. Justice and The Social Order, quoted by Paul Hutchinson in the Christian Century, March 6, 1946

applying Christian ethics to our modern world:

I say the flame of Christian ethics is still our highest guide. To guard and cherish it is our first interest, both spiritually and materially. The fulfillment of spiritual duty in our daily life is vital to our survival. Only by bringing it into perfect application can we hope to solve for ourselves the problems of this world... 39

Indeed many of the profoundest thinkers of our day equate survival in the Atomic Age to a personal and social life in conformity with, and disciplined by, God's Law! Such conformity is not possible--and this truth Paul maintained stoutly--without a union, by faith, with Christ Jesus. The most basic need then is for modern man to put Christ--not only as Example, but as Savior and Power--into the center of his life. Only from Him and through Him can there flow truly an ethical life! The other "saviors"--education, scientific 'method', government, or whatever may yet be idolized--must all fall on their faces, like dragons, before the Presence of the Lord God!

The words of Arnold J. Toynbee with which he concludes his majestic "Study of History" also form a fitting conclusion to this paper:

And this is in truth the final result of our survey of Saviers. When we set out on this quest we found ourselves moving in the midst of a mighty host, but, as we pressed forward, the marchers, company by company, have fallen out of the race. The first to fall were the swordsmen, the next the archaists and futurists, the next the philosophers, until only gods were left in the running. At the final ordeal of death, few, even of these would-be savior gods, have dared to put their title to the test by plunging into the icy river. And now, as we stand and gaze with our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Savior... 40

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39. Speech at Massachusetts Institute of Technology. April, 1949 reported in Time Magazine, April 11, 1949. p. 28

30. Abridgment by D. C. Somervell, Oxford University Press, 1947 p. 547

## Summary of Conclusions

At the conclusion of any study of St. Paul's Epistles a student reacts as have others in a similar situation. For instance, Lightfoot says, "One must feel on laying down his task how far he has fallen short even of his own poor ideal."<sup>41</sup> Martin Luther has written some of the most scholarly commentaries on these Epistles, yet even he laments that his "so barren and simple commentaries should be set forth upon so worthy an Apostle and elect vessel of God."<sup>42</sup> Certainly, then, the author of this present paper, with his comparatively meager preparation and ability for a work on St. Paul, feels a sense of profound humbleness in presenting his conclusions:

1. From the amazing wealth and variety of Paul's total vocabulary of 2,446 words we have selected 794 ethical terms relative, in greater or lesser degree, to the Second Table of the Law. These words show St. Paul's tremendous ability to discriminate between fine shades of meaning and to express them in phrases and sequences of ideas which have moved his readers for centuries!

2. In general, St. Paul maintains a predominantly positive note in his ethical terminology. He keeps the doctrine of Agape in the center of all his ethical exhortations. And, for the most part, the prohibitions are cited as offenses against this same Agape.

3. Pauline ethics teach virtues and vices very specifically.

4. St. Paul stresses a total morality. He inculcated not only an outward morality in word and deed, but also an inner morality which brings

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41. Commentary on Galatians, p. 5.

42. Quoted by Lightfoot, ibidem, p. 5

emotions and attitudes, thought and will, into line with the eternal principles laid down by God in his Law and as expounded by the Savior!

5. St. Paul coined at least 17 new ethical terms. Even where he used familiar words he did not merely borrow, but transformed them with new meaning or power. Particularly in the tropical or metaphorical meaning Paul was pre-eminently able to present ethical teaching.

6. St. Paul's teaching, both in doctrine and ethical precepts, is in fundamental agreement with that of Christ.

7. St. Paul's ethics cannot be divorced successfully from the rest of his theology. For that matter, neither can his teaching of religion in general have much purpose unless it is joined with its practical, ethical application. Paul's presentation precludes either a non-religious ethics or a non-ethical religion.

8. St. Paul's ethical terms warrant the widest interpretation of the Second Table of the Law! Indirectly, this study reveals Martin Luther caught the true spirit of Pauline ethics in his exposition to these commandments.

9. St. Paul's ethical terminology and teaching are applicable to modern problems. Our world, like that of St. Paul's, has a desperate need for the application of God's Law to its problems!

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Soli Deo Gloria!

## Appendix I

## Statistical Chart of Ethical Terms For Each Commandment

Commandment	New Words	Positive terms	Negative terms
Fourth	1	45	12
Fifth	4	178	149
Sixth	1	34	55
Seventh	4	40	35
Eighth	7	71	96
Nine and Ten	<u>1</u>	<u>28</u>	<u>29</u>
Totals	18*	396	376

\*one of these terms is repeated under two commandments.

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\*\*In addition, this paper includes 22 terms which we classify as "general" rather than positive or negative.

Ethical Terms Not included In This Paper

Some of these terms could be classified under the First Table of the Law, but do not lie within the scope of this paper. Other words given below are general ethical qualities dealing with man as a moral being. The author feels the criteria for this paper precluded these terms. Nevertheless, this list is given for the sake of completeness.

The Arabic numeral immediately after the word indicates the frequency of the word in the Ten Epistles of Paul. Where the word appears more than ten times the frequency is denoted by the word "often." These figures are taken from "Paul's Ethical Terminology" by Mr. F. W. Gingrich. An \* indicates a word the author thinks has ethical connotation, but which Gingrich does not include in his paper.

adialeiptos*	aneklētos, 2	achreio*	endunamoō, 3
adialeipos*	anēkō, 3	bouleuo, 2	exesti*
adokimos, 5	anomos, 4	boule, 2	epistrephō,*
amartēma, 1	anomia, 5	boulomai*	epitreppō, 2
hamartia, often	axiōs, 5	brabeuo, 1	hetoimazo, 2
hamartōlos, often	apeipon, 1	dektos*	hetoimasia, 1
amemptos, 3	apolouō, 1	eidoleion*	hetoimos, 3
amomptōs, 3	apolutrosis, 7	eidolothutos, 5	hetoimos, 1
ametamelōtos, 2	apostasia, 1	eidololatres, 5	ēthos
ametanoetos, 1	apotithēmi	eidololatria, 3	thelēma*
anomos, 4	arete, 1	eidolon, 6	thelō,*
anagkazo, 4	asebeia, 2	ekpeirazo*	isohuros, 5
anagkaios, 4	asebes, 2	eleutheria, 6	isohuo, 2
anaxios, 1	astheneia, often	eleutheros, often	kainotēs, 2
anaxiōs, 1	astheneō, often	eleutheroō, 5	kakos, often
anastrephō, 2	asthenēs	empiēmī*	kalepoieō, 1
anastrophe, 2	atopos, 1	endikes*	kalos, often

kalōs, often	ponēros, often
karpos, often	proseuchē*
karpophoreō, 4	proseuchomai*
kataischunō, often	prosphora*
kataxiōō, 1	sbennumi, 2
krateō, 2	skolios, 1
kurieuo*	speirō, often
mataios, 1	stoicheō, 4
mataiotēs, 2	suneidēsis, often
mataioō,*	suschematizō,*
metamelomai, 1	teleiotēs,*
metamorphōō, 2	teleios, 8
metanceō, 1	teleioō, 1
metanoia, 3	tinō, 1
hosiōtēs, 1	hupedikos, 1
hosios, 1	hustereō,*
parabasis, 4	pharmakeia, 1
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