

The Vocabulary of Reversionism

In order to get an even better grasp of this entire degenerative process, let's note the definitions of the words used in our diagrams.

Jealousy:

zelos: Jealousy and envy are very close and often interchanged but there is a very important difference between the two as is noted in:

Vine, W. E. Expository Dictionary of Biblical Words, p. 367, s.v. "envy":

zelos is to be distinguished from phthonos (the word for "envy"). The distinction lies in this, that envy desires to deprive another of what he has, jealousy desires to have the same or same sort of thing for itself.

Webster's Ninth New Collegiate Dictionary, s.v. "jealous & envy":

jealous: intolerant of rivalry or unfaithfulness; hostile toward a rival or one believed to hold an advantage.

envy: painful or resentful awareness of an advantage enjoyed by another joined with a desire to possess the same advantage.

Schoeck, Helmut. Envy: A Theory of Social Behavior. Indianapolis: Liberty Press, 1987, pp.18-25, 116 passim. Unassuaged jealousy results in:

Bitterness:

pikria: Animosity, harshness. James uses "bitter" as an adjective to describe "jealousy" in:

James 3:14 - If you have bitter jealousy and selfish ambition in your stream of consciousness, do not be arrogant and so lie against the truth.

Unchecked bitterness leads to:

Implacability:

aspondos:

Lit. denotes "without a libation." In the ancient world, a libation of some sort was used to seal treaties and contracts. The person who cannot be persuaded to enter into a contract is one who is "without a libation." Thus, a person who through jealousy and bitterness refuses to relent is said to be *aspondos*, implacable.

Anger:

orge:

Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. "orge": anger, indignation, wrath.

W. E. Vine draws distinctions between anger and wrath as follows (ibid: 47-48):

Vine, W. E. Expository Dictionary of Biblical Words, pp. 47-48, s.v. "thumos (wrath) & orge (anger)":

thumos (wrath), is to be distinguished from *orge* (anger), in that *thumos* (wrath) indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while *orge* (anger) suggests a more settled or abiding condition of mind, frequently with a view to taking revenge.

orge (anger) is less sudden in its rise than *thumos* (wrath) but more lasting in its nature.

thumos (wrath) expresses more the inward feeling, *orge* (anger) the more active emotion.

Hatred:

miseo:

Vine, W. E. Expository Dictionary of Biblical Words, s.v. “miseo”:

Malicious and unjustifiable feelings towards others.

Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. “miseo”: Hate, detest, abhor

Webster lists these three along with two other words as synonyms and gives slight differences of meaning among them:

Webster's Ninth New Collegiate Dictionary, s.v. “hate, detest, abhor, abominate, and loathe”: HATE implies an emotional aversion often coupled with enmity or malice.

DETEST suggests violent antipathy or dislike. ABHOR implies a deep often shuddering repugnance.

ABOMINATE suggests strong detestation and often moral condemnation. LOATHE implies utter disgust and intolerance.

When one's righteous indignation and implacability moves into hatred, there is a demand for justice. The justice sought is administered from the sphere of self-justification and self-deception. The first step is:

Vindictiveness:

ekdikesis:

Lit., “that which precedes out from justice” motivated by a sense of injury and a feeling of indignation. To vindicate; to avenge.

Moses is said to have been in this cycle of mental-attitude sins when he murdered the Egyptian taskmaster: Acts 7:24

And when Moses saw one of his brethren being treated unjustly, he defended him and took vengeance [*ekdikesis*] for the oppressed by striking down the Egyptian.

Moses' act of vigilante justice seems to have skipped the verbal phases of the process and moved directly to the overt phase. Nevertheless, it is common for those who have reached this point to begin a process of verbal assault toward their appointed antagonist. The diatribes usually include the following:

Malice:

kakia:

Vine, W. E. Expository Dictionary of Biblical Words, s.v. “kakia”:

A bad manner of character, hence, an evil disposition that tends to put the worst construction on everything.

Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. “malice”: A special kind of moral inferiority, ill-will, malignity.

Joseph Thayer, s.v. “malice”: A desire to injure.

Ephesians 4:31 - Let all bitterness and wrath and anger and whining and slander be put away from you, along with all malice.

Unchecked, this leads to revenge motivation:

Revenge:

ekdiako:

This is the same word we saw earlier which we translated “vindictiveness.” Moses took vengeance on the Egyptian because of the way he treated his fellow Jew. In that application we emphasized the mental attitude behind the act. Here we note the motivation and how it is to be repressed.

Incidentally, this following verse is Honor Code Principle #12. We studied it on October 6-18, 1992, in our series, The Biblical View of Civil Disobedience. The principle is: Always defer to the justice of God when you are tempted to take vengeance or to retaliate.

Romans 12:19 - Stop the ongoing practice of avenging yourselves, members of the royal family. Instead, defer to prosecution from the justice of God, for it stands written (in Deuteronomy 32:35), “*Punishment belongs to Me. I will repay,*” says the Lord.

Those who ignore this honor code principle will first of all berate and condemn his opponent, an act of projection and condemnation best defined by the words vituperation and vilification.