

# WORD STUDY OF THE NEW TESTAMENT--VOLUME TWO

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*Volume two of James M. Tolle's New Testament word studies examining Greek terms for courage, defense of the gospel, and other key concepts with practical application for Christian living.*

4 Chapters

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## Chapter One--Covetousness, Content

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### Lesson One COVETOUSNESS, CONTENT

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

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

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

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

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

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

1. "And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man" (Mark 7:20-23). The word "covetings" in the Greek is the plural of *pleonexia*, pertaining to the various ways in which covetousness, the greedy, grasping temper, shows itself, whether in regard to money, glory, honor, power, etc. "Covetousness is a

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

2. "And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). In this utterance Jesus does not condemn the possession of things as such, but the abundance of things. He denounces the attitude that cannot be content with the necessities of life, "food and covering" (1 Timothy 6:8), but that greedily desires more and more, that can never be satisfied. See Hebrews 13:5.

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

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

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

3. "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful" (Romans 1:28-31). Here covetousness, pleonexia, is presented as one of the sins of the world without God, of men who have "refused to have God in their knowledge." It is the sin that is diametrically opposed to the perfect generosity of God and Christ. See John 3:16; 2 Corinthians 8:9; Php 2:5-8. Indeed, the

perfect liberality and unselfishness of divine giving to bless mankind is the basic, underlying theme of the entire Bible, and thus it is no exaggeration to say that the covetous man is more unlike Deity than any other person in sin. In his comments on Romans 1:29 Albert Barnes says, "Covetousness is common in the world; but it would be particularly so where the other vices enumerated here abounded, and men were desirous of luxury, and the gratification of their senses."

4. "I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion" (2 Corinthians 9:5). Paul's wish here is that the Corinthian Christians will give to help the poor saints (verse 1) as a matter of bounty or blessing (see footnote in the American Standard Version), and not of extortion or covetousness as wrung out of those who would give grudgingly. The covetous person, devoid of a loving, liberal spirit, never gives cheerfully but always grudgingly, as if he were literally being forced to give. See 2 Corinthians 9:7.

5. "This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness" (Ephesians 4:17-19). Greediness or covetousness is here associated with spiritual uncleanness. The idea Paul may have in mind is the depravity of the pagan world in its greedy desire to abound in unclean activities, or his idea may be that the pagan world works uncleanness with the greedy desire for financial gain, such as in Ephesus, whose principal temple had one thousand prostitutes as its priestesses. Either of these ideas is descriptive of men in every age whose hearts have become so hardened by sin that they greedily seek to do every unclean act imaginable in catering to the desires of the flesh, who will do virtually anything, no matter how vile it may be, for financial gain.

"But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints" (Ephesians 5:3). It may be that the word *pleonexia*, covetousness, as used in this passage refers to impure desires, the greedy longing for whatever is involved in the sins of fornication and uncleanness. If, however, the greedy desire for material things is intended here, the apostle shows in its context how degrading and abominable a sin it is, not even to be named among the saints.

"Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience" (Colossians 3:5-6). No plainer, more pointed description of the heinousness of covetousness could possibly be made than this. What is covetousness? It is idolatry! The inordinate love and pursuit of anything to satisfy the cravings of the lower man are pagan, belonging on the same level as the worship of images. The covetous man has turned from the worship of the Creator to the worship of the created, to the objects of his greedy desire. The child of God who is covetous has tacitly denied the faith and cannot possibly be sincere in his participation in divine worship and in other religious activities. It is high time in the church of the Lord that we consider covetousness for what it really is, the God-denying sin of idolatry, and the covetous member for what he really is, a pagan, one who puts his faith in idols rather than in the

living God. See 1 Corinthians 5:11; Ephesians 5:5.

"For neither at any time were we found using words of flattery God, as covetousness, ye know, nor a cloak of witness" (1 Thessalonians 2:5); "And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not" (2 Peter 2:3). Pleonexia, covetousness, in these passages describes the person who uses his position to take advantage of the people he should be serving, who sees his fellow men as those to be exploited in order to secure the objects of his greedy desire.

". . . eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing" (2 Peter 2:14). Those described here were exercised or trained in covetousness. They had been so consistently and persistently greedy that they were thoroughly competent in avariciously seeking after the things which would pamper the flesh. They are depicted as "children of cursing," not worthy to be called children of God even though they claimed to be members of the Lord's church. See Ephesians 2:3. Do we not have covetous souls like them in the church today, people who have so long practiced covetousness that they have become quite expert in avariciously seeking after the things of the world?

Content The word "content" is from the Greek autarkes, meaning "sufficient for one self, strong enough or possessing enough to need no aid or support, independent of external circumstances (from autos, self, arkeo, sufficient)." The noun form is autarkeia, meaning "contentment, self-sufficiency, independence." In the papyri autarkes is used only in the simple sense of "enough;" for example, "a sufficient number of jars," "the tenure of one year is sufficient," "it will be sufficient."

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

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

(2 Corinthians 12:7-10).

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

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

#### Questions

What is the literal meaning of pleonexia?

How is pleonexia used in classical Greek, the papyri, and the New Testament?

Discuss each New Testament passage in which pleonexia is used.

What is the meaning of autarkes as it is used in the New Testament?

Discuss Php 4:11-13.

Discuss Paul's reference to the sufficiency of God's grace in 2 Corinthians 12:9.

In light of 2 Corinthians 9:8; Php 4:19; Hebrews 13:5-6, why can the Christian be content in whatever state he is?

Why is godliness with contentment great gain?

## Chapter Two--Courage, Defence

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### Lesson Two COURAGE, DEFENCE

Courage The word "courage" as considered in this lesson is from the Greek tharsos. In classical Greek it means confidence or courage, the opposite of anxiety or fear. Epictetus 11.13.3 describes the lute player who can face his audience without fear: "Accordingly, when he has skill, there he has confidence." In Homer, Iliad XXI.547 we read of Agenor preparing to face Achilles in combat and how Apollo "put courage in his heart." There is no instance of the use of tharsos in the papyri. In its sole use in the New Testament it has essentially the meaning as in classical Greek: "And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God and took courage" (Acts 28:15).

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

"God will never forsake His people. He will constantly be their peace and support. His omniscience will always reach and help you--if you go to the ends of the earth. The Lord will not forsake His people. No palace walls, however thick, no guards, however brave, no breadth of sea, no number of miles, no impassable desert, shall intercept the visits or arrest the interposition of God. There is no sting in the human heart, there is not a shadow, however blighting, on the human soul, which God sees not. A voice louder than the noise of the sea waves, and more musical by far, will bring comfort to your heart: 'It is I; be not afraid'" (J. Cummings).

Used interchangeably with tharreo in the New Testament is the verb tharseo, also akin to tharsos, meaning "be cheerful, be courageous." It is translated from classical Greek by such phrases as "have taken heart" (Homer, Iliad IX.420) and "be of good cheer" (Aeschylus, The Suppliant Maidens 732). One example of its use in the papyri is in the phrase "eye of my soul, take courage." It is translated "fear not" from the Septuagint: "And Moses said unto the people, Fear ye not, stand

still, and see the salvation of Jehovah, which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. Jehovah will fight for you, and ye shall hold your peace" (Exodus 14:13-14). Here we see that in the Old Testament, as well as in the New Testament, the command to be courageous, to be devoid of fear, was expressed in connection with the promise of God's presence with His people and the aid He would give them.

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

Acts 23:11.

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

God moves in a mysterious way, His wonders to perform; And plants His footsteps in the sea, And rides upon the storm.

Ye fearful saints, fresh courage take, The clouds ye so much dread Are big with mercy, and shall break With blessings on your head.

## Defence

The word "defence" is from the Greek apologia, the derivation of our English word "apology," meaning "a verbal defence, a speech in defence." An example of its use in classical Greek is in Thucydides, The Peloponnesian War 111.61, where the Thebans say to the Lacedaemonians, "We should never have asked to make this speech if the Plateans on their side had contented themselves with shortly answering the questions, and had not turned round and made charges against us, coupled with a long defence of themselves upon matters outside the present inquiry."

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

The meaning of apologia is made clear by the literal meaning of its verb form apologeomai; "talk oneself from (apo, from, lego, to speak)." Thus for one to make a defence, apologia, is to talk

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

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

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

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

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

The loving Christian defends the gospel not merely with the desire to win an argument and to down those who disagree with him, but with the desire to convince the gainsayers of God's holy

truth and so win them to Christ. Thus he obeys such injunctions of God's word as the following: "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear" (Ephesians 4:29); "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one" (Colossians 4:6).

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

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

#### Questions

According to Acts 28:15, for what did Paul need courage and why did he take courage?

Discuss the good courage designated in Hebrews 13:6.

Discuss the use of *tharseo* in both the Septuagint and the New Testament.

Do you face the difficulties of life courageously, truly believing that God is your constant companion and helper?

What is the meaning of *apologia*? How was the word used in the Greek law courts? Give some examples of the portrayal of its legal aspect in the New Testament.

What is the literal meaning of *apologeomai*?

Discuss 1 Corinthians 9:3 ff; Acts 24:10; Acts 25:8; Acts 26:1-2; Acts 26:24.

Why was Paul constantly called to make defence of the gospel?

Who is prepared to make defence of the gospel? How is this defence to be made?

What should be our motive in making defence of the gospel?

## Chapter Three--Debtor, Disorderly

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### Lesson Three DEBTOR, DISORDERLY

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

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

The other Greek word for "debt" in the New Testament is *opheilema*, meaning essentially the same thing as *opheile*. An example of its use in classical Greek is the following: "Yet, of course, the doer of the favor is the firmer friend of the two, in order by continued kindness to keep the recipient in his debt" (Thucydides, The Peloponnesian War 11.40). It is commonly used in the papyri. One document of A. D. 269 speaks of "debts recorded and unrecorded," where it is laid down that those who inherited nothing from deceased persons "should not be responsible for their debts or the claims made against them." Recorded in other documents are such phrases as "but the rest we shall give to Leucius as a debt," "but let Totoes pay this debt." *Opheilema* is used in the following New Testament passages: Matthew 6:12; Romans 4:4.

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

The most significant use of the foregoing Greek words in the New Testament is in the relationship of men to their Creator. Without God men are sinners; thus they are reckoned as God's debtors. Indeed, the word "sinners" in Luke 13:4 is translated from *opheiletai*, literally meaning "debtors." The sinner is a debtor to God because the divine law which he has broken demands that a payment be made to satisfy divine justice. This payment is the forfeiture of the sinner's life (Ezekiel 18:4; Romans 1:32; Romans 6:16; Romans 6:23; Romans 8:13). In Matthew 6:12 sin is described as a debt because it demands expiation, and thus payment by way of punishment. Law always

demands complete and full obedience, with the curse of God on all who fail to so obey it (Romans 4:15; Galatians 3:10-12). This curse rests on all men since all have transgressed God's law, and thus all are reckoned as sinners (Romans 3:12; Romans 3:23; 1 John 3:4).

But God is not only just; He is also merciful. And it is His mercy that provides a way of paying the debt incurred in man's sins, thus satisfying the demands of divine justice, removing the divine curse from the sinner, and restoring the sinner to God's favor. That way is Christ and His death on the cross (John 3:16; Ephesians 2:4-5; Romans 5:8.11). This is the great gospel of vicarious substitution: Jesus Christ the Saviour dying in the sinner's stead, giving His life for the sinner's life and thus paying the debt incurred in the sinner's sins to restore him to God's favor. Carefully and reverently read the following passages which portray the vicarious substitution of the Saviour for the sinner: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Romans 8:3); "Christ died for our sins according to the scriptures" (1 Corinthians 15:3); "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (2 Corinthians 5:21); "Who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father" (Galatians 1:4); "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13); "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed" (1 Peter 2:24).

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

When one accepts Christ as his personal Saviour, to be made free from the debt incurred in his sins, he becomes a debtor in a different sense. He now owes certain obligations both to God and to man in keeping with his new status as a child of God, a disciple of Christ, and in response to the salvation he has received by the grace of God. See Romans 6:17-18; Ephesians 2:8-10.

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

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

Concerning the obligation or debt we owe others to render them humble service, Jesus declared, "If I then, the Lord and the Teacher, have washed your feet, ye also ought (opheilete) to wash one another's feet" (John 13:14). Romans 13:8 speaks of the debt involved in the love the Christian owes his neighbor: "Owe (opheilete) no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law." 1 John 4:11 declares, "Beloved, if God so loved us, we also ought (opheilomen) to love one another."

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

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

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

### Disorderly

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

References to the use of the adjective *ataktos* in classical Greek are the following: "Afterwards the Eginetans fell upon the Athenian fleet when it was in some disorder and beat it, capturing four ships with their crews" (Herodotus, History VI.93); "At length, however, the Peloponnesians began to scatter in pursuit of the ships of the enemy, and allowed a considerable part of their fleet to get in disorder" (Thucydides, The Peloponnesian War VIII.105). The adjective *ataktos* is also used in classical Greek in reference to music without rhythm and to sensual excess, or inordinate, irregular sensual practices.

An example of the use of the adverb *ataktos* in classical Greek is in Thucydides, The Peloponnesian War 111.108, where the writer speaks of troops that broke in the face of the enemy and retreated in a disorderly manner.

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

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

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

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

## Questions

Define the words *opheiletes*, *opheile*, *opheilema*, and *opheilo*.

Why are sinners reckoned as debtors to God?

How does Christ pay the debt incurred in man's sins, vindicating God's justice and restoring the sinner to God's favor?

How does the sinner rely on the sin-offering Jesus Christ, thus to be saved by God's grace?

Discuss the Christian as debtor both to God and to man.

Discuss the use of the Greek words for "disorderly" in classical Greek. How were these words used in the papyri?

How is the word "disorderly" used in the context of 2 Thessalonians 3:6-15? Discuss the seriousness of the sin designated by this word.

What may be the meaning of "disorderly" in 1 Thessalonians 5:14?

## Chapter Four--Earnest, Envy

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### Lesson Four

#### EARNEST, ENVY

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

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

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

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

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

1. "Now he that established us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts" (2 Corinthians 1:21-22). Although this passage does not tell us what the earnest it designates is a pledge or guarantee of, it does plainly affirm that this earnest is the Holy Spirit Himself sent by God into the hearts of Christians to dwell in

them, corresponding to such passages as Galatians 4:6, "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying , Abba, Father."

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

3. ". . . ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory" (Ephesians 1:13-14). This passage expressly affirms that the Holy Spirit, who is God's seal or stamp of approval on His children, is the earnest of their spiritual inheritance, being God's pledge or guarantee that they will eventually come into the possession of their heavenly inheritance when the work of redemption is finally completed.

Concerning the earnest of the Spirit, Henry J. Foster wrote, "It is the shilling given to the recruit as the first money of his future pay. It is the deposit payed on account toward the fuller payment of a completed bargain. It is, more exactly in the analogy with the fact illustrated, the maintenance paid the minor under his father's will, until he comes of age , and the whole estate is at his disposal and enjoyment. The life and grace and work of the Spirit now within the Christian man, are the sample , the first taste, the beginnings of the fuller life of the inheritance when it comes. That life hereafter and this life here are not two, but one. This is eternal life. The division line between the old and new is not before the Christian, located at death or judgment; it is behind him, located at con-version. Then began one life which has become his true life, the natural life having become a subsidiary one, which soon drops off and then leaves the eternal life with unbroken continuity. Further, the fact of this life binds the Divine Giver of it to complete His gift hereafter. 'Our hope' does not leave us by-and-by befooled, deceived, ashamed 'because the love of God is shed abroad in our hearts [so here] by the Holy Spirit given unto us' (Romans 5:5). If on the Christian's own part there be faithfulness kept up in the grace which is itself part of the 'earnest,' there will also be, there is pledged, a faithfulness on the part of God. Having given the Spirit, He cannot go back and withhold the 'inheritance.' The sample binds Him."

It is the indwelling of the Holy Spirit that makes possible the new life in Christ, the antithesis of the old carnal life of sin. "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the

Spirit of Christ, he is none of his" (Romans 8:5-9). Carefully read Romans 8:10-25. It is plainly evident that he who does not have the Spirit does not possess the new life in Christ; thus he is without hope of receiving the heavenly inheritance. He has received no pledge or guarantee from God of a future life with Him. Having no life with God now, he will have no life with Him in the hereafter.

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

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

With the possibility of one exception, *phthonos* is always used in a bad sense in the New Testament, as is true also of the single use of *phthoneo*. The one possible exception is in James 4:5, "Or think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying?" W. E. Vine believes that *phthonos* is used here in a bad sense: "The question is rhetorical and strongly remonstrative, signifying the Spirit (or spirit) which God made to dwell in us was certainly not so bestowed that we should be guilty of envy." Other scholars, such as Dean Alford, take the opposite view: "The Spirit jealously desires us for his own." Be that as it may, in all the other passages where *phthonos* is used an evil meaning is unquestionably conveyed. The reader is asked to carefully study each of these passages.

The discussion of Richard Trench concerning *phthonos*, envy, in connection with *zelos*, jealousy, is worthy of our consideration here and will throw light on the meaning of both of these words as they are used in the sacred scriptures: "These words are often joined together; they are so by St. Paul (Galatians 5:20-21); by Clement of Rome; by classical writers as well; by Plato; by Plutarch; and by others. Still, there are differences between them; and this first that *zelos* is sometimes used in a good (as John 2:17; Romans 10:2; 2 Corinthians 9:2), sometimes, and in Scripture oftener, in some evil sense (as Acts 5:17; Romans 13:13; Galatians 5:20; James 3:14); while *phthonos*, incapable of good, is used always and only in an evil signification. When *zelos* is taken in good part, it signifies the honorable emulation, with the consequent imitation, of that which presents itself as excellent (Lucian, *Adv. Indoct.* 17; Philo, *de Praem. et Poen.*; Plutarch; *De Alex. Fort. Or. An Seni Resp. Ger.* 25; Herodian 2:4; 6:8)....South here, as always, expresses himself well: 'We ought by all means to note the difference between envy and emulation; which latter is a brave and noble thing, and quite of another nature, as consisting only in a generous imitation of something excellent; and that such an imitation as scorns to fall short of its copy, but strives, if possible, to

outdo it. The emulator is impatient of a superior, not by depressing or maligning another, but by perfecting himself. So that while that sottish thing envy sometimes fills the whole soul, as a great dull fog does the air; this, on the contrary, inspires it with a new life and vigour, whets and stirs up all the powers of it to action. And surely that which does so (if we also abstract it from those heats and sharpness that sometimes by accident may attend it), must needs be in the same degree lawful and laudable too, that it is for a man to make himself as useful and as accomplished as he can.'

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

"But it is only too easy for this zeal and honorable rivalry to degenerate into a meaner passion, . . . those who together aim at the same object, who are thus competitors, being in danger of being enemies as well. . . . These degeneracies which wait so near upon emulation, and which sometimes cause the word itself to be used for that which it degenerates, may assume two shapes: either that of a desire to make war upon the good which it beholds in another, and thus to trouble that good, and make it less; therefore we find *zelos* and *epis* (contention, strife, wrangling) continually joined together (Romans 13:13; 2 Corinthians 12:20; Galatians 5:20 . . .): or where there is not vigour and energy enough to attempt the making of it less, there may be at least the wishing of it less; with such petty carping and fault-finding as it may dare indulge in. . . . *Phthonos* is the meaner sin, being merely displeasure at another's good, with the desire that this good or this felicity may be less; and this, quite apart from any hope that thereby its own will be more; so that it is no wonder that Solomon long ago could describe it as 'rotteness of the bones' (Proverbs 14:30). He that is conscious of it is conscious of no impulse or longing to raise himself to the level of him whom he envies only to depress the envied to his own."

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

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

#### Questions

What does the word *arrabon* mean in secular Greek? How is it specifically used in the Septuagint?

What is the earnest God has given us in our hearts?

Discuss the context of the phrase "earnest of the Spirit" (2 Corinthians 5:5).

Discuss the Holy Spirit as the "earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory" (Ephesians 1:14).

Why cannot one in whom the Holy Spirit does not dwell have a genuine hope of receiving the heavenly inheritance?

Does the Holy Spirit dwell in you; thus to give you the blessed assurance that God will give you full, perfect, and unending life with Him in heaven?

What is the basic meaning of phthonos?

What is the difference in meaning between phthonos and zelos?

Discuss the reason why people are envious of others.

To what extent do you envy others? Has any envy you have ever had in any way contributed to your happiness, to your sense of personal well-being? What are you doing to eradicate this evil from your life?

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