

Development of Esprit de Corps in the Body of Christ; from Courage to Proven Character, to Confident Expectation, Romans 5:3-5; The Equation of Hope

39. These goals are accomplished under the mandate issued by Moses in his commencement address to the *Jornada*'s second generation in:
- Deuteronomy 6:7 -** "Constantly teach these things to your children. Talk to them when you sit in your home and when you walk along the road, when you lie down at night and when you arise in the morning."
40. All of these things constitute a culture which is supported by the core of mature believers who possess maximum knowledge of doctrine and whose influence makes it possible for their thought to be transferred into the souls of the next generation.
41. It is in this way that group harmony, esprit de corps, and *exōterikā harmonia* are developed within the culture of a client nation.
24. From this summary of culture we are able to comprehend how the concepts of group harmony, esprit de corps, and *exōterikā harmonia* apply to the modus operandi of the body of Christ: if believers can accomplish these things then they have invisible historical impact on the course of history in their generation.
25. Further, when believers demonstrate esprit de corps in the face of adversity then they have visible historical impact on those fellow believers who observe their orientation and adjustment under these trying circumstances:

Romans 5:3b - Let us demonstrate esprit de corps [καυχάομαι, *kauchaomai*] in adversity [θλιψις, *thlipsis*: persecutions, trials, distressing circumstances], knowing that such adversity brings about courage [ὑπομονή, *hupomonē*: courage, honor, & integrity in time of disaster];

26. Again, the verb that "esprit de crops" translates is the present middle subjunctive of:

καυχάομαι, *kauchaomai* -

esprit de corps, *exōterikā harmonia*, or group harmony within the royal family.

present:	Perfective: denotes the continuation of existing results. It refers to a fact which has come to be in the past, but is emphasized as a present reality. The esprit de corps of believers is the result of pressures that come to them collectively or individually.
middle:	The subject acts as the agent that produces the action of esprit de corps.
subjunctive:	Hortatory: exhorts believers to demonstrate esprit de corps as a result of adversity.

27. Paul then informs us that the esprit de corps produced by adversity is manifest in several ways, the first mentioned is:

ὑπομονή, *hupomonē* - Courage.

This word's implications and its definition are provided by:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:581-82; 587:

ὑπομονή [courage] came to hold a prominent place in the list of Greek virtues, so there predominates in it the concept of the courageous endurance which manfully defies evil. (pp. 581-82)

The brave man has to summon from within himself the power of resistance. He must not stand firm just for fear of social ostracism. The brave man must stand fast for love of honour. (p. 582)

It is of the very essence of New Testament piety that ὑπομονή [courage] is not so much endurance under self-selected burdens but rather endurance under imposed sufferings and religious temptation. Tribulation, piously endured, accomplishes as its result in the Christian highly estimable ὑπομονή [courage]. (p. 587)

28. The courage that is developed in the soul of the believer then produces an even higher virtue: “courage brings about proven character.”
29. The concept is that when the believer stands fast with doctrine simply because it is the right thing to do then he has demonstrated personal integrity which is manifest by proven character.
30. Two words are important in the development of this translation. The first is the present middle indicative of the verb **κατεργάζομαι, *katergazomai*** which is translated “brings about” and signifies “working at, and finally accomplishing, a task” [Kittel, *Theological Dictionary of the New Testament*, 3:634].
31. The task accomplished by courage (*hupomonē*) leads off the next verse:

Romans 5:4 - and courage under pressure brings about proven character [δοκιμή, *dokimē*: **demonstrated integrity]**

32. The verb *dokimō* means “to be tested in battle,” found “reliable” and “trustworthy” and “certified” as “proven” [Kittel, *Theological Dictionary of the New Testament*, 2:255-56]. We could translate this as “bona fide”: “without deceit or fraud; an attitude of trust and confidence; real, actual, genuine” [H. C. Black, *Black's Law Dictionary*, 223]. These ideas are summarized by the phrase “proven character.”
33. Next we have that which proven character produces:

Romans 5:4 - and courage under pressure brings about proven character [δοκιμή, *dokimē*: **demonstrated integrity]; and proven character, brings about confident expectation [ἐλπίς, *elpis*: **in blessings from divine integrity**];**

34. The word *elpis*, consistently translated “hope” in all the major English translations, is often misunderstood by the casual reader. There is more than one sense to this word’s English definition, one stresses “expectation” while the other emphasizes “desire”:

Merriam-Webster's Collegiate Dictionary, 11th ed., s.v.:

Hope. 1: To cherish a desire with anticipation. 2 **archaic**: to desire with expectation of obtainment. 2: to expect with confidence.

Hope. 2b: someone or something on which hopes are centered.

Expect. 2: to anticipate or look forward to the coming or occurrence of. 4a: to consider probable or certain.

Synonym: EXPECT implies a high degree of certainty and usually involves the idea of preparing or envisioning. HOPE implies little certainty but suggests confidence or assurance in the possibility that what one desires or longs for will happen.

35. The meaning of *elpis* in the Koinē Greek is “confident expectation” in certain future events based on the integrity of God.
36. Consequently, *elpis* anticipates future events, blessings, rewards, and results and is buffeted by confidence in divine integrity.

37. Divine integrity gives us confidence in these future acts because of God's divine attributes: (1) immutability: he does not change therefore His promises will be fulfilled, (2) veracity: God is absolute truth therefore He cannot lie, and (3) eternal life: God is eternal and therefore His promises are eternal.
38. We learn about these attributes from His Word which is bona fide because of God's integrity. It is the inerrant, trustworthy, and immutable source of all our hope: confident expectations of things to come.
39. We see this confidence directed toward the promise of eternal life in:
- Titus 1:2 - In confident expectation [ἐλπίς, *elpis*] of eternal life [ζωή αἰώνιος, *zōē aiōnios*], which God, Who cannot lie [ἀψευδής, *apseudēs*: **immutability & veracity**] promised before times eternal [πρὸ χρόνος αἰώνιος, *pro chronos aiōnios*: **God's promises are as eternal as He is**].**
40. This confident expectation is evident throughout the believer's advance in the spiritual life designed for the Church Age. It is this confidence that we place in the Gospel regarding eternal life and it is this confidence that motivates us to advance in the plan of God with regard to escrow blessings in both time and eternity. [See visual: "The Equation of Hope."]