



The Believer's Proper Mental Attitude

The Proper Expression of the Believer

This is a detailed doctrinal study of Romans 12 where the growing believer's many responsibilities and proper functions are presented.

We have the soul expression, the overt expression, and the potential hazard of the believer priesthood in Romans 12:1-3.

"Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith." (Romans 12:1-3, NASB)

There is an interdependence within the believer priesthood. Rom. 12:4-5.

"For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another." (Romans 12:4-5, NASB)

There is a diversity of the spiritual gifts within the believer priesthood. Rom. 12:6.

"Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;" (Romans 12:6, NASB)

In Romans 12:7-8, we have the limitation on the overt function of spiritual gifts in the believer priesthood, that of staying within your proper gift function.

"if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness." (Romans 12:7-8, NASB)

The Proper Mental Attitude For The Believer Priesthood And Spiritual Gift Functions

The proper mental attitude necessary for the believer priesthood function and spiritual gift function is that of unconditional love. In Romans 12:9, the word "love" is ἀγάπη (agapē) and is a mental attitude love. "Without hypocrisy" is ἀνυπόκριτος (anupokritos) and means unfeigned, undisguised. This is the alpha privative of ὑποκρίνομαι (hupokrinomai) which means to give off a judgment, to be an actor on the stage, to impersonate another, play a part, to simulate, pretend, to play the hypocrite. This is exhibiting a phony relaxed mental attitude.

"Let love be without hypocrisy. Abhor what is evil; cling to what is good." (Romans 12:9, NASB)

Following are some illustrations of the Greek word ἀνυπόκριτος (anupokritos) and its significance. In 2 Corinthians 6:6, "in genuine love" means not phony love.

"in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love," (2 Corinthians 6:6, NASB)

In 1 Timothy 1:5 and 2 Timothy 1:5, "and a sincere faith" means not a phony faith.



"But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith." (1 Timothy 1:5, NASB)

"For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well." (2 Timothy 1:5, NASB)

In 1 Peter 1:22, "for a sincere love of the brethren" is not a phony love.

"Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart," (1 Peter 1:22, NASB)

In James 3:17, "wisdom...without hypocrisy" is not a phony form of wisdom.

"But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy." (James 3:17, NASB)

1 Thessalonians 5:11-28 presents a parallel accounts to Romans 12:9-21.

The Proper Mental Attitude Toward Evil

Romans 12:9 presents the proper mental attitude toward evil - to abhor it, to shudder at it.

"Let love be without hypocrisy. Abhor what is evil; cling to what is good." (Romans 12:9, NASB)

In Romans 12:9, "Abhor" is the present active participle of ἀποστύγῃω (apostugeō) meaning to dislike, to abhor, to have horror of, to shudder at. "Evil" is πονηρός (ponēros) and is the active worker or work of evil. One that puts others in trouble, with positive activity of evil coming out. This is contrasted to κακός (kakos) which is bad in the sense of worn out, deficient, unskillful, lacking normal characteristics needed. *Kakos* is opposite to ἀγαθός (agathos). *Ponēros* is the opposite to that which is useful, fit for use. *Kakos* is satisfied to perish in its own corruption while *ponēros* is not content unless he is corrupting others and drawing them in with him.

This is a neuter in form and thus indicates the production of evil, that which is the work of evil activity. The believer is to have a mental attitude of horror and hate for this kind of activity and production. Tolerance probably would better characterize the normal Christian attitude today, but this is not what is indicated here. We must have a proper mental attitude toward good, to cleave, to be glued to it. "Cling to" is the present middle participle, intensive middle of κολλάω (kollaō) and means to glue to, be glued to, glue together, cement, fasten together, to join one's self to, to give one's self steadfastly to or labor for.

We are to cling to "what is good" or ἀγαθός (agathos) and means of good constitution or nature, useful, feeling awakened by what is good, pleasant, agreeable, joyful or happy, excellent, distinguished, upright and honorable. This is one of the two uses for the neuter. The other being a good thing, convenience, advantage. In the Old Testament, *agathos* would indicate the absolute idea of moral goodness. *Agathos* contrasted to καλός (kalos). *Agathos* is good because it is beneficial. *Kalos* is good intrinsically. The intrinsic good of *kalos* is that because it is well adapted to its circumstances or ends, of that because it is ethically good, right, noble, honorable.

In Titus 2:14, καλός (kalos) is also related to divine good production.

"who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds." (Titus 2:14, NASB)

In 1 Thessalonians 5:15, this is *agathos*, the good which is beneficial.



"See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people." (1 Thessalonians 5:15, NASB)

The Proper Mental Attitude Toward Other Believers

In Romans 12:10, there are three types of love in this verse; mental attitude love, brotherly love, and family type love in the royal family - *agape*, *philos*, and *storge*. The proper mental attitude will express itself in properly esteeming the worth of a fellow believer because of his believer priesthood, their spiritual gift and their position in the royal family of God.

"Be devoted to one another in brotherly love; give preference to one another in honor;" (Romans 12:10, NASB)

"Be devoted" is φιλόστοργος (*philostorgos*) and is the mutual love of husbands and wives, parents and children. This is applied to the believers in the spiritual family and is a family type love. We must also have a proper mental attitude love toward other members of the royal family. "One another" is a reciprocal pronoun, reflexive, accusative plural of direction of ἀλλήλων (*allēlōn*) and means one another, reciprocally, mutually.

"In brotherly love" is φιλαδελφία (*philadelphia*) and means brotherly love, an instrument of association. This is *phileo* love. We must have a proper mental attitude of brotherly love and is the love where Christians cherish one another. "Give preference" is προηγέομαι (*proēgeomai*) and means to go before and show the way, to go before and lead, to go before as a leader, to go before as an example of courtesy to the wishes of another because of their worth.

"In honor" is τιμή (*timē*) and means deference, reverence, honor. Webster defines deference as "the courteous regard for another's wishes." In the Greek, it is the honor which belongs or is shown to someone. Webster defines honor as "the esteem due or paid to worth."

In Matthew 27:9, τιμή (*timē*) means eager to esteem the worth of another believer, valuing by which the price is fixed, honor, deference, reverence. It means honor, esteem for a person because of the price paid for the person.

"Then that which was spoken through Jeremiah the prophet was fulfilled: 'AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel;' (Matthew 27:9, NASB)

In Hebrews 5:4, τιμή (*timē*) means honor of one who outranks others, that by state of office.

"And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was." (Hebrews 5:4, NASB)

In 1 Peter 2:7, τιμή (*timē*) means precious, praise of which one is judged worthy.

"This precious value, then, is for you who believe; but for those who disbelieve, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone, '" (1 Peter 2:7, NASB)

In John 4:44 and Hebrews 3:3, τιμή (*timē*) means to have honor, to be honored.

"For Jesus Himself testified that a prophet has no honor in his own country." (John 4:44, NASB)

"For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house." (Hebrews 3:3, NASB)

In Matthew 27:9, τιμάω (*timaō*) means to estimate or fix a value. In Mark 7:10, it means to honor and



revere parents. In 1 Timothy 5:3, it means to honor widows. In John 12:26, it refers to God rewarding believers. In Acts 28:10, τιμάω (timaō) refers to honor given to the disciples. In 1 Peter 2:17, it refers to honor to all people.

"Then that which was spoken through Jeremiah the prophet was fulfilled: 'AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel;'" (Matthew 27:9, NASB)

" 'For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH'; " (Mark 7:10, NASB)

"Honor widows who are widows indeed;" (1 Timothy 5:3, NASB)

" 'If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him. " (John 12:26, NASB)

"They also honored us with many marks of respect; and when we were setting sail, they supplied us with all we needed." (Acts 28:10, NASB)

"Honor all people, love the brotherhood, fear God, honor the king." (1 Peter 2:17, NASB)

In John 8:54, John 11:4, John 16:14, John 17:10, Romans 8:30, John 13:31-32, John 21:19, 1 Peter 4:11, Romans 11:13, 1 Corinthians 12:26, Matthew 6:2, and Luke 4:15, δοξάζω (doxazō) means to cause the dignity and worth of some person or thing to become manifest and acknowledged.

"Jesus answered, 'If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God'; " (John 8:54, NASB)

"But when Jesus heard this, He said, "This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it. " " (John 11:4, NASB)

"And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it." (1 Corinthians 12:26, NASB)

"And He began teaching in their synagogues and was praised by all." (Luke 4:15, NASB)

In 1 Corinthians 4:10, Luke 13:17, and Luke 7:25, ἐνδοξος (endoxos) means to hold in good or great esteem, honorable, notable, splendid.

"We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor." (1 Corinthians 4:10, NASB)

"As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him." (Luke 13:17, NASB)

" 'But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are found in royal palaces! " (Luke 7:25, NASB)

In Philippians 2:29, Luke 7:2, Luke 14:8, 1 Peter 2:4, and 1 Peter 2:6, ἐντιμος (entimos) means held in honor, prized, precious, honorable, noble, to hold one dear or in honor, to value highly.

"Receive him then in the Lord with all joy, and hold men like him in high regard;" (Philippians 2:29, NASB)

"And a centurion's slave, who was highly regarded by him, was sick and about to die." (Luke 7:2, NASB)



"When you are invited by someone to a wedding feast, do not take the place of honor, for someone more distinguished than you may have been invited by him," (Luke 14:8, NASB)

"And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God," (1 Peter 2:4, NASB)

"For this is contained in Scripture: 'BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.'" (1 Peter 2:6, NASB)

In Revelation 17:4, Revelation 18:12, Revelation 18:16, 1 Corinthians 3:12, 1 Peter 1:7, Revelation 21:11, and Hebrews 13:4, τίμιος (timios) means precious, held as of a great price, held in honor, esteemed, especially dear.

"The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality," (Revelation 17:4, NASB)

"Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw," (1 Corinthians 3:12, NASB)

"Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge." (Hebrews 13:4, NASB)

In Romans 12:17, 2 Corinthians 8:21, and 2 Corinthians 13:7, καλός (kalos) means to be honored or esteemed because a thing has intrinsic good which is well adapted to its circumstances or ends, of that because it is ethically good, right, noble.

"Never pay back evil for evil to anyone. Respect what is right in the sight of all men." (Romans 12:17, NASB)

"for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men." (2 Corinthians 8:21, NASB)

"Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we may appear unapproved." (2 Corinthians 13:7, NASB)

In Matthew 13:57 and Mark 6:4, ἄτιμος (atimos) means without honor, dishonored. In 1 Corinthians 12:23, it means base, of less esteem.

"And they took offense at Him. But Jesus said to them, 'A prophet is not without honor except in his hometown and in his own household.'" (Matthew 13:57, NASB)

"Jesus said to them, 'A prophet is not without honor except in his hometown and among his own relatives and in his own household.'" (Mark 6:4, NASB)

In the following verses, ἡγέομαι (hēgeomai) denotes a deliberate and careful judgment. Matt. 2:6; Heb. 13:7; Heb. 13:17; Heb. 13:24; Acts 26:2; Phil. 2:3; Phil. 2:6; 1 Thess. 5:13; 2 Cor. 9:5. This is to consider, deem, account, think, to go before, to be a leader. In contexts, to be a leader in esteeming another believer, to esteem one exceedingly.

"AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.'" (Matthew 2:6, NASB)



"Greet all of your leaders and all the saints. Those from Italy greet you." (Hebrews 13:24, NASB)

"who, although He existed in the form of God, did not regard equality with God a thing to be grasped," (Philippians 2:6, NASB)

"So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness." (2 Corinthians 9:5, NASB)

In Romans 14:5 and Acts 13:46, κρίνω (krinō) has one meaning among several, to approve, esteem, to prefer.

"One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind." (Romans 14:5, NASB)

"Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles." (Acts 13:46, NASB)

In Romans 14:14, λογίζομαι (logizomai) means to think, to reckon.

"I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean." (Romans 14:14, NASB)

The Proper Mental Attitude Toward Accomplishment

The believer must have the proper mental attitude toward accomplishment. This mental attitude has several characteristics. They are freedom from reluctance or hesitation, eagerness to accomplish, striving to do a thing, and diligence in promoting to accomplishment.

In Romans 12:11, 2 Corinthians 8:11-12, Hebrews 6:11, Jude 1:3, 2 Peter 1:5, and 2 Corinthians 8:16, σπουδή (spoudē) means earnestness, diligence in accomplishing, promoting or striving after anything.

"not lagging behind in diligence, fervent in spirit, serving the Lord;" (Romans 12:11, NASB)

"But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability. For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have." (2 Corinthians 8:11-12, NASB)

"And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end," (Hebrews 6:11, NASB)

"Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge," (2 Peter 1:5, NASB)

Other Greek words related to accomplishment or mental attitude follow-through are discussed below. In 2 Timothy 3:17 and Acts 21:5 ἐξαρτίζω (exartizō) refers to the Word of God being that which "equips, fits, completes, perfects," and accomplishes the preparation of a believer that they can complete and finish every good work.

"so that the man of God may be adequate, equipped for every good work." (2 Timothy 3:17, NASB)

"When our days there were ended, we left and started on our journey, while they all, with wives and children, escorted us until we were out of the city. After kneeling down on the beach and praying, we said farewell to one another." (Acts 21:5, NASB)



In Revelation 3:2 and Luke 9:31, πληρόω (plēroō) means to fill a deficiency, supply liberally, to complete, to accomplish, to consummate, to carry through to the end, to perform duties, to ratify, to bring to pass. Lack of accomplishment is known by the Lord. Accomplishment takes place at a point of time with geographical location, time, and circumstances.

"Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God." (Revelation 3:2, NASB)

"And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem." (Luke 9:30-31, NASB)

In Revelation 10:7, Revelation 11:7, Luke 2:39, and Revelation 15:1, τελέω (teleō) means to finish, end, bring to a close, to perform, complete, fulfill, to pay.

"but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets." (Revelation 10:7, NASB)

"When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them." (Revelation 11:7, NASB)

"When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth." (Luke 2:39, NASB)

"Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished." (Revelation 15:1, NASB)

In Romans 15:28, 2 Corinthians 7:1, 2 Corinthians 8:6, 2 Corinthians 8:11, Galatians 3:3, Philippians 1:6, Hebrews 8:5, Hebrews 9:6, and 1 Peter 5:9, ἐπιτελέω (epiteleō) means to bring to an end, accomplish, perfect, complete, to take upon one's self.

"Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain." (Romans 15:28, NASB)

"Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" (Galatians 3:3, NASB)

"But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world." (1 Peter 5:9, NASB)

In John 4:34, John 5:36, John 17:4, and Acts 20:24, τελειόω (teleioō) means to carry through completely, to accomplish, finish, bring to an end, to add what is yet lacking in order to render a thing full, to consummate, bring to completion.

"Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work." (John 4:34, NASB)

"But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me." (John 5:36, NASB)

"I glorified You on the earth, having accomplished the work which You have given Me to do." (John 17:4, NASB)

"But I do not consider my life of any account as dear to myself, so that I may finish my course and the



ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God." (Acts 20:24, NASB)

In Luke 1:23, Luke 2:6, and Luke 2:21-22, πίμπλημι (pimplēmi) means to be fulfilled, completed, finished, filled up.

"When the days of his priestly service were ended, he went back home." (Luke 1:23, NASB)

"While they were there, the days were completed for her to give birth." (Luke 2:6, NASB)

"And when eight days had passed, before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb. And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord" (Luke 2:21-22, NASB)

In Matthew 25:26 and Philippians 3:1, ὀκνηρός (oknēros) means to be sluggish, slothful, backward, to be reluctant. It comes from the verb ὀκνεῶ, which means to feel loath, to be slow, to delay, hesitate. This denotes the moral earnestness with which one should give themselves to their vocation. We are not to be lazy in mental attitude.

"But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. ' (Matthew 25:26, NASB)

"Finally, my brethren, rejoice in the Lord. To write the same things again is no trouble to me, and it is a safeguard for you." (Philippians 3:1, NASB)

The Proper Mental Attitude Toward Zeal

In Romans 12:11, the phrase “in spirit” is πνεῦμα (pneuma) and refers to the filling of the Holy Spirit. “Fervent” is the present active participle of ζέω (zeō) and means zealous or fervent for what is good. Acts 18:25.

"not lagging behind in diligence, fervent in spirit, serving the Lord;" (Romans 12:11, NASB)

"This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;" (Acts 18:25, NASB)

In Revelation 3:19, “zealous” is ζηλεύω (zēleuō) and means to envy, be jealous, to imitate emulously, strive after, to be full of zeal for good, be zealous. Webster defines the word as “active interest and enthusiasm in the pursuit of a thing.”

"Those whom I love, I reprove and discipline; therefore be zealous and repent. " (Revelation 3:19, NASB)

In Philippians 3:6, 2 Corinthians 9:2, 2 Corinthians 7:11, John 2:17, Romans 10:2, Colossians 4:13, 2 Corinthians 11:2, Hebrews 10:27, Romans 13:13, and 1 Corinthians 3:3, ζῆλος (zēlos) means excitement of mind, zeal in pursuing, defending anything, the fierceness of indignation, an envious and contentious rivalry, jealousy.

"as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless." (Philippians 3:6, NASB)

"His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE WILL CONSUME ME."" (John 2:17, NASB)



"For I testify for him that he has a deep concern for you and for those who are in Laodicea and Hierapolis." (Colossians 4:13, NASB)

"for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?" (1 Corinthians 3:3, NASB)

In Revelation 3:19, ζηλεύω (zēleuō) means zealous in the good sense, to be zealous in the pursuit of good. In 1 Corinthians 12:31, 1 Corinthians 14:1, 1 Corinthians 14:39, 2 Corinthians 7:2, and Galatians 4:17 ζηλεύω (zēleuō) means to desire earnestly, to pursue.

"Those whom I love, I reprove and discipline; therefore be zealous and repent." (Revelation 3:19, NASB)

"But earnestly desire the greater gifts. And I show you a still more excellent way." (1 Corinthians 12:31, NASB)

"Therefore, my brethren, desire earnestly to prophesy, and do not forbid to speak in tongues." (1 Corinthians 14:39, NASB)

"They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them." (Galatians 4:17, NASB)

In 1 Corinthians 14:12, Titus 2:14, 1 Peter 3:13, Acts 21:20, and Galatians 1:14, ζηλωτής (zēlōtēs) means one burning with zeal, jealous of any rival and sternly vindicating your control, most eagerly desirous of, zealous for a thing.

"So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church." (1 Corinthians 14:12, NASB)

"who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds." (Titus 2:14, NASB)

"And when they heard it they began glorifying God; and they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law;" (Acts 21:20, NASB)

"and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions." (Galatians 1:14, NASB)

In Luke 15:29, "have been serving you" is the present active participle of δουλεύω (douleuō) and means to be a slave, to serve, to do service. Metaphorically, to obey one's commands and render to him the services due. This is used in a good sense. The prodigal son's brother is saying; "My service should enable me to receive better treatment. It's just not fair that after all these years, someone less worthy than myself should be getting all the attention."

"But he answered and said to his father, 'Look! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends;'" (Luke 15:29, NASB)

Divided loyalties are impossible to maintain if one is going to serve the Lord properly. Matt. 6:24; Luke 16:13.

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth." (Matthew 6:24, NASB)



"No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth." (Luke 16:13, NASB)

Serving God is seen as antithetical to serving idols and is a result of a proper relationship and fellowship with God. 1 Thess. 1:9.

"For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God," (1 Thessalonians 1:9, NASB)

In Acts 20:19, "humility" is ταπεινοφροσύνη (tapeinophrosunē) and means having a humble opinion of one's self, modesty, lowliness of mind. "Tears" is δάκρυ (dakru) and means to weep or shed tears.

"Trials" is πειρασμός (peirasmos) and means trials, testings.

"serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews;" (Acts 20:19, NASB)

Service is a responsibility of a believer, not an option. Service is not done to men but unto the Lord. We don't minister to please men. Rom. 12:11; Eph. 6:7.

"not lagging behind in diligence, fervent in spirit, serving the Lord;" (Romans 12:11, NASB)

"With good will render service, as to the Lord, and not to men," (Ephesians 6:7, NASB)

If the person serves the Lord in the proper way, they will find themselves being accepted by the people as well. Rom. 14:18.

"For he who in this way serves Christ is acceptable to God and approved by men." (Romans 14:18, NASB)

The Proper Mental Attitude Toward Hope

Romans 12:12 presents the proper mental attitude and response toward hope. "Rejoicing" is χαίρω (chairō) and means to rejoice, be glad, to rejoice exceedingly, to be well, to thrive. "Hope" is ἐλπίς (elpis) and means joyful and confident expectation. Each believer has the hope of the bodily resurrection which no person, government or circumstance can take from them. Acts 23:6.

"rejoicing in hope, persevering in tribulation, devoted to prayer," (Romans 12:12, NASB)

"But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council, 'Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!'" (Acts 23:6, NASB)

The believer's mental attitude is to be hope of the fulfillment of promises as given by God. The context is Israel, but the analogy is still true. Acts 26:7.

"the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews." (Acts 26:7, NASB)

Hope is built into a believer's soul by several factors. We have been justified. This is a permanent position. We have the potential for peace. We have access into God's grace resources. We can rejoice because of a certain and confident hope. We have a grace standing. Rom. 5:12; Rom. 5:17.

"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—" (Romans 5:12, NASB)

"For if by the transgression of the one, death reigned through the one, much more those who receive the



abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." (Romans 5:17, NASB)

We are participants in God's plan. The believer's tribulation works out patience and patience works out approval. Approval works out hope and hope makes not ashamed, although the anticipation and expectation may seem quite far removed from your current circumstances of life. Rejoicing in hope is one of the responsibilities of believers. We have a living hope because of the resurrection of Christ. Rom. 12:11; 1 Peter 1:3.

"not lagging behind in diligence, fervent in spirit, serving the Lord;" (Romans 12:11, NASB)

"Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead," (1 Peter 1:3, NASB)

We should understand and be able to explain our hope of the future to others.. The believer's hope is to be a source of comfort and stability in this life. 1 Peter 3:15, 2 Thess. 2:16.

"but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;" (1 Peter 3:15, NASB)

"Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace," (2 Thessalonians 2:16, NASB)

Hope is the expectation of faith and hope is that which faith anticipates. Hope is a mutual sharing between believers and therefore a comfort. As you see others suffering, you should be able to recall that they also will be partakers of the consolation or comfort. Rom. 8:24; 2 Cor. 1:7.

"For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?" (Romans 8:24, NASB)

"and our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are sharers of our comfort." (2 Corinthians 1:7, NASB)

Paul had a hope that gave him confidence that he would not be an embarrassing disappointment in the plan of God. God's plan is not full of embarrassing situations. Hope is seen as the expectation that one has during their preparation and the fulfillment they have in their spiritual production. The hope of righteousness of the believer with eternal aspects is perpetuated by faith and characterized by endurance. Phil. 1:20; 1 Cor. 9:10.

"according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death." (Philippians 1:20, NASB)

"Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. " (1 Corinthians 9:10, NASB)

The Believer's Responsibility Under Pressure

In Romans 12:12, "persevering" is ὑπομένω (hupomenō) and means to undergo, to remain, to patiently endure, to bear. "Tribulation" is θλίψις (thlipsis) and means pressure, oppression, affliction, tribulation. We are to use God's grace resources and the application of the *epignosis* Bible doctrine in our souls to every situation in life.



"rejoicing in hope, persevering in tribulation, devoted to prayer," (Romans 12:12, NASB)

This is distress that is brought about by outward circumstances. 2 Cor. 4:17; Rom. 2:9; 1 Thess. 1:6; 2 Cor. 8:13; James 1:27.

"For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison," (2 Corinthians 4:17, NASB)

"There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek," (Romans 2:9, NASB)

"Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world." (James 1:27, NASB)

Distress is used in a figurative sense to show mental and spiritual states of mind and indicates trouble and anguish of heart. 2 Cor. 2:4; Phil. 1:17.

"For out of much affliction and anguish of heart I wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you." (2 Corinthians 2:4, NASB)

"the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment." (Philippians 1:17, NASB)

Pressure builds patience and is a building block in God's plan for the believer to develop spiritual hope or expectation. Rom. 5:3.

"And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;" (Romans 5:3, NASB)

Pressure is one of the responsibilities that one has, or more correctly, the patient enduring of pressure. Pressure can cause even a grace-oriented, well-informed, believer such as the Apostle Paul himself, to even despair of life. But this same believer who realizes their position and potential will come out rejoicing. Rom. 12:12; 2 Cor. 1:8.

"rejoicing in hope, persevering in tribulation, devoted to prayer," (Romans 12:12, NASB)

"For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;" (2 Corinthians 1:8, NASB)

A believer demonstrates their application of Bible doctrine, in which they are approved of God, while under pressure. Pressure is the fire that softens the metal that enables God to mold you into the type of servant He can use. 2 Cor. 6:4.

"but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses," (2 Corinthians 6:4, NASB)

Pressure does not rob a believer of their joy if they stay in fellowship. Neither does pressure and affliction remove the responsibilities of a person when they are under pressure. The opposite effect is shown in 2 Corinthians 8:2.

"that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality." (2 Corinthians 8:2, NASB)

One believer is comforted in their pressure by the utilization of faith by other members of the Body of



Christ. The application of Bible doctrine by a congregation makes bearable all the strain and pressure that a pastor-teacher often endures in continual studying and teaching. Often in the midst of great pressure, the divine viewpoint expressed by believers is a comfort to him. 1 Thess. 3:7.

"for this reason, brethren, in all our distress and affliction we were comforted about you through your faith;" (1 Thessalonians 3:7, NASB)

The pressures of a pastor-teacher can also become very taxing on a congregation. They are not built to take the pressure that the pastor can take. Therefore, believers are exhorted to “not faint” at the pressures of the pastor. The pastor does not need your sympathy, he needs your prayers. He does not need a lessening of pressures, because he knows his pressure is for your benefit. Eph. 3:13.

"Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory." (Ephesians 3:13, NASB)