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included. Yet Christ remained a Secret, till men had come to Him, and had asked to enter in, and had entered in believing. Then He was revealed. Seen from within, He shone from all sides upon the wondering sinner's soul, the Secret of God—disclosed. He proved Himself then the Answer of the Eternal to the questions of the agonized conscience, of the weary heart, of the broken will, of the man "who through fear of death was all his lifetime subject to bondage". "I know whom I have believed"'.*

NEW TESTAMENT WORD STUDIES

W. WILCOX

KATARTIZŌ = 'to perfect'

This word is variously translated in our versions: 'to send', 'restore' 'perfect', 'complete', etc. There is another word, *teleioō*, meaning 'to bring to completion, or maturity', and so to 'perfect', but this is different, in that *katartizō* really means 'to make fit, sound, able to do the work'. Wuest in commenting on 1 Pet. 5:10, says 'it means to fit or join together.' The predominating idea in the word is adjustment, the putting of parts into right relationship and connection with one another. Biggs in his comment on the same passage says: 'Lightfoot notes that *katartizō* is used as a surgical term for setting a broken bone'. The word is used in Matt. 4:21 and Mark 1:19 of *mending* nets, and in Gal. 6:1 of *restoring* an erring brother to the right way wherein his powers may be so adjusted to serve useful ends. Westcott says, 'the idea is of the perfect and harmonious development of every power for active service in due relation to other powers'.

Of the many passages where this word is used in the New Testament we can but consider a few in this article, but it will repay the student to note, by means of a Greek Concordance, other passages where the word is used.

* *Colossian Studies*, pp. 127, 134.

1. Luke 6:40. 'Every one when he is *perfected* shall be as his master'.

The Superiority of the Master is first affirmed, for the disciple is but a learner in his school. But if the teacher be but a 'blind guide' then the disciple is schooled in the way of his blindness. Later, the disciple being perfectly adjusted to the master's teaching, will become as his master, another 'blind guide'. Such is the context of the verse. The implication however, is true that, on the other hand, he who gives himself to being schooled in the way of righteousness will, when perfected, become such a teacher of righteousness as his master was. Then all depends on him to whom we yield ourselves as disciples.

On the highest plane this is true of the Divine Teacher, and the believer who sits at His feet and learns of Him. On the human side it is true of the believer and the teacher to whom he adheres. Of these teachers there are many today promulgating their unorthodox views and gathering to themselves young disciples. What can we expect of these when they become 'perfect', but that, as their 'master', so will they become leaders, leading others into the ditches of unorthodoxy and heretical views? Care must therefore be exercised as to whom we yield ourselves as disciples. Should it not rather be that we have one Master Whose teaching is truth, and Who ever leads in the light!

2. Heb. 13:21. 'Now the God of peace . . . make you *perfect* in everything to do His will . . . etc'. Again the full work of adjustment is brought into view, with the purpose that they who are so adjusted may do His will. We may briefly notice:

(a) *The Person acting*. He is the God of peace in Whom are none of the elements of disharmony. Hence His desire is to promote harmonious relations with those for whom He is here described as acting. His actions are mediated through Jesus Christ, here noted as the Great Shepherd of the sheep, a character in which are fully blended all the elements making for peaceful and harmonious relations. Provision is made for the sheep's need, and nurture, and sacrifice is made for the sheep's life. In the blood of such sacrifice an eternal bond has been made in which

an eternal relation has been secured, giving eternal security to those in whose interests it has been sealed.

(b) *The People Responding.* Those who enter into this relationship will desire to respond, but in order that they may do so it is necessary that this God of peace shall fully equip them that they may do so. He Who 'framed' (same word) the worlds by the Word of God (Heb. 11:3.) i.e., rightly ordered and arranged them so that they might function as He desired, will so order and arrange in their lives that they may do that which is pleasing in His sight. That this may be so there must be the glad response on their part, entering with joyful participation into His purpose and receiving gladly every element of His working.

(c) *The Purpose Resulting.* This is two-fold: that they might do His Will, and that they might be the media in which He works that which is well pleasing in His sight. No longer will there be the assertion of self-will, and no more will there be the ambition to please self. His will is best; in it there is peace; in the doing of it although it may involve toilsome labour, there is rest.

3. 1 Pet. 5:10. 'And the God of all Grace . . . shall Himself perfect, stablish strengthen you'. Here the work of perfecting is attributed to the God of all grace, for man cannot stand upon his own merits to benefit by these attentions and activities of God: all stands upon the favour that God shows toward him. Three things are noted:

(a) *The Initial Calling.* It was God who called, and that calling was made effectual 'in Christ', and had for its purpose this participation in His Eternal Glory.

(b) *The Interim Suffering.* The present period of test and trial was but a passing thing, and reproach and shame might be their lot for a season, but there should ever be set over against that the inheritance and glory which were to be their portion for ever. Hope thus illumined the shadows of their present path and encouraged them to endure.

(c) *The Intended Perfecting.* The suffering was but the prelude to the glory. For them to enter into that glory God would

equip them and so work to give them 'abundant entrance'. Theirs was to resist the evil, suffer for His Name's sake and do that which was good, and so do His will: God would work on their behalf, and what He had promised He would surely perform.

4. 2 Cor. 13:11. 'Finally brethren, farewell. Be *perfected*, be comforted', etc.

The same thought is apparent in the term used. The saints needed to be fully adjusted both in individual and Assembly relationships. He had administered reproofs, and then spoken encouraging words in order that they might be fully adjusted and equipped for all holy living, and bold testimony. Hence his exhortation. Unity of purpose and harmonious living would then follow, and fellowship be knit more closely in the things of God.

5. 1 Thess. 3:10. 'Praying that we may see your face and may *perfect* that which is lacking in your faith'. Again the Apostle hopes that he may be able to visit the saints to whom he now writes, in order that he might be able to impart further truth to them. By such instruction and encouragement their faith would be perfected, and they would be the better fitted for their service. He hoped that he might be the chosen instrument whereby this desirable result would be effected.

6. Gal. 6:1. '*Restore* such a one in the spirit of meekness'. The word here is given an almost technical meaning, i.e., to set a dislocated joint. The brother who had been overtaken in a trespass, was like a limb out of joint. The dislocation must be set right and treated, not with harsh and scathing reproofs, but with meekness and love. Such a one would then become adjusted to his brethren, and be able to resume his service in full relation to them. He who could undertake to bring about this desired end must be spiritual, able to bring spiritual powers to bear upon his task and desiring only spiritual ends to be served by his actions.

7. 2 Tim. 3:17. 'Every Scripture . . . is also profitable . . . that the man of God may be *complete* . . .' Here *artizō* is used without the strengthening particle *kat*. Here is one of God's gracious provisions for the believer that he may be instruct-

ed aright, every element of the teaching process being brought to bear upon him so that he may be perfectly adjusted unto 'good works'. Here are:

(a) *The Teaching Provision*. 'Every Scripture inspired of God'. In the previous verse the apostle has reminded Timothy how that, 'from a babe he had known the sacred writings'; and now he says that every one of those sacred writings inspired of God is not only able to make one wise unto salvation, but is further found to be of value to the 'man of God'. Every individual Scripture is thus denominated as inspired of God and as such is profitable for the further work of instruction. The work of the Holy Scripture is not finished when it has led us up to salvation: it has but begun. Let the man of God then be exercised by it that he may become 'complete'.

(b) *The Teaching Process*. 'Teaching, reproof, correction, discipline'—all are to be found within the compass of the holy writings. Ignorance is dispelled by teaching: waywardness is checked by reproof: wrong practice is righted by correction and the whole man is brought under discipline so that he may profit thereby and come to that state of 'manhood' which can only be achieved by such means. How important then it is that there should be constant reading and study of the Holy Scriptures! Readers of *The Bible Student* will realize that it is the aim of Editor and Writers alike, to so expound those Scriptures that they may become ever more and more profitable.

(c) *The Teaching Purpose*—so that the man of God may be completely furnished unto good works. The Pastoral Epistles dwell on this aspect of Christian living a great deal. The outcome of the implanted life is to be manifested in the fruit it bears; the issue of the Scriptural instruction is to be seen in the life devoted to good works; the fact that he is a 'man of God' inwardly is to be shown by godly living.