

ANXIETY

by

John Fred Wardy

Submitted in partial fulfillment of requirements
for the degree of Master of Divinity in
Grace Theological Seminary
May 1985

Title: ANXIETY
Author: John Wardy
Degree: Master of Divinity
Date: May, 1985
Adviser: Richard Averbek

Anxiety is as common to some people as breathing. It can touch anyone no matter who they are. However, it is also true that Jesus Christ never suffered from anxiety and that it is possible for the Christian to be free from it.

In chapter one it is stated that anxiety is a learned fear. The Greek word for anxiety is *μεριμνάω* and is used in the LXX for the Hebrew word *לחץ* which means anxiety, and could also mean fear. It is this fear that causes a Christian to believe that he needs something other than what God provides. This divided mind then makes the goal uncertain because it is not based on the word of God. When the uncertain goal is unreachd, anxiety occurs. Some symptoms include vomiting and nausea.

In chapter two anxiety is illustrated. There are three suggested things which illustrate how it is caused. They include an illegitimate relationship to: 1) possessions; 2) position; and 3) others. The last section deals with an illegitimate relationship to ourselves which involves being envious and prideful.

Chapter three is the cure for anxiety. The first step is to face the problem. If the anxiety is not seriously faced, no progress will occur. Secondly, the wrong thinking must be identified. Sometimes pre-salvation thinking is carried over into the present Christian life and must be discarded. The wrong thinking must be identified and discarded. Next biblical thinking must be implemented. This includes refuting unbiblical thoughts as well as exercising mercy upon those whom one might ordinarily judge. Finally, biblical action towards anxiety is looked at in an examination of Philippians 4:6. This includes expressing our worship and needs to Him and leaving them for Him to supply as He wills. When this occurs the peace of God will protect the person's heart so that no anxiety can occur.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
Master of Divinity

Richard E. Aurbach
Adviser

TABLE OF CONTENTS

INTRODUCTION	1
Chapter	
I. ANXIETY DEFINED	3
Definition of Anxiety	3
Cause(s) of Anxiety	5
Symptoms of Anxiety	7
II. ANXIETY ILLUSTRATED	9
Relationship to Possessions	9
Relationship to Position	13
Relationship to Others	15
Relationship to Self	16
III. ANXIETY CURED	18
Face the Problem	18
Identify Wrong Thinking	18
Implement Biblical Thinking	23
Implement Biblical Action	33
CONCLUSION	39
BIBLIOGRAPHY	41

INTRODUCTION

The first two years at Seminary were very anxious days for this writer. It was only in my third year that I conquered it. This is why this subject was chosen.

The depravity of man sets the stage for anxiety. Because of depravity some have hurt other people's feelings, they have embarrassed them either verbally or physically and from this people have learned to fear certain things. This thing could be a person, or a situation or even a place. This paper will attempt to demonstrate that such a fear "divides the mind" and persuades people to believe that they need something or someone contrary to the revealed will of God.

Some of the things that people believe they need instead of God are: 1) possessions; 2) position; and 3) other people. Fortunately the Christian only "believes" that he needs these things because of this fear. All he really needs is Christ.

The emphasis in this paper is on the cure for anxiety. The problem is in the thinking of the believer. After facing his particular fear, he must concentrate on thinking biblically. Wrong thinking must be discarded. Sometimes our pre-salvation thinking enters into the

present thinking of the saved individual. One major passage dealing with this is 2 Corinthians 10:4-5. Paul contrasts carnal warfare with spiritual warfare. It is this carnal warfare that must be discarded by the believer. This is a big issue. Christians have so many plots and schemes to make life work for them that in this state, it is impossible to be single-minded toward God. This unbiblical thinking must be countered by biblical thoughts and saturation with God's Word. Finally, attention is given to the exegesis of Philippians 4:6-8. This "divided mind" will become a "single mind" when there is genuine devotion to God with a thankful heart.

Anxiety is never necessary in the life of the believer and it is my prayer that this small work might help some of those who have difficulty in this area of life.

CHAPTER ONE

ANXIETY DEFINED

The Definition of Anxiety

Everyone, at some time in their life, has suffered it. Many people suffer from it every day. Some people do not realize they are experiencing it.

The problem is anxiety. It knows no boundaries and has no friends. It affects the rich as well as the poor. The famous as well as the obscure have all suffered from it.

Anxiety is a learned fear.¹ One of the Greek words for anxiety in the New Testament is μεριμνάω and is used in the Septuagint for the Hebrew לֵאָנָה.²

The root dā'ag signifies anxiety, with shading toward the meaning of fear in some cases.

Saul left off searching for his father's asses because he feared that his father would feel anxiety. Zedekiah refuses to surrender to the Babylonians (Jer 38:19) because he is concerned about the Jews who have gone over to the Babylonians fearing they will harm him.³

People have anxiety because they fear something will happen to them which caused them pain or embarrassment in the past.

¹Walter Mischel, Introduction to Personality (New York: Holt, Rinehart and Winston, 1971), p. 412.

²G. Abbott-Smith, A Manual Greek Lexicon of the New Testament, vol. 1 (Edinburgh: T. & T. Clark, 1977), p. 282.

³Theological Wordbook of the Old Testament, s.v. "לֵאָנָה," by Harold G. Stigers, 1:177.

Not all anxiety in the Scriptures is considered sinful.

μεριμνάω (μέριμνα) has the same wealth of meaning as the Eng. "to care" ("care"). It means a. "to care for someone or something," e.g., children. Soph. Oed. Tyr., 1460; mostly the "for" can be left unspoken when it is self-evident that the one concerned cares for himself. Then it means b. careful or anxious "concern about something." Soph. Oed. Tyr., 1124: ἔργον μεριμνάω ποιοῦν ἢ βίον τίνα; "What work was incumbent on you, what vocation?"

The Greek word μεριμνάω which is used in Philippians 4:6 and Matthew 6:25 is translated "anxious" when the focus of care is upon the person himself and "to care for" when the focus is upon others as in Philippians 2:20.

Therefore when the concern is for others it is not sinful. Only when the focus is upon the person himself does anxiety become sinful.

Anxiety is a survival signal.² Something essential to the person is threatened and survival is needed. This can be verified by the context of Matthew 6:19-34. Here in verse 25 the word μεριμνάω is used and the people were concerned about the "essentials" of life, namely, food, clothing and shelter. However the situation that causes anxiety need not be confined to the essentials for life. It could be caused by a threat to whatever a person holds dear.

¹Theological Dictionary of the New Testament, s.v. "μεριμνάω," by Rudolph Bultmann, 3:589.

²Willard Gaylin, M.D., Feelings (New York: Harper and Row Publishers, 1979), p. 27.

Thus, anxiety is a fear of a situation or person because they have learned to fear this situation in the past. This learned fear is the essence of anxiety.

Cause(s) of Anxiety

It has been stated that anxiety is a learned fear. However, what is the root cause of anxiety?

The Greek word for anxiety is "μεριμνάω." The etymology of the word might indicate that it could be rendered "dividing care."

The cognate noun is μερίμνα "care" which is formerly derived from μερίς, a part; and μερίζω, to divide; and was explained accordingly as a dividing care, distracting the heart from the true object of life.¹

Another man puts it this way:

A direct influence from the foregoing verse: the plain sense of μεριμνάω is "to be distracted," to have the mind drawn two ways.²

A simple breakdown of the component parts of a Greek word can be faulty and sometimes deceptive. However, the basic definition of the word is "to be anxious."³ It can be easily demonstrated from a number of contexts that certain individuals were anxious for two different things. Why does a person have a desire to cling to something or someone other than God? The fundamental answer, as has already

¹Marvin Vincent, Word Studies in the New Testament, vol. 1 (New York: Charles Scribners Sons, 1908), p. 47.

²Henry Alford, D.D., The Four Gospels, The Greek Testament, vol. 1 (Chicago: Moody Press, 1968), p. 66.

³Abbott-Smith, Lexicon, p. 284.

been stated, is fear. A person fears being alone so he clings to unbiblical relationships with others. A person could fear being inadequate and begin to break the law so as not to lose his job. Because of this fear people begin to believe that they need something other than what God provides. Matthew 6:25 states:

Therefore, I say to you, Be not anxious for your life what ye shall eat or what ye shall drink nor yet for the body, what he shall put on.

This is the same word for anxiety as mentioned before and one can easily see that the divided mind is between serving God and Mammon in verse 24. For any number of reasons, these people felt the need to serve mammon as well as God. The result of this was that they became anxious over the essentials of life.

In 1 Corinthians 7:32-35 there is another example of anxiety from a divided mind. In verse 32 Paul states,

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.

The phrase "without carefulness" is the Greek word ἀμέριμνος and is the same word for anxiety as before yet with the alpha privative. John McArthur states:

The fourth reason for staying single is the preoccupations that marriage brings. Both husbands and wives are concerned about the things of the world. They are concerned about the earthly needs of each other, as they should be. The husband is concerned about how he may please his wife, and the wife about how she may please her husband. The one who is unmarried (here

agamos is used in a general way) is concerned about the things of the Lord how he may please the Lord and how she may be holy both in body and spirit. But the married person's interests are divided between the earthly and the heavenly.¹

In Luke 10:38-42 there is the story of Mary and Martha entertaining Jesus. Martha becomes angry when Mary leaves her to serve alone (v. 40). Luke 10:41 states:

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

The term "careful" is the same term as before. Martha was troubled and anxious concerning much but only one thing was needful. Martha was divided.

Lawrence Crabb says anxiety is caused by fear of failure.² This fear is due to the fact that the goal is contingent upon man and uncertain. The reason why the goal is uncertain is because of a learned fear that persuaded a person to believe that he needs more than God supplies. It is this fear that divides the Christian's loyalty making the goal uncertain. When this uncertain goal is unreachd, anxiety occurs.

The Symptoms of Anxiety

There are many symptoms of anxiety. The most common ones are the cardiovascular. These could include heart

¹John McArthur, The McArthur New Testament Commentary, 1 Corinthians (Winona Lake: BMH Books, 1984), p. 184.

²Lawrence Crabb, Effective Biblical Counseling (Grand Rapids: Zondervan Publishing House, 1977), p. 132.

palpitations, fainting and pulse changes. Respiratory symptoms could include breathlessness, or feelings of suffocation. There are also gastrointestinal symptoms. These include vomiting, nausea and diarrhea.¹ Another interesting symptom is compulsiveness. This could be compulsive eating, buying or even compulsive immorality. These behaviors become compulsive because they are turned to in desperation. They relieve the victim quickly of his anxiety, but only superficially and shortly. As a result the person sinks deeper and deeper into slavery and anxiety. Wherever there is much compulsiveness there could be much anxiety.

¹Mischel, Introduction to Personality, p. 413.

CHAPTER TWO

ANXIETY ILLUSTRATED

Although this section is entitled "Anxiety Illustrated," this does not mean that it will give persons from the Scripture who are anxious, but what people are anxious over.

Relationship to Possessions

Probably one of the biggest things that people are anxious over is materialism. Christ addressed this problem in Matthew 6:19.

Lay not up for yourselves treasures upon the earth
where moth and rust doth corrupt, and thieves break
through and steal.

"Lay not up" in the Greek text is made up of "μή" plus a present imperative which could be rendered, "Stop laying up for yourselves."¹ Is Christ telling His audience that they can never have any treasures on earth or is He trying to protect them from undue emotional stress?

Lenski sees the phrase "Do not treasure" as a cognate object and translates it "Do not treasure for yourselves treasures."² This is not a command against treasures but a

¹John Sproule, Intermediate Greek Notes (Winona Lake: Grace Seminary, Inc., 1983), p. 34.

²R. C. H. Lenski, Interpretation of Matthew (Columbus: The Wartburg Press, 1943), pp. 274-75.

command against treasuring those things which a person owns. This command is concerned with the attitude about treasures not the acquiring of treasures. In other words, if a person has a fine car he is not to treasure that car. If a woman has an expensive necklace she is not to treasure the necklace. Why? It is because when this happens there becomes an emotional dependency upon the treasure.

For where your treasure is there shall your heart be also (Matt 6:21).

Note some interesting work on the term "heart":

A striking feature of the N.T. is the essential closeness of kardia to the concept of nous, mind. Heart and mind can be used in parallel or synonymously (Phil 4:17). In such cases the element of knowledge is more heavily emphasized with nous than kardia where the stress lies on the emotions and the will (R. Bultmann, Theology of N.T. I, 1952). Thus, "it is the person," the thinking, feeling, willing, ego of man with particular regards to his responsibilities to God, that the N.T. denotes by the use of kardia.¹

Thus, the problem with laying up treasures is that the heart of the person is bound up in that treasure. Their "feeling" and "thinking" is bound up there. The Epistle of 1 Timothy 6:17 adds some light here.

Charge them that are rich in this age that they be not high-minded, nor "trust" in uncertain riches but in the living God who gives us richly all things to enjoy.

This verse teaches that people (especially the rich in

¹Dictionary of New Testament Theology, s.v. "καρδία," by Theo Sorg, 2:182.

This verse teaches that people (especially the rich in this verse) are apt to trust in uncertain riches. This author would like to make the application that because of fear there is a divided mind in the person which persuades him that what he needs is not God, but wealth. It could be that in the past he had some traumatic experience such as being humiliated by a group, etc., and now the thinking is "if I just have enough money people will like me and I will never have to be alone." It is fear which produces the divided mind which abandons God.

This idea of trying to serve two masters is corrected in this very text.

The light of the body is the eye; if therefore thine eye be single thy whole body shall be full of light (Matt 6:22).

The eye of the Christian should be single. There is no attempt to serve two masters when the vision is single. Note other comments on this term "single."

This implies, however, that the eye must be single, that is, in this connection without any speck hence sound. It must be able to see clearly. If the eye is diseased, the body will be full of darkness and thus not able to function properly.¹

The next verse has another needed point concerning the divided interests.

No man can serve two masters for either he will hate the one and love the other; or else he will hold to

¹William Hendriksen, New Testament Commentary, Exposition of the Gospel According to Matthew (Grand Rapids: Baker Book House, 1954), pp. 346-47.

the one and despise the other. Ye cannot serve God and mammon (Matt 6:24).

Laying up treasures for yourselves is actually serving mammon. The problem is that when one serves mammon it is impossible to serve God. If a person loves his treasures he will hate God. These are two diametrically opposed masters.

The term "the other" (ἕτερον) implying distinction in quality rather than numerical distinction (ἄλλος). Here the word gives the idea of two masters of distinct or opposite character and moral interests, like God and Mammon.¹

The seriousness of this action is that when one lays up treasures for themselves they are holding to them and despising God.

The term despise is "καταφρονέω" and means "to think little of."² The person who "holds" to his riches thinks little of God. It is sure that they would never admit it, yet it is true. Why? It is because this person has a divided mind and has seen the power of wealth superficially work for him. This relationship, like all others outside of God, is dangerous and detrimental.

In conclusion, this illegitimate relationship creates anxiety because a fear has driven the person to cling to treasures and treasures can be destroyed or stolen (Matt 6:19). Thus, when the treasure is either threatened or

¹Marvin R. Vincent, Word Studies in the New Testament, vol. 1 (New York: Charles Scribners Sons, 1908), p. 47.

²Abbott-Smith, Lexicon, p. 240.

destroyed the goal of maintaining his treasures is uncertain and anxiety occurs.

Relationship to Position

The whole purpose of this second chapter is to illustrate that because of a deep fear people begin to believe that they need things other than what God says they need. Whether it is wealth, position, friends, or whatever, it all has the same root. Namely, a deep fear which persuades that they need things contrary to the will of God. The first example is Herod. He is obviously not a Christian, but he is a good illustration of a person taking drastic measures when he feels his position threatened.

Matthew 2:3 states:

When Herod the King heard these things he was troubled and all Jerusalem with him.

In regards to this verse, one commentator states:

In regard to Herod, he was naturally disconcerted at the mention of the King of the Jews, since he was an alien and had obtained the sovereignty by force of arms.¹

The coming of Christ as King of the Jews threatened Herod's position as king. The point is that when a person clings to his position in life, anxiety can occur because the position can be uncertain or threatened at any time.

¹James Ford, The Gospel According to Matthew (London: Joseph Masters, Aldersgate Street, and New Bond Street, 1859), p. 20.

Whenever there is a threat to the position, anxiety will occur. What did Herod do because of this threat? He sought to destroy Christ.

And when they were departed, behold an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek to destroy him (Matt 2:13).

Herod being a killer is a well-known fact of history. The death of the young high priest Aristobulus is attributed to Herod. He ordered Moramine (one of his wives) to execution as well as her mother. Mr. Foaxes Jackson adds this to the discussion.

Thus during a career of otherwise constant success, Herod put to death the wife whom he loved tenderly and her two sons, as well as his first-born whom he had designated as heir to his vast dominions.¹

It is a very dangerous thing for a person to cling to his position. It is a dangerous thing for a person to find significance and security in the position. If a Christian derives his importance from being a doctor or lawyer, what happens if the position is taken away? His security and significance is taken away also. However, if a person finds their significance and security in Christ, there will be no desire to create unbiblical goals which could cause anxiety.

¹F. J. Foaxes Jackson, Josephus and the Jews (London: Society for Promoting Christian Knowledge, 1930), p. 135.

Relationship to Others

Another relationship used illegitimately is our relationship with others. The Lord made Eve as a help-meet for Adam in Genesis 2:18.

And the Lord God said, It is not good that man should be alone; I will make him an help meet for him.

Yet the marriage relationship and family relationship as well as all other human ones are sometimes used illegitimately. By this I simply mean that people trust in others for security rather than God. Jeremiah 17:5 states:

Thus saith the Lord: Cursed by the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord.

This verse indicates that man has the capacity to trust in man. Because mates, relatives or friends sometimes provide a sense of security, some believe that what they need is this relationship even at the expense of obedience to God. For example, a young Christian girl may have a turbulent upbringing and she meets an unsaved young man and they fall in love and marry. She feels like this relationship is more important than obedience to God and depending on Him for her needs. This scenario can be applied in the parent-child relationship, husband-wife relationship or even just relationships between friends. They feel the security of that relationship is more important than the security God provides. Herein lays the divided mind; namely between God and another person. If the person

chooses to go after the security of the other person, then the goal of security becomes uncertain and anxiety could occur.

Relationship to Self

The last section in this chapter is the illegitimate relationship we have with ourselves. By this I mean that which happens inside, the emotional aspect that the person himself creates. One of the ways this illegitimate relationship manifests itself is in the form of envy.

1 Corinthians 3:3 states,

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?

John McArthur has a good definition of envy.

Jealousy is a severe form of selfishness, begrudging someone else what we wish were ours.¹

The dangerous relationship between anxiety and envy is that it seeks another's possessions to be our own. The goal is no longer contentment with what the Lord provides but another's possessions. The goal is now outside of the person's control. The goal of having another's possession is uncertain and could cause anxiety.

Another manifestation of this illegitimate relationship is pride. 1 John 2:16 states:

¹John McArthur, First Corinthians (Winona Lake: BMH Books, 1984), p. 73.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world.

Concerning "the pride of life," one commentator says,

There is still a third division, which is the pride of life. Basically, this is the desire to awaken envy or adulation in other people. The first two divisions had to do with satisfying ourselves beyond God's intention. But they were directed toward us and only incidentally involve others. The pride of life, however, cannot exist as it relates to others. It seeks to create a sense of envy, rivalry and burning jealousy in the heart of others. It is the desire to outshine or to outrank someone else.¹

When there is pride in the heart the goal is to "outshine" someone else. The problem is that pride allows the other person to define the goal of the prideful person. If one person makes an "A" the prideful person must make an "A+." If the other person has a cute girlfriend, the prideful person must have a beautiful girlfriend. The person no longer has control of his own goals because they are dictated by another. If the person cannot "reach" these dictated goals, anxiety will occur.

Both envy and pride are illegitimate ways of living our lives. These are illegitimate because they are against God's will and they are able to hurt us deeply.

¹Ray C. Stedman, Expository Studies in 1 John (Waco: Word Books, 1980), p. 106.

CHAPTER THREE

ANXIETY CURED

Face the Problem

One of the hardest things for anyone to do is face a problem that troubles them. It can be one of the most frightening things to do in life. However, the person should identify the situation that brings on anxiety and seek (if possible) to place themselves in that situation. If the person finds himself anxious at parties, he should seek to attend parties. If he finds anxiety in eating alone, he should seek to eat alone. In other words, in the past a person learned to fear a person or situation, now he must unlearn it. The only way to unlearn the fear is to place himself in the position similar to the one that caused the initial fear that lead to the divided interests. Facing the fear is the first step to the cure.

Identify Wrong Thinking

Once in this threatening position the fear is resurrected and also the thoughts that accompany the fear. It is at this point that worldly, unbiblical thinking slays the person. The development of unbiblical thinking is given in 2 Corinthians 10:4-5:

(For the weapons of our warfare are not carnal, but mighty through the pulling down of strongholds), Casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.

The contrast in this text is between "carnal warfare" and "mighty through God warfare." Hodge adds to this thought.

This proves that the main idea intended by warring after the flesh is warring with human weapons, relying on human resources. In the war in which Paul was engaged, his confidence was not in himself, not in human reason, not in the power of argument or eloquence, not in the resources of cunning or management but simply and only in the supernatural power of God.¹

What we have here is a contrast between human management and cunning and the power of God brought on through obedience (v. 5). The term stronghold in verse 4 is used metaphorically as representative of that which confidence is placed in.² Unfortunately there is great confidence in fleshly cunning and management. The Apostle continues with an explanation of exactly what he is talking about. He is talking about "imaginations" (v. 5). The Greek word is λογισμός.

In secular Gr. the idea of counting causes is to be used even in class. Gk as a specialized term for arithmetic (Plato, Prob., 318e).³

¹Charles Hodge, Second Epistle to the Corinthians (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 233.

²Abbott-Smith, Lexicon, p. 331.

³Theological Dictionary of the New Testament, s.v. "λογισμός," by H. W. Heidland, 4:286.

A good background of the term comes from George Zemek.

The verb λογίζομαι ("to reckon") was used extensively in the LXX to render **לָחַשׁ**. Consequently, its earlier nuances expanded to include the concepts of devising and volitional planning. In this framework an ethical trend was established. λογίζομαι and λογισμός in the LXX generally used to translate words which imply the devising of evil. This spilled over into the NT (cf. λογισμός 2 Cor 10:4-5).¹

As human beings experience life they "add up" what is going on and devise or plan because of it. We see what superficially works and "compute this" and devise our activity from there. For instance, a young boy sees a rich man get the best seat in the house while the poor man waits outside. The young boy "adds this up" and thinks "what I need is to be rich then I'll get what I want." This author would like to suggest that this is foundational foolishness. These computations are the foundation for living a foolish life. Next the Apostle deals with "high things that exalt themselves against the knowledge of God" (v. 5). The Greek word is ὑψωμα and means "that which is lifted up or barriers."² Notice a good explanation of this term.

High military works thrown up or lofty natural fastnesses with their battlements of rock. The word is used in the Septuagint and Apocrypha of mental elevation, as Job XXIV.24 where the Septuagint reads "his haughtiness hath harmed many."³

¹George Zemek, "Aiming the Mind: A Key to Godly Living," Grace Theological Journal (Fall, 1984):214.

²Abbott-Smith, Lexicon, p. 465.

³Vincent, Word Studies in the New Testament, p. 340.

It is here that one could see a progression in these words. First, there is the act of computing and because of this computation the person elevates this system against God's system or knowledge. This could be labeled "propositional foolishness." This "act of computing" has now elevated itself against the knowledge of God. The person goes from computing the knowledge to elevating it. A person might think, "Yes, it's good to be right with God, but what I really need is wealth." Or maybe, something like, "I know the Bible teaches immorality is wrong, but everybody's doing it and I want to be in the 'in' crowd." The third word is "νοῆμα" and is translated "thoughts," but it is the same word used in 2 Corinthians 2:11 and translated as "devices." This word (νοῆμα) is translated in various ways: mind (2 Cor 3:14), thoughts (2 Cor 10:5), devices (2 Cor 2:11). This author would like to suggest that the word νοῆμα is better translated "devices" due to the context. The first two words, λογισμός and ὑψωμα capture the idea of "thoughts" and νοῆμα seems to be the physical outworking of the first two words. It can be defined as thought, purpose or design.¹ This could be called actuated foolishness. In 2 Corinthians 2:11 Paul also uses the word νοῆμα, translated "devices," and says:

Lest Satan should get an advantage of us;
for we are not ignorant of his devices.

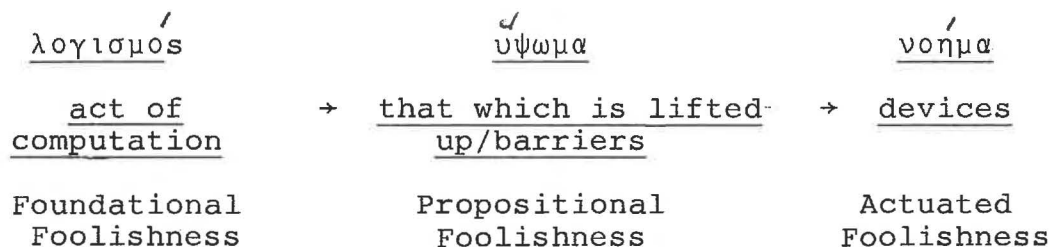
¹Abbott-Smith, Lexicon, p. 304.

Note one explanation of this verse.

'Some Satan destroys,' comments Chrysostom, 'through sin, others through the unmeasured sorrow following on repentance for it . . . conquering us with our own weapons!' No cunning could be more devilish than to turn what is our good into evil. But, as Paul implies, we have been warned about this arch-deceiver, and cannot plead that we are ignorant of his devices.¹

The point in quoting this writer is to show that Satan has many plots and schemes to accomplish his purposes. Because of "imagination" and "mental elevation against God's knowledge" a person derives a purpose and devises "devices" to accomplish this purpose. This "device" could be "wealth" or "attractiveness" or even "athletic ability." This pattern of thinking is usually so engrained in the person's mind that it takes some time to unravel it.

Here is a small diagram to illustrate the previous material.



This is an example of how unbiblical thinking develops. As the person faces his fear he will find this "thinking" very clearly in the dialogue of his thoughts.

¹R. V. G. Tasker, The Second Epistle of Paul to the Corinthians (Grand Rapids: Wm. B. Eerdmans, 1958), p. 55.

Implement Biblical Thinking

It is not enough to identify the wrong thinking. This thinking must be replaced by biblical thinking. To continue the previous flow of thought in the last section, "imagination" and "high things" are to be "cast down." The Greek word for "casting down" is καθαιρέω and when used figuratively means "to refute."¹ The "act of computations or imaginations" must be refuted. Here are a few sample dialogues that get this idea of refutation across.

Computation	Refutation
Rich people get anything they want only because they have money.	God is sufficient to meet all my needs and if He does not provide it I do not need it.
Computation and Elevation	Refutation
When you are in with the "in" crowd you are popular and everyone likes you.	The "in" crowd could meet my need only on the surface. What I need is Jesus Christ and what He provides for me.

There is another example of this very early in the Bible in Genesis 3. The situation is where Eve is being tempted.

Serpent (Attack): Yea, hath God said, Ye shall not eat of every tree of the garden.

Eve (Biblical Truth): We may eat of the fruit of the trees of the garden; But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.

Serpent (Satanic attack): Ye shall not surely die; For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

Eve (Biblical truth):

¹Abbott-Smith, Lexicon, p. 222.

It is interesting to note that Eve fell when there was not biblical response. This example from Genesis 3 serves as another good illustration of refuting untruths. Eve did a bad job, but the Believer has the potential to refute all untruths.

Another source of refutable thoughts comes from our judgments against others.

What happens when a Christian does not measure up to his judgment of others? What happens when a Christian makes a judgment about another's worth as a person and does not measure up to the same judgment? It is possible for anxiety to occur at this time because the person has created an unreachd standard in their life. However, exercising mercy toward others stops this process.

The Scripture commands Christians to exercise mercy. Luke 6:36 states:

Be ye therefore merciful as your father is merciful. Judge not and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven.

One commentator says this about the term κρινω in Luke 6:36.

It means generally to set one's self up as a judge of the moral worth of another.¹

A. T. Robertson has this to say about the structure concerning this verse:

Me and the present active imperative forbids the habit of criticism. The common verb krino "to separate,"

¹Frederick Godet, Commentary on the Gospel of Luke (New York: I. K. Funk and Company, 1881), p. 209.

we have in our English words critic, criticism, discriminate.¹

This means to stop making judgment with regards to a person's worth. There should be no judgments such as, "She's a loser," or "He's nothing." If a person judges in this way, he could be judging himself and increasing this anxiety. It should not be heard that with every judgmental thought there will be an anxious moment. It is only when the person fails to reach the standard he has set for the person he has judged, that anxiety occurs.

Not only does this verse forbid judging, but condemnation is also forbidden.

It is strengthened by the following term condemn, to condemn pitilessly and without taking into account any reasons for forbearance.²

The act that follows judging is condemnation. However, as Dr. Godet points out, what should occur is reasons for forbearance. In other words, what should be said is something like, "Maybe he had a bad day," or "If I was in his situation I might act the same way." These are examples of forbearance which should be exercised. The Christian should not judge, neither condemn but forgive. What does it mean to forgive?

¹A. T. Robertson, Word Pictures in the New Testament (Nashville: Broadman Press, 1930), p. 92.

²Frederick Godet, Commentary, p. 209.

Ἀπολεύειν is the anxiety of love to find a neighbor innocent rather than guilty, to excuse rather than condemn.¹

The basic meaning of the term ἀπολύω is "to dismiss."² It is also translated "to set at liberty" in Hebrews 13:23 and Acts 26:32. Instead of judging and condemning, there should be "reasons for forbearance." Maybe someone was rude on an occasion. A "reason for forbearance" might be, "All of us are different and have different ways of communicating." This is just one of many reasons that could be given for forgiveness.

The book of James gives further instruction in this matter of mercy. Partiality was functioning in the congregation due to wealth or the lack of it (Jas 2:1-13). They were respecting persons rather than loving their neighbors as themselves.

My brethren have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons (Jas 2:1).

Dr. Hiebert has good discussion of the phrase "respector of persons."

It was commonly used of the partiality of a judge, raising the face of someone to his unjust advantage. This was a common failing of Oriental judges, and the Old Testament strictly prohibited such partiality. It later came to be used of any form of improper preferential treatment. In the New Testament it always denotes favoritism or partiality, a biased

¹Frederick Godet, Commentary, p. 209.

²Abbott-Smith, Lexicon, p. 53.

judgment based on external circumstances, such as race, wealth, social rank, or popularity, while disregarding the individual's intrinsic merit.¹

Dr. Hiebert gives the reader more insight into what is going on in this book. There was partiality based on external circumstances. James gives instruction to his readers regarding this situation.

So speak ye and so do as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shown no mercy; and mercy rejoiceth against judgment (Jas 2:12-13).

Dr. Hiebert also has a good word here.

"Judged" here does not have the meaning of "condemned" (cf. 4:11), but rather conveys the thought of confronting the judge who will assess their character and conduct "by the law of liberty" (*dia nomou eleutherias*).²

Instead of judging and condemning Christians are to speak and act as a person who will be judged for their own conduct and attitude. This is what should be going through their minds instead of judgment and criticism.

Before the paper continues it must be stated that the information concerning the wrong thinking and exercising mercy is dealing with the carnal mind. Christians bring their pre-salvation mind into their salvation days and it causes problems. However, there is another principle that must be noted. Namely the Christian mind should develop into the mind of Christ. Dr. George Zemek, Jr. has a good word here:

¹D. Edmond Hiebert, The Epistle of James (Chicago: Moody Press, 1979), p. 147.

²Ibid., p. 170.

One of the most significant anthropological terms in the NT is *vous* (i.e. the mind as the faculty of thinking; way of thinking; the intellect, understanding; etc. It occurs in various contexts as depraved (i.e. *ᾠδόκιμος*, Rom 1:28), futile (i.e. *ματαιότης*, Eph 4:17), self-centered (cf. Col 2:18) and corrupted or defiled (cf. 1 Tim 6:5; 2 Tim 3:8; Titus 1:15). Therefore, it stands in desperate need of divine intervention (cf. *διανοίλω* + *vous* in Luke 24:45) and renewal (cf. Rom 12:2; Eph 4:23). The only cure for mankind's inflated and perverted *vous* is *vous* Χριστοῦ (1 Cor 2:16; note the polemic against self-aggrandizement in chap. 1-3).¹

One occurrence of this phrase "mind of Christ" is found in 1 Corinthians 2:16.

For who hath known the mind of the Lord that we may instruct him? But we have the mind of Christ.

Horace E. Stoessel has some good comments on this passage.

The two occurrences of *nous* at I Corinthians 2:16 bear similar meaning. The first ("who has known the mind of the Lord") based on Septuagint's translation of Isaiah 40:13 (compare also Rom. 11:34), refers to God's mighty purpose, especially as it is known in "salvation history." Further, although, an understanding of God's purpose depends on the Spirit, the second occurrence of *nous* in this verse ("we have the mind of Christ") is not simply synonymous with Spirit. The context shows that to have the mind of Christ means to have not so much the Spirit (although this is presupposed) but the teaching of Christ concerning the destiny of his people.

Having the mind of Christ is having the teachings of Christ.

It is imperative to stress the fact that the mind must be saturated with the Word of God. When this word is believed and applied anxiety can never occur.

¹George J. Zemek, "Aiming the Mind: A Key to Godly Living," Grace Theological Journal 5 (Fall 1984):211-12.

²Horace E. Stoessel, "Notes on Romans 12:1-2," Interpretation 17 (April 1963):164.

Now back to the subject of judging. Here are some sample refutations of judgment against others.

Judgment	Refutation/Exercise of mercy
That man committed fornication. He's a terrible Christian.	We all have the capacity to commit the most grievous sin and God forgives all sin.
That man is not a strong leader in his home. He is so weak.	God is not through with anyone and if I had his background maybe I would be the same.

As a person exercises mercy he will find himself less anxious because he will no longer place rigid judgments on himself concerning what he should be. When there are no judgments, there will be no unreachd standards from the judgments and consequently no anxiety will occur.

This section is in no way advocating to stop judging sin, only the intrinsic worth of the person. True love not only judges sin but confronts sin for the benefit of the person sinning.

Not only is there cognitive reasons for being double minded, but there are also physical ones. These "physical ones" in a sense are cognitive, but they are motivated by the body.

The Greek word κοιλία can mean the belly (stomach or intestines or both or the womb) and it can also be used figuratively of the heart.¹ In Luke 1:15 the term is used

¹Abbott-Smith, Lexicon, p. 250.

and is translated "womb." In Romans 16:18 it is translated "belly."

For they that are such serve not our Lord Jesus Christ, but their own bodies and by good works and fair speeches deceive the hearts of the innocent (Rom 16;18).

Many commentators feel the term "bodies" refers to sensuality.

The reason for refusing these men a hearing is that they are not serving the Lord, "but their own belly." They are making a living by false teaching. False doctrine and sensuality often accompany each other as the first chapter shows.¹

Here is another author of the same opinion concerning this verse.

Departure from truth in doctrine naturally leads to immorality in practice. The intellectual check being gone, the sensual bent is unrestrained. The union of sensuality with heresy is frequently spoken of in the New Testament.²

Romans 16:18 indicates that the body can be served and in particular the sensual aspect of the body. Philipians 3:19 adds more light to this issue.

Whose end is destruction, whose God is their appetite, whose glory is in their shame, who mind earthly things.

The word "appetite" is the same word as above. Rainy has a good word here.

Their life was sensual. Most likely, judging from the tone of expression, they were men of course and unblushing indulgence. If so, they were only the more

¹James Stifler, Epistle to the Romans (London: Fleming H. Revell Company, 1897), p. 249.

²William Shedd, A Critical and Doctrinal Commentary upon the Epistle of St. Paul to the Romans (New York: Charles Scribner's Sons, 1893), p. 431.

outstanding representatives of the sensual life. The things which delight the senses were for them the main things, and ruled them.¹

Kenneth Wuest broadens this concept.

The individuals spoken of in these verses are not Judaizers but professed Christian Greeks of Epicurean tendencies. The Epicureans represented a Greek school of philosophy which taught the satisfaction of the physical appetites was the highest aim of man.²

Not only can the sensual part of man be served but it can become the god of a person. Why do people indulge in the sensual aspect of life to the point of becoming its slave? One answer is that the sensual aspect of life touches the person so deep that it enables the person to forget about the other problems in their life.

Promiscuity, like amphetamines, promotes a short-term high. It surely won't cure feelings of despair, grief, and depression (neither will amphetamines, which tend to bring about a pharmacological and psychological rebound--a low of fatigue, irritability, and increased depressive feeling) but it may keep them at bay, keep them contained for a while. And it's true when one thinks about it that behaving promiscuously is a way of externalizing the danger.³

After these sensual pleasures have been turned to for relief the person attains a temporary superficial cure

¹Robert Rainy, The Epistle to the Philippians (London: Hodder and Stoughton, 1893), pp. 286-87.

²Kenneth Wuest, Philippians in the Greek New Testament (Grand Rapids: Wm. Eerdmans Publishing Company, 1953), p. 10.

³Maggie Scarf, Unfinished Business (New York: Ballentine Books, 1980), pp. 156-57.

for their emotional hurt. However, because of the power of the sensual these habits can become compulsive. One example of this is pornography.

Pornography, I am convinced is as habit forming as any drug and could be said to aim at the abolition of the personality.¹

Pornography is only one sinful habit that can be compulsive. The sensual aspect is not only sex. Note how sensual is defined.

Relating to or consisting in the gratification of the senses or indulgence of appetite.²

This could include compulsive eating, television watching, or listening to the radio among others.

The physical pleasures can enslave a person to the point that he believes he needs the sensual pleasure instead of Christ. What is this person to do? Dr. Lawrence Crabb suggests four steps to overcoming compulsive sins.

1. Accept the urge. It is God given, yet it is being used illegitimately.
2. Choose to reject the urge this time. Take it one day at a time and choose to reject the urge daily.
3. Identify the fear behind the behavior. It may be the fear of being alone, the fear of being inadequate, etc.
4. Choose to face this fear. Whatever the fear is, begin to face it and the compulsive urge will become normal again.³

¹Donald J. Drew, Images of Man (Downers Grove: Inter-Varsity Press, 1974), p. 39.

²Webster's 3rd New International Dictionary (Springfield: G. and C. Merriam Company, 1969), p. 2068.

³Lawrence J. Crabb, Core Counseling I (Winona Lake: Grace Theological Seminary, 1982), p. 60.

The sensual is a dynamic force in the life of the believer and if it is turned to for relief it can be compulsive. When this happens the person is divided and obviously sees the sensual as the answer to the problem, not Christ. Through a sometimes long period an application of these steps will help the problem.

Implement Biblical Action

This section will be concerned with probably the most familiar text, Philippians 4:6-7.

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding shall keep your hearts and minds through Christ Jesus.

The Apostle Paul's word here can be summed up in five words. The first one is depression. Much has already been written concerning "anxiety." However, to sum up, anxiety begins with a deep fear which persuades the person that they need something other than God. This divided mind creates goals which are uncertain as to their attainment. Anxiety will occur any time the uncertain goal is unreachd. The term depression is used for the sake of alliteration. The next term would be expression. This would include the phrase "but in everything by prayer and supplication."

The A.V. and the R.V. both render more literally "in everything." There is an evident contrast with "in nothing" in the preceding clause. The way to be

anxious about nothing is to be prayerful about everything.¹

What does the person pray about? The Greek word for prayer is προσευχή.¹ Wuest has a good word here.

The word "prayer" is the translation of a Greek word which speaks of prayer addressed to God as an act of worship and devotion.²

The first thing the Apostle addresses as the cure of anxiety is worship and devotion to God. The person should not be devoted to their unbiblical goals, but to the goals of the Lord in His Word. This Greek word indicates that one thing that needs to be looked at when anxiety surfaces is the person's devotion to the Lord. The Greek word for "supplication" is δέησις and means "wanting, need."³ Abbott-Smith has another good word here.

προσευχή, used of prayer in general while δ. gives prominence to the sense of need.⁴

Not only should the anxious person worship and devote himself to God but he should give prominence to his need. It is important to realize that anxiety is related to a person's unmet needs. The Apostle Paul tells the person to give these needs prominence in prayer. The next word

¹J. Hugh Michael, The Epistle of Paul to the Philippians, The Moffatt New Testament Commentary (London: Hodder and Stoughton, 1928), p. 197.

²Kenneth Wuest, Philippians in the Greek New Testament, p. 110.

³Abbott-Smith, Lexicon, p. 99.

⁴Ibid.

"concession" is seen in the phrase "with thanksgiving."

The prayers are not to be verbalized in anger or bitterness toward God but with a thankful heart. Welch says concerning this phrase:

Prayer mingled with thanksgiving places the whole of life's concerns before the Lord, and is assured of one answer, the answer of peace.¹

What happens when there is genuine thanksgiving for a situation that could cause anxiety? What happens when a man who thanks God for not getting the promotion he wanted or the person who thanks God for the fact that he is sick when he wants to be well? The person's own personal goals are abandoned and the present situation is accepted as the will of God.

It is impossible to be genuinely thankful for the present situation that God has placed the person in and at the same time demand that certain unbiblical goals be met. If a person is thankful for his poverty how can he demand riches? If a person is thankful for their situation how can they demand another? This concession to God is very important. The fourth word would be "revelation." This would include the phrase "let your requests be made known to God." The Greek word for requests is αἰτήματα and means requests.²

¹Charles Welch, The Prize of the High Calling (Tumblewood Road: Leonard A. Canning, 1880), p. 184.

²Abbott-Smith, Lexicon, p. 14.

The noun αἵτημα¹ means literally a thing asked, Luke xxiii.24; 1 John v.15. By natural process it also signifies, as here, a thing desired and therefore to be asked.¹

The person's desires as well as their needs are to be "made known." These requests are not to be kept inside and forgotten. They are to be revealed to God. Ralph Martin has a good word here.

One additional factor, however, is significant. It is "with thanksgiving that requests are to be made, and in everything, directed over a wide range of needs, i.e. not in every prayer, but in every situation of life both pleasant and adverse."²

One more good word about this thankful heart.

Asking him with a thankful heart may be expressed as a combination of two verb phrases, for example, always express your thanks to him, when you ask him for something, "whenever you pray to him, be sure to express thanks," or ". . . to say that you are thankful to him."³

It is this "thankful heart" that abolishes the person's unbiblical standards or goals. Without these uncertain goals anxiety cannot occur. The last word is relaxation. This simply means that there will be the peace of God in the heart instead of anxiety. The person will relax from anxiety.

¹John Eadie, Commentary on the Greek Text of Philippians (Glasgow and London: Richard Griffin and Company, 1859), p. 250.

²Ralph Martin, Philippians (Greenwood: Attic Press, Inc., 1976), p. 156.

³I-Jin Loh and Eugene A. Nida, Translators Handbook on Philippians (Stuttgart: United Bible Societies, 1977), p. 130.

A good summary of Philippians 4:6 is given by

I-Jin Loh:

What Paul says to his friends is this: as the result of your peace will stand like a guard to keep your hearts and minds safe from attack of worries and anxieties.¹

When the person has devoted himself to God in prayer and expressed his needs and wants all with a genuine thankful heart God's peace will guard from all anxiety.

¹I-Jin Loh and Eugene A. Nida, Translators Handbook on Philippians, p. 131.

CONCLUSION

For some, anxiety is as much a part of life as breathing. Yet, God never intended it to be this way. The very foundation of anxiety is fear. It is this fear that persuades people that they need things contrary to what God provides in His Word. This deep abiding fear then "divides the mind." In two main passages (Matt 6:19-25 and 1 Cor 7:32-33) one can demonstrate that there is a distinct division between two things. In both passages, there are two things the person is divided over. In the Matthew 6 passage the division is between the Lord and Mammon and in the 1 Corinthians passage the division is between pleasing God and pleasing the mate. This "divided thinking" usually has deep roots as seen from the 2 Corinthians 10:5-6 passage. Because of this divided thinking people begin to believe that God and what he provides are not enough. Some of the other things that people turn to are: 1) Possessions; 2) Position; 3) Others; and 4) Self. And yet the problem is that all these "other" things are temporal and can be taken away. This is why when people have as their goal to attain possessions or position; the goal is uncertain. When these uncertain goals are unreached or threatened anxiety occurs.

Anxiety does not develop in one day, and it will not be cured in one day. The person must be willing to face the problem of anxiety. If the person does not believe that he has a problem, no cure will occur. As the person faces the problem their wrong thinking will surface. This wrong thinking usually has its source in the past of the believer. He has added up certain situations and unfortunately arrived at the wrong conclusions. These wrong conclusions are derived because of the world system and its superficial way of coming through for the person. The person sees the world system in action and believes that he needs that certain something in the world system rather than what God provides. This reckoning is then exalted against God's knowledge. In other words, the person feels that they need something other than what God believes the person needs. In this way the person exalts his knowledge against God's knowledge. In view of the fact the person feels that they need other things, he must find some way to accomplish the task. The person then develops a device (σῆμα) to help him get what he wants. These fake views by the world system must be refuted. In other words, when a person says, "What I need is wealth," he must refute that by saying to himself, "What I really need is Christ and what He provides for me." The false views must be refuted and the device must be brought into

"obedience." All the plots and schemes of the person must be brought under the authority of Christ in His Word. It is the worldly thinking that hinders the person from being single-minded. Not only are there cognitive elements which hinder but there are also physical factors. This concept is simply that people turn to physical, sensual pleasures as a release from pressure or anxiety, etc. The problem is that when they turn to the sensual pleasures in hard times the pleasure becomes their god and the person is in bondage to it. This physical attraction is kind of like a drug in its appeal and the person believes that this pleasure is what they need. After the person has taken the steps already given to overcome them, great strides can then be taken over anxiety. Finally, the anxious person must engage in sincere prayer in which he devotes himself to God and submits his will to God's by way of a genuinely thankful heart. Through this, all wrong goals will be abandoned and God's peace will guard the person's heart. In this position, no anxiety can ever occur.

BIBLIOGRAPHY

- Abbott-Smith. A Manual Greek Lexicon of the New Testament.
3rd edition. Edinburgh: T. & T. Clark, 1977.
- Adams, Jay E. Competent to Counsel. Phillipsburg: Presbyterian Publishing Company, 1970.
- Alford, Henry. The Four Gospels. In The Greek Testament.
Vol. 1. Chicago: Moody Press, 1968.
- Berne, Eric. Psychiatry and Psychoanalysis. New York:
Simon and Schuster, 1968.
- Burns, David. Feeling Good. New York: William Morrow
and Company, Inc., 1980.
- Collins, Gary R. Christian Counseling. Waco: Word Books
Publisher, 1980.
- Conger, John and Petersen, Anne. Adolescence and Youth.
New York: Harper and Row, 1984.
- Crabb, Lawrence J. Basic Principles of Biblical Counseling.
Grand Rapids: Zondervan Publishing House, 1975.
- _____. Effective Biblical Counseling. Grand Rapids:
Zondervan Publishing House, 1977.
- _____. Core Counseling: Psychoanalysis. Winona Lake:
Grace Theological Seminary, 1983.
- DeRosis, Helen. The Book of Hope. New York: Bantam Books,
1976.
- Drew, Donald J. Images of Man. Downers Grove: InterVarsity
Press, 1974.
- Durand, Leo H. The Psychology of Happiness. Blackstone:
Merit Press, 1968.
- Eadie, John. Commentary on the Greek Text of Philippians.
Glasgow and London: Richard Griffin and Company,
1859.
- Emery, Gary. Own Your Own Life. New York: New American
Library, 1982.

- Foaxes Jackson, F. J. Josephus and the Jews. London: Society for Promoting Christian Knowledge, 1930.
- Ford, James. The Gospel According to Matthew. London: Joseph Master, Aldersgate and New Bond Street, 1859.
- Freudenberger, Dr. Herbert. Situational Anxiety. New York: Doubleday & Company, Inc., 1982.
- Gaylin, Willard. Feelings. New York: Harper and Row Publishers, 1979.
- Gesenius, William. Hebrew and English Lexicon. Boston: Crocker and Brewster, 1908.
- Godet, Frederick. Commentary on the Gospel of Luke. New York: I. K. Funk and Co., 1881.
- Gordon, Jesse E. Personality and Behavior. New York: The Macmillan Company, 1963.
- Hauck, Paul A. Overcoming Depression. Philadelphia: The Westminster Press, n.d.
- Hendriksen, William. New Testament Commentary, Pastoral Epistles. Grand Rapids: Baker Book House, 1957.
- _____. New Testament Commentary, Matthew. Grand Rapids: Baker Book House, 1954.
- Hiebert, D. Edmond. The Epistle of James. Chicago: Moody Press, 1979.
- Hodge, Charles. Second Epistle of the Corinthians. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950.
- Kent, Homer. The Pastoral Epistles. Chicago: Moody Press, 1958.
- Lenski, R. C. H. Interpretation of Matthew's Gospel. Columbus: The Wartburg Press, 1943.
- Loh, I-Jin. Translators Handbook on Philipppians. Stuttgart: United Bible Societies, 1977.
- Macaulay, J. C. Behold Your King. Chicago: Moody Press, 1982.
- Martin, Ralph. Philippians. Greenwood: Attic Press, Inc., 1976.

- _____. The Epistle of Paul to the Philippians. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959.
- McArthur, John. First Corinthians. In the McArthur New Testament Commentary. Winona Lake: BMH Books, 1984.
- McClelland, David C. Personality. New York: Holt, Rinehart and Winston, 1951.
- Meyers, Heinrich. Commentary of the New Testament. Vol. I-II. Winona Lake: Alpha Publications, 1979.
- Michael, J. Hugh. The Epistle of Paul to the Philippians. In the Moffatt New Testament Commentary. London: Hodder and Stoughton, 1978.
- Mischel, Walter. Introduction to Personality. New York: Holt, Rinehart and Winston, 1971.
- Morgan, G. Campbell. The Corinthian Letters of Paul. New York: Fleming H. Revell Company, 1946.
- Plummer, Alfred. Commentary on Matthew. New York: Charles Scribners Sons, 1910.
- Rainy, Robert. The Epistle to the Philippians. London: Hodder and Stoughton, 1893.
- Robertson, A. T. Word Pictures in the New Testament. Vol. 11. Nashville: Broadman Press, 1930.
- Scarf, Maggie. Unfinished Business. New York: Ballentine Books, 1980.
- Shedd, William. A Critical and Doctrinal Commentary on the Epistle of St. Paul to the Romans. New York: Charles Scribners Sons, 1893.
- Sproule, John. Intermediate Greek Syllabus. Winona Lake: Grace Seminary, 1979.
- Stedman, Ray C. Expository Studies in I John. Waco: Word Books, 1980.
- Stifler, James. Epistle to the Romans. London: Fleming H. Revell, 1897.
- Stoessle, Horace E. "Notes on Romans 12:1-2." Interpretation 17 (1963):161-75.

The Dictionary of New Testament Theology. S.v. "καρδία,"
by Theo Sorg.

Theological Dictionary of the New Testament. S.v.
"λογισμός," by H. W. Heidland.

_____. S.v. "μεριμνάω," by Rudolph Bultmann.

Theological Wordbook of the Old Testament. S.v. "אֵלֶּךָ,"
by Harold G. Stigers.

Thomas, W. H. Griffith. St. Paul's Epistle to the Romans.
Grand Rapids: Wm. B. Eerdmans Company, 1946.

Vincent, Marvin. Word Studies in the New Testament. Vol.
1. New York: Charles Scribners Sons, 1908.

Websters 3rd New International Dictionary. Springfield:
G. and C. Merriam Company, 1969.

Welch, Charles. The Prize of the High Calling. Tumblewood
Road: Leonard A. Canning, 1880.

Wuest, Kenneth. Philippians in the Greek New Testament.
Grand Rapids: Wm. B. Eerdmans Publishing Company,
1953.

Zemek, George J. Jr. "Aiming the Mind: A Key to Godly
Living." Grace Theological Journal 5 (Fall 1984):
205-27.

