

Module : Understanding, Accessing & Growing in GRACE

Session 19 : Indicators of Pride That Repel the Grace of God - Part 4

Focus : Symptoms of Pride (continued)

Combining the three previous sessions, we have isolated the following **indicators of pride that repel grace - prideful indicators to which God is opposed:**

1. Focus on Economic and Physical Welfare to the Total Disregard of Spiritual Welfare
2. Incomplete or Partial Obedience
3. Having Fame and Influence, but no intention of using it for Kingdom Advancement
4. No Mastery over Carnal Fleshly Nature
5. Refusal to Acknowledge God as the Source of Success
6. Independence of God and Self-Reliance
7. Strong in One's own Eyes / Strong in One's own Strength
8. Becoming Strong and Proud
9. Acting Corruptly
10. Unfaithfulness to the Lord
11. Crossing the Boundary of one's Function and Grace Calling
12. Refusal to Accept Correction
13. Uncontrollable Anger
14. Thinking You are Strong Within Yourself - in Your Own Human Strength, Instead of Being Strong in the Grace of Christ.
15. Arrogance and Inflated Self-Esteem.
16. Superiority Complex and Delusions of Grandeur
17. Carnal Insistence on the Use of Titles and/or References to Accomplishment.
18. Feelings of Entitlement - You Have Expectations.
19. False Assumption and Presumption of Public Honour
20. Stubbornness
21. False Assumption of Roles/Functions/Responsibilities to Which God Has Not Called You to, Yet Which You Presumptuously Assume.
22. Wanting Recognition, Acknowledgement and Praise for Every Significant or Positive Development or Result Produced in the Kingdom Through Some or all of your Efforts.
23. Boastfulness
24. Self-Praise
25. Unwillingness to Credit God as the Reason for Success or Breakthrough.
26. Taking Rejection Too Personally.
27. Blindness to the Necessity for Community Within the Body of Christ.
28. Inability to Love as Evidence of True Knowledge
29. Insistence on the exploration and expression of your gift, without it being rooted in love.

30. Jealousy
31. Personal Ambition that is Selfish and Self-Centred.
32. Bitterness
33. Unforgiveness
34. Constant Reversion to Past Failures of Others

In the present session we continue with more indicators of pride.

35. Inability to Cover the Sin of Another

True Divine love within the hearts of the sons of God will cover the sins, weaknesses or deficiencies in each other. The claim to have perfect love will, amongst other things, be tested and so be manifested by the ability and willingness to COVER the SINS of someone else. An unwillingness to do this is a manifestation of pride.

What does it mean for 'love to cover a multitude of sins'?

It implies at least three processes:

1. Do not expose the sin publicly but keep it to yourself - don't talk about it
2. Forgive the person who sinned if they have repented - since in God's view - they are forgiven. Even if they have not repented - adopt a forgiving posture toward them.
3. Seek to engage the person redemptively in assisting them to overcome a specific area of weakness in which they are prone to fall again.

Let's examine each of these:

1. Do not expose the sin publicly but keep it to yourself – don't talk about it

1 Peter 4:8 Above all, keep **fervent** in your love for one another, because **love covers a multitude of sins**.

Cover = kaluptō = To hide, veil¹

To hinder the knowledge of a thing²

To envelop, wrap around as bark, skin, shell or plaster, to cover over³

Love will cover sin by doing everything to prevent the sin from becoming public knowledge, especially when there has been sincere repentance of that sin. As indicated above, the Greek word 'kaluptō' implies to 'hinder the knowledge of a thing'. A derivative of this word, 'anakaluptō' - 'to uncover' - means to uncover in the sense of removing all impediments to knowledge⁴ (similar to 'apokaluptō' = to reveal or disclose⁵). You know that love is being perfected within you when you have knowledge of the sin of another, yet seek not to expose it or

inform others of it. You prevent the knowledge of the sin from spreading. Love derives no pleasure in rejoicing over the offence, failure, weakness, deficiency or sin of another.

Note: COVERING SIN is not the same as COVERING UP for sin. Covering sin biblically is not the same as employing whatever means to prevent the person from dealing with the consequences of their sin. Sin may be forgiven in the mercy of God, but the forgiven sinner may still have to deal with the natural consequence of their sin, for which God will give the requisite grace to bear. For example, a brother who steals and repents will be forgiven but may have to face the consequences of legal action if charges are laid against him. Sexual offences are a serious crime and covering sin in this regard does not mean that we set aside our legal obligation to report the crime. Even once this is done, we still, in love, COVER SIN by not repeating the matter so as to carnally expose the weakness of our brother/sister.

Covering sin is proof that you are pursuing love.

Prov. 17:9 He who **conceals a transgression seeks love**, But he who repeats a matter separates intimate friends

He who REPEATS the matter of his brother's sin has not matured in the love of God.

Repeat = shānāh = To repeat, do again, to do a second time⁶
 To fold, that is, duplicate⁷
 By implication to transmute, pervert, change, alter⁸.

Note that the Hebrew definition of the word 'repeat' does not simply imply repetition, but also highlights the fact that alteration, perversion and transmutation of the original offence takes place. There is a tendency for the original version of a matter to be slightly changed when it is repeatedly rehearsed. The more it is repeated, the greater the alteration in the details.

Prov.17:9

AMP He who **covers and forgives** an offense **seeks love**, but he who **repeats or harps** on a matter separates even close friends.

BBE He who **keeps a sin covered** is **looking for love**; but he who **keeps on talking** of a thing makes division between friends.

CEV You will **keep your friends** if you **forgive them**, but you will lose your friends if you **keep talking** about what they did wrong.

ERV **Forgive someone**, and you will **strengthen your friendship**. **Keep reminding them**, and you will destroy it.

GW Whoever forgives an offense seeks love, but whoever keeps bringing up the issue separates the closest of friends.

MSG Overlook an offense and bond a friendship; fasten on to a slight and--good-bye, friend!

NIRV Those who erase a sin by forgiving it show love. But those who talk about it come between close friends.

NRSV One who forgives an affront fosters friendship, but one who dwells on disputes will alienate a friend.

Note the effect of the repetition of a brother's sin: **it separates intimate friends**. Hatred exposes a brother's sin – Love conceals the sin. The agenda and motivation for rehearsing the matter to others might be to break intimate God-ordained relationships, which are key to the execution of His purposes. When love chooses not to repeat a matter, it does so not only because it is sincerely devoted to the offending brother, but also, it prioritises the execution of God's will highly, and so thus seeks to preserve and not destroy relationships through the flagrant and unwise dissemination of negative information regarding the brother.

Hatred Stirs Up Strife But Love Covers

Prov. 10:12 Hatred stirs up strife, **But love covers all transgressions**.

So love covers sin by preventing the sin from becoming public knowledge. Negative news about a brother's failing affects his acceptance and thus his ministry function and potential use by the Lord in some divine purpose by some people who may still battle in the area of totally forgiving him as God has. So LOVE covers the brothers' sin by not exposing it, because firstly the brother is really sincerely loved, and secondly, the will of God must proceed smoothly and efficiently - unhindered.

Covering a brother's sin implies that the one who covers has sincerely and totally forgiven.

2. Forgive the person who sinned if they have repented – since in God's view – they are forgiven. Even if they have not repented - adopt a forgiving posture toward them.

Covering Sin includes the Forgiveness of Sin

To cover the sin of another is not simply just to hide or conceal it from public view and so not to rehearse it carnally, but also demands the actual FORGIVENESS of the sin. **It is possible not to speak of someone's sin, yet not forgive them of the sin.** All you have done is exercised

restraint in not commenting on or broadcasting it, but in your heart you hold a grudge or harbour bitter unforgiveness.

Very often the proof that you have totally forgiven someone of an offence or sin is evidenced in your not speaking about it. Biblical 'covering' of sin includes such a concealment of the sin that the sin is actually removed – even from your perception of the person. If I have covered my brother's sin, then I do not reckon that sin to him or her. This aspect of forgiveness must be developed so strongly that it is impossible even to never recount or recall the sin again.

Psalm 32 demonstrates some of these principles in reference to how God covers our sin – by forgiving us and not imputing the sin to us.

Psalm 32:1-2

1. How blessed is he whose **transgression is forgiven**, Whose **sin is covered**!
2. How blessed is the man to whom the LORD does not **impute iniquity**, And in whose **spirit there is no deceit**!

As can be clearly seen here, the idea contained in the Hebrew word, '**Kasah**' – "**to cover, to hide to conceal**"⁹, is that the sin or transgression is simply just not covered, but actually forgiven. The sin would be, as it were, covered over, hidden, concealed, so that it would no longer come into the view of either God or man; that is, the offender would be regarded and treated as if he had not sinned, or as if he had no sin. Actually the Hebrew word, kasha, translated as to cover literally means '**to plump or cover up hollows**'¹⁰, implying to fill of a hole such so would know it had previously existed.

An Aside : Here is an abridged and slightly adapted version of Adam Clark's¹¹ commentary on this verse:

Note four distinct terms are used in Psalm 32:1-2:

- | | | |
|----|----------------|-----------|
| 1. | Transgression | (peshwa) |
| 2. | Sin | (chataah) |
| 3. | Iniquity | (avon) |
| 4. | Deceit (Guile) | (remiyah) |

1. 'Transgression' signifies the passing over a boundary, **doing what is prohibited**.
2. 'Sin' signifies the missing of a mark, **not doing what was commanded**; but is often taken to express sinfulness, producing transgression in the life.
3. 'Iniquity' signifies what is **turned out of its proper course** or situation; anything morally **distorted or perverted**. Iniquity, what is **contrary to equity or justice**.
4. 'Guile/Deceit' signifies **fraud, deceit, guile, lies, etc.**

To remove these evils, three acts are mentioned: **forgiving, covering, and not imputing.**

1. **Transgression** must be **forgiven**, borne away and removed.
2. **Sin** must be covered, **hidden from the sight**.
3. **Iniquity**, which is **perverse or distorted**, must not be **imputed** – **must not be reckoned** to his account.
4. **Guile and deceit** must be **annihilated** from the spirit.

The Example of Ham, who suffered a curse because he did not cover his father, Noah's, nakedness

Gen 9:18-28

Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. These three were the sons of Noah, and from these the whole earth was populated. Then Noah began farming and planted a vineyard. He drank of the wine and became drunk, and uncovered himself inside his tent. Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness. When Noah awoke from his wine, he knew what his youngest son had done to him. So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." He also said, "Blessed be the Lord, The God of Shem; And let Canaan be his servant. "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant." Noah lived three hundred and fifty years after the flood. So all the days of Noah were nine hundred and fifty years, and he died.

3. Seek to engage the person redemptively in assisting them to overcome a specific area of weakness in which they are prone to fall again.

This involves walking with the person, encouraging them to a new place of strength in Christ.

36. **Unteachableness**

Knowledge puffs up. There are some who think they "know-it-all", and are not willing to learn new things. Pride is present when we refuse to learn anything from those outside of our age-sphere, church-sphere, gender-sphere, race-sphere, denominational-sphere, network-sphere, etc.

37. **Proclivity to always make comparisons** and this is usually to highlight the superiority of your endeavours over your perceived inferiority of the efforts of others.

38. **Highlighting your strength to expose the weakness of another.**

Never seek to establish your own credibility or strength by highlighting the failure/deficiency or weakness of someone else. Do not derive your endorsement from the imperfections of another. The Pharisee who prayed alongside the publican did this (Luke 18:10ff.).

39. **Reliance upon externalities, like dress codes and the acquisition of physical / material goods as status symbols to determine and project self-worth.**

Jesus came in the internal form of a servant depicting humility, knowing He was God eternal. The eternal nature and essence of God is humility. When Jesus came to earth, that essence within Him did not change. Rather, His external appearance changed – He came in the appearance as a man – His external scheme or showing was man, but inwardly He possessed the eternal virtue of humility as God. Thus, He had no problems putting on a servant's apron, lowering Himself to wash the feet of His disciples. When you know who you are internally, you will not rely on externalities to determine or garner your self-worth. Also too, it will not be difficult for you to adopt an external appearance, which by the standards of your natural culture, seem lowly in order to fulfill some specific function relative to God's will.

40. **Refusal to make amendments to one's attitude or behaviour**, which over time has produced failure or limited results in some respect.

41. **Celebrating yours or another's giftedness, without having a Christ-like character**, and worse still the refusal to mature in Christ's nature, being comfortable to accommodate carnal and/or childish dispositions, so long as the expression of the gift is given vent.

42. **Insistence on any tradition (religious or cultural) that stands in opposition to accurate truth of scripture**; esteeming theological traditions, which may be biblically inaccurate above the revealed and clearly attested truth of Scripture. The woman at the well was prideful over the issue of the fact that Jacob, her forefather, had built that well but could not embrace Jesus as a manifestation of the 'living water'. Her preoccupation with past religious tradition initially prevented her from entering present truth - See John 4.

Consider how Jesus addressed the issue of religious pride attendant with holding religious tradition above the revelation of God's Word:

Mark 7:1-12 The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed. (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders; and when they come from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.) The Pharisees and the scribes *asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?" And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far away from Me. 'But in vain do they worship Me, Teaching as doctrines the precepts of men.' Neglecting the commandment of God, you hold to the tradition of men." He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition. For Moses said, 'Honor your father and your mother'; and, 'He who speaks evil of father or mother, is to be put to death'; but you say, 'If a man says to his father or his mother, whatever I have that would help you is Corban (that is to say, given to God),' you no longer permit him to do anything for his father or his mother; thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

43. **Any form of prejudice** e.g. national, ethnic, racial, cultural, class, gender, religious, age, disability, etc. (Note: this will be dealt with more extensively in a later session)
44. **Hatred of anyone.**

Biblically, hatred is forbidden on the basis that it disesteems the image of God in men. Hatred is equated to murder. Hatred and murder are expressions of pride, for you fail to perceive the image of God in the other. Jacob referred to Easu as 'LORD' and saw his face as the 'face of God' (Gen. 33:8-11). We have to train ourselves to see the 'divine' image of God even in the worst of sinners.

Gen. 9:6 **Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.**

1 John 3:15 **Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.**

45. Divisive Behaviour.

Prov. 28:25a An arrogant man stirs up strife, ...

Biblically, the deliberate sowing of discord among brothers evidences a proud heart. It is pride because you are acting oppositely to the biblical requirement to zealously pursue and endeavour to foster and maintain the oneness of the Body of Christ.

Eph. 4:1-6

1. Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,
2. **with all humility and gentleness**, with patience, showing tolerance for one another in love,
3. **being diligent to preserve the unity of the Spirit** in the bond of peace.
4. There is one body and one Spirit, just as also you were called in one hope of your calling;
5. one Lord, one faith, one baptism,
6. one God and Father of all who is over all and through all and in all.

Note above, humility is mentioned in verse 2 with an outcome in verse 3 of being diligent to preserve the unity of the Spirit. The opposite is thus true - **pride will manifest as division and discord.**

Prov. 13:10 By insolence comes nothing but strife, but with those who take advice is wisdom.

Prov. 6:16-19 There are six things that the Lord hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers.

Amazingly, in this list of seven things, the first relates to PRIDE (haughty look) and the last one is an expression of pride, viz. discord amongst brothers.

46. Ingratitude.

Thankfulness to God and men acknowledges their representation in reference to who they are and the benefit they bring to you. Being grateful and expressing it takes the focus off yourself and places it on another, something the proud have difficulty in doing. Ingratitude is a very serious thing. It leads to 'vain imaginations', a 'foolish heart' and a 'darkened heart' (Rom. 1:21-31). This opens the door to wholesale wickedness.

47. Indifference to the Poor.

Often Sodom is associated with sexual perversion, but in the text below, God isolates the root sin of pride manifested as indifference and insensitivity to the poor and needy.

Ezek. 16:49 Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy. Thus they **were haughty** and committed abominations before Me. Therefore I removed them when I saw it.

48. Prayerlessness.

We are to humble ourselves AND pray. Prayer denotes dependence on God. Prayerlessness suggests independence of God.

2 Chron. 7:14 My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

49. The Tendency of the Rich to be Proud.

The financially rich/wealthy in this world have a propensity to be proud, not because of anything relative to them as persons per se, but the inherent nature of riches can cause one to be proud. Hence, Paul found it necessary to caution the rich not to become conceited and place their trust and hope in riches, but in God, from whom those riches come. One practical way in which those who are rich can do this is to practice generous giving and good works continually.

1 Tim. 6:17-19 Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

Deut. 8:17,18 Otherwise, you may say in your heart, 'My power and the strength of my hand made me this wealth.' But you shall remember the Lord your God, for it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as it is this day.

The humble in spirit inherits the blessing, the land and will be abundantly prosperous - see the two scriptures below:

1 Peter 3:8,9

- 8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and **humble in spirit**;
9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might **inherit a blessing**.

Psalms 37:11 But the **humble will inherit the land** And will delight themselves in **abundant prosperity**.

50. **Becoming Territorial Over People - Control and Manipulation**

Any form of control and manipulation of people is rooted in pride in the one who does this. The one who manipulates and controls another feels he/she has a right to do so. No person has the right to manipulate or override the God-given right of another to make his or her own choices.

Even Paul, in citing the Corinthians as the seal of his own apostleship and his letter written on his heart, he quickly clarifies this by stating that the Corinthians are actually a letter of Christ himself. In essence, he laid no real claim to them, because they are Christ's, even though he had spiritual responsibility over them.

2 Cor. 3:2,3 You are **our letter**, written in our hearts, known and read by all men; being manifested that you are **a letter of Christ**, cared for by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

In some circles, there exists a tendency in some spiritual fathers to be so territorial over their sons that they will not permit them to be engaged in the ministry endeavours of another spiritual father. This is short-sighted, for although they are spiritual fathers of spiritual sons, they must realise that those sons are ULTIMATELY God's sons and sons of the much wider kingdom ("sons of the kingdom" - Matt. 13:38).

Although John Mark was Peter's son in Christ (1 Pet 5:13), he was profitable to Paul's ministry (2 Tim. 4: 11). Mature apostolic fathers can easily release and bless their spiritual sons to be of use and benefit to another apostolic father's ministry and sphere without hesitation or insecurity.

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Conclusion:

Keep in mind that we are isolating various expressions of pride, so that we may be aware of factors that cause God to resist us. If we, in humility, respond repentfully in reference to each of these very subtle indicators of pride, then GREAT GRACE will attend us, for God resists the proud, but He gives great grace to the humble.

See below for a final summation of various prideful indicators.

May all grace and Peace continue to abound to you.

Randolph Barnwell

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Summation of the Indicators of Pride

[Note this list is by no means exhaustive]

1. Focus on Economic and Physical Welfare to the Total Disregard of Spiritual Welfare
2. Incomplete or Partial Obedience
3. Having Fame and Influence, but no intention of using it for Kingdom Advancement
4. No Mastery over Carnal / Fleshly Nature
5. Refusal to Acknowledge God as the Source of Success
6. Independence of God and Self-Reliance
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47. Indifference to the Poor.
48. Prayerlessness.
49. The Tendency of the Rich to be Proud.
50. Becoming Territorial Over People - Control and Manipulation

See Endnotes Overleaf

ENDNOTES

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