

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

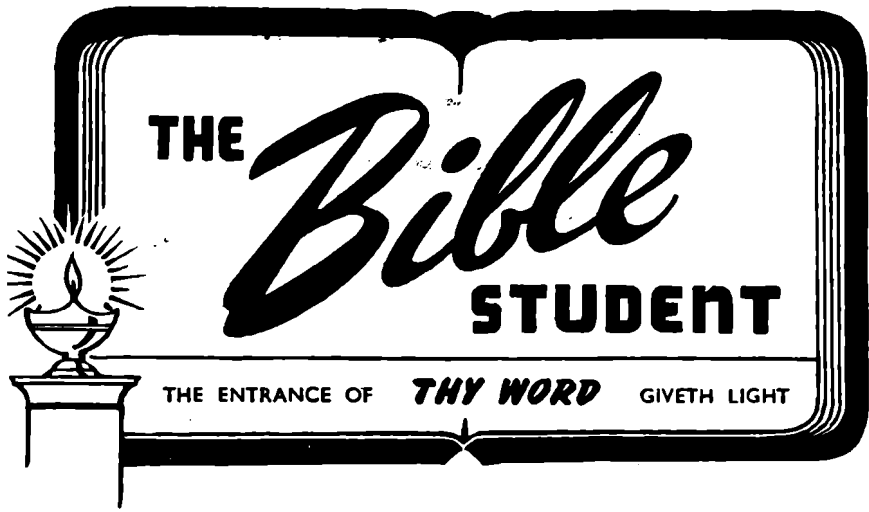
**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Bible Student* can be found here:

[https://biblicalstudies.org.uk/articles\\_bible-student\\_01.php](https://biblicalstudies.org.uk/articles_bible-student_01.php)



New Series  
Vol. XXV. No. 2

APRIL  
1954

CONTENTS

AN EXPOSITORY STUDY OF ST JOHN'S GOSPEL	...	49
THE DEATHLESS HERITAGE	... ..	55
THE PROPHECY OF EZEKIEL	... ..	61
'THE HEIGHTS OF THE HILLS ARE HIS'	... ..	71
'WRITTEN THAT YE MAY BELIEVE'	... ..	76
THE PAIRED WORDS OF THE NEW TESTAMENT	...	83
SEVEN OLD TESTAMENT FEASTS	... ..	89
NOTES ON HEBREWS	... ..	95
THE NECESSITY OF THE CROSS	... ..	99

Editor: A. McDONALD REDWOOD

and our union with our ascended Lord lie behind us, not before! And that his readers may know the truth of this in their own experience he has selected those memories which he records in his Gospel: 'These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name'.

—*The Evangelical Quarterly*

## THE PAIRED WORDS OF THE NEW TESTAMENT

HAROLD P. BARKER

I hope that your Greek Testament is more to you than a mere classic, that you read it *devotionally*, and make it the companion of your seasons of private communion with God.

No very profound knowledge of it, however, is needed for us to appreciate the wonderful significance of its numerous *paired words*. Let me explain what I mean. I use the phrase in a strictly limited sense. I do not include words that are used only twice by the same writer, as by Paul, for instance, in two of his epistles. Such words, though excluded from our present study, are worthy of our close attention. What light is thrown on Eph. 1:10, for example, by noticing that ἀνακεφαλαιόομαι, (*anakephalaioomai*) rendered 'gather together in one', is the word used also in Romans 13:9 (its only other occurrence) and there translated 'briefly comprehended' in A.V., and 'summed up' in R.V.

For my present purpose I use the expression 'paired words' with reference only to words that occur but *twice*, and used *by different writers*. We must confine ourselves to a very few instances, but they shall be instances that are deeply instructive, as well as interesting.

1. χαλεπός (*chalepos*), used by Paul and Matthew. In 2 Tim. 3:1 this word is used to describe the character of the times to be expected in the last days. They would be *perilous* times. R.V. gives 'grievous'. Men would be lovers of their own selves, of money, and of pleasures, rather than of God, and persecution

would be the normal thing for those whose life would be not only pious, but pious after a distinctively Christian pattern.

The use of the word by Matthew (chap. 8:28) adds force to the prediction in 2 Timothy as to the nature of the times. The two demoniacs are said to have been 'exceeding fierce', so much so that none might pass by that way. Carry the thought of the fierceness of those demon-ridden men into the Divinely given forecast of the last days; days which, there is every reason to conclude, are already upon us. The times are so *fierce* that not one of us can possibly pass along our way, save by the help and power of God. There has always been peril for the faithful—peril of seduction from the path of fidelity, peril of persecution,—peril has all through the centuries been chronic. It has now become acute. The times are fierce. They are like Nebuchadnezzar's furnace heated 'seven times more than it was wont.'

In the presence of such fierceness we have no help or defence but the Lord. If we are to pass along our way we must keep very near to Him, and He Who showed himself 'walking in the midst of the fire' with the three Hebrew youths will be our Companion and Shield also, in the midst of these fierce and perilous times.

2. *συστέλλω (sustellō), used by Paul and Luke.*

In 1 Cor. 7:29 a form of the verb is used to describe the shortness of time. It is a plain matter of fact statement. But what a fresh thought is brought into the passage when we observe that the same word is used (in its only other occurrence in the N.T.) in Acts 5:6, for wrapping up the body of Ananias. What a forceful reminder of the shortness of time! Here is a man carrying out, with the connivance of his wife, a counsel of deceit. He little imagines what lies just ahead, but walks in as if everything were to go on as usual. Accosted by Peter he utters his premeditated falsehood, falls down a corpse, and is *wound up* by the young men and buried. It is all over; he is gone, dead and buried, when his wife, three hours afterwards, comes in.

What a commentary on the text in 1 Cor. 7! Let us lay it to heart, and remember to use this world and not abuse it, for its fashion passes away. With all of us life is but a vapour, a puff of steam. We are here today and gone tomorrow. Let us make the

most of our opportunities, for the time is already *wound up*, swathed for burial, and will soon be gone altogether.

3. ἀμέριμνος (*amerimnos*), used by Paul and Matthew.

This is another word found in 1 Cor. 7. In verse 32 Paul expresses his desire that the Corinthian Christians should be 'without carefulness' (A.V.) or 'free from cares' (R.V.). But what will bring about, or help to bring about, this happy condition?

An answer is suggested by the use of the same word in Matthew 28:14, which the R.V. renders: 'We will persuade him and *rid you of care*'. The thought is that some one else undertook all responsibility on behalf of the soldiers, and would see to it that no harm befell them in acting in compliance with the wishes of the chief priests. They would thus be 'secured', or relieved of care.

Does not this very vividly remind us of the secret of being 'without carefulness'? Some One else has undertaken all responsibility on our behalf, and thus rids us of all care as to what may befall us through acting in compliance with His wishes. We have not to consider consequences. Our blessed Lord has engaged Himself to bring us through, and while on our journey home to save us from all that we need to be saved from. How easy, when we consider this, to be 'without carefulness!'

4. ἤχέω (*ēcheō*) used by Paul and Luke.

5. ἀλαλάζω (*alalazō*) used by Paul and Mark.

I take these two words together, since they both occur in 1 Cor. 13:1—the only time Paul uses them, and because the lessons derived from the use of them elsewhere are so closely akin. The A.V. renders them 'sounding' and 'tinkling'—both words conveying the idea of useless, meaningless, discordant noise. This is what the loveless man is like, though his speech be as silver and his oratory that of a Demosthenes. Without *love* he is just an unpleasant noise.

Luke uses the former of the two words in his report of the Lord's prophetic discourse (chap. 21:25) for the roaring of the waves, a noise that may temporarily excite wonder, but which becomes monotonous and wearisome. It is a noise that effects nothing; no result ensues therefrom. Even so is the *sounding* of the preacher

or teacher whose service is not the outcome of a God-wrought love in his soul. His powers of speech may astonish, but they do not edify; he becomes to his heart-weary hearers just a noise: harsh, discordant, meaningless.

The second of the words is used by Mark (chap. 5:38) for the insincere wailing of the women, hired for the purpose, in the chamber of death. Matthew bluntly calls them 'people making a noise' (chap. 9:23). Browne, in his *Hebrew Antiquities*, describing the custom, remarks, 'The wailing was loud and long (usually lasting seven days), and was kept up with the aid of professed mourning women'. Amos doubtless refers to such professional mourners when he speaks of 'such as are skilful of lamentation to wailing' (chap. 5:16). Jeremiah, too, speaks of the 'mourning women' and calls them 'cunning', that is, clever at their art (chap. 9:17).

Think of the hollowness of it all! One does not expect much depth of grief on the part of an undertaker's man who assists at a funeral, but his sympathy is quite respectable compared with that of persons who gain their livelihood by making a wailing noise around the bed on which lies the corpse of some person whom they never knew. Wailing, indeed! Could insincerity go further? Yet *that* is the word used of the noise made by the man who speaks with eloquent lips without the love that is of God shining in his soul. He is just a nasty noise, a clanging cymbal.

6. ἐπιμελέομαι (*epimeleomai*), used by Paul and Luke.

The office of a bishop, or overseer, was, in Paul's estimation, more than an office. It was a *work* (1 Timothy 3:1). And the principal part of the work was *to take care of the church of God* (verse 5).

But how far was such care to go? In what spirit was it to be exercised? On what model should it be framed?

The only other occurrences of the word in the N.T. are in the lovely parable of the Good Samaritan, in Luke 10:34 and 35. How did the Samaritan traveller *take care of* the wounded man? With the utmost gentleness and devotion. His heart was moved with compassion. With his own hands he tended the gaping wounds, gave up to him his seat on the beast which he was riding, and saw him safely to a place of shelter. When forced to leave for a

short time the object of his solicitude, he sees to it that his place is filled by another, that all the needed care may be forthcoming.

The double use of the word in verses 34 and 35 emphasizes the lesson. Here is the criterion for which we were inquiring. Does anyone feel called to undertake the good work for which an overseer assumes the office? Let him learn from the actions of the Samaritan in the parable the nature of the loving care that he is to exercise among the people of God. With self-abnegating love he is to seek out those who need his ministrations, gently to tend them, to watch over them, to be at costs on their behalf, to do all that a skilful and devoted nurse can do for a patient who is dependent on her care.

In a word, he is to take care of the church of God in a spiritual sense, as the Good Samaritan did in a literal sense for the man whom he found stripped and wounded on the road.

7. πορεία (*porcia*), used by James and Luke.

A rather remarkable expression in James 1: 11 is that which refers to the man of wealth and his ways (R.V., his *goings*). The word simply means a journey, or a march, but in the N.T. it has the thought of a journey with an object. Moffatt, and the Editors of the 'Twentieth Century New Testament' render the word 'pursuits'.

The man who has gained financial success, has, generally speaking, had that as his object, and shaped his course to his desired end. And, indeed, nothing is won unless it be aimed at.

The widely advertised Pelman system of mind-training lays it down as its first great rule that for efficiency one must have *a definite aim in life*. The successful man has had, and has, his, whether it be money, fame, skill, popularity, political achievement or social success. But all this is like the grass that withers in an hour. The successful man has grasped a bubble that breaks in his hand. He himself fades away in his goings, and his pursuits reach an untimely end.

The same word is used in one solitary instance in connection with our blessed Lord, when we read in Luke 13:22, of His *journeying* towards Jerusalem. He did not move about the country in a purposeless manner. His journeys were always pursuits. And

in going to Jerusalem (to which He had steadfastly set His face, Luke 9:51), He had the deliberate object in view of suffering, of being crucified, of giving His life a ransom for many.

The use of the same word in James 1:11 and Luke 13:22 serves to throw into vivid contrast the *selfish* aims that move men to action, and the *self-denying love* that lay behind the goings of the Lord Jesus. And this should now and for ever endear Him to our hearts.

8. ἀθέμιτος (*athemitos*), used by Peter in a speech and in his first Epistle.

This word does not strictly come within the limits we have defined, except so far as its occurrence in the narrative given by Luke entitles it to do so. Its use shows us what an awful and terrible thing it was in the eyes of a strict and God-fearing Jew to do what Peter did, when he went to the house of Cornelius. It was an *unlawful* thing (Acts 10:28). But that word had a meaning to a Jew which it hardly has to us. Peter uses it again in chap. 4:3 of his first epistle, where both the A.V. and R.V. give 'abominable' as its English equivalent. The idolatries practised by Gentiles who had thrown off all restraint were *abominable*. So also, in the reckoning of a pious Jew, was the breaking through 'the middle wall of partition' by such an act as that of Peter when he went to the house of Cornelius. This helps us to understand in some measure the virulence of the opposition with which Paul was confronted on every hand. In the sight of his brethren who were still under the influence of traditional Judaism, he was repeatedly guilty of '*abominable*' actions. Such is the manner in which the true liberty of the Gospel is viewed by those who are still under the bondage of law. And the use of the word in the two passages serves to emphasize the inability of the natural mind of man to apprehend and appreciate the gracious ways of God.

It is superfluous for me to remark that, in suggesting this line of study, we have only touched the fringe of the subject, and that in the most cursory way. But it is a rule that has obtained ample recognition among Bible students that to interpret Scripture by Scripture, to compare one passage with another, is a sure way to attain to a real measure of understanding. To this, even our little talk on the Paired Words of the Greek New Testament may contribute, with the help and blessing of God.