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

https://biblicalstudies.org.uk/articles_bible-student_01.php

Throne but a Cross, 'to the Jews a stumbling-block', but for this we shall worship Him for evermore.

Such was Israel's rejection of the Messiah, and such the unbelief that blinded their minds to His presence. Let us seek that no unbelief on our part hide His glory from our eyes, but that as the Arm of the Lord He may ever be revealed to us, the strong Son of God, who procured our redemption, and who delights in days of stress and perplexity to show to us the salvation of the Lord.

(To be continued)

NEW TESTAMENT WORD STUDIES

W. WILCOX

(NOUTHESIA = '~~A~~dmⁿition')

In the course of his long experience in dealing with his converts, Paul found the constant need for the reproof of faults, encouragements to godly living, and stimulation to continued endeavour to achieve the ends for which the Gospel had been brought to them. Amongst these various elements in training, admonition took an important place, for it occurs not only in the earlier epistles where we may say that he writes to converts of more recent date, but also in the later epistles where he urges upon Colossian and Ephesian saints the need for admonition.

In our English versions the verb is translated some four times by *admonish* and four times by *warn*. The noun appears three times as *admonition*. The verb literally means 'to put into the mind': Trench says: 'It is the training by word, by word of encouragement when that is sufficient, but also by that of remonstrance, of reproof, of blame, when these may be required; as set over against the training by act and by discipline which is *paideia*'.

Relatively, then, and by comparison with *paideia*, *nouthesia* is the milder term: while yet its association with *paideia* teaches us that this, too, is a most useful element of Christian education;

that the *paideia* without it would be very incomplete: even as, when years advance and there is no longer a child, but a young man to deal with, it must give place to *nouthesia* altogether.

For the purpose of this article we will confine ourselves to the use of the noun and note its occurrence in 1 Cor. 10:11; Eph. 6:4; Tit. 3:10.

1. *Example* (1 Cor. 10:11). Having shown his readers that not all who are brought into the sphere of blessing live up to the high ideals set forth therein, Paul gives several warning notes urging the believers as to what they should not do, enforcing these warnings by referring back to Israel's history. Then he shows why the records of their waywardness and folly have been written. They are for our 'admonition'. Let us note:

(a) *The trail blazed* by others gives us the benefit of—

(i) *Experience*. We do not start at scratch, but learning how others have reacted under the conditions upon which we have now entered, we benefit by their experiences, and so learn what things to do and what things to avoid. It is important, therefore, that we constantly avail ourselves of their experience by perusing the records of their striving or failure to fulfil the obligations imposed upon them by their acceptance of the covenant God had made with them. The Old Testament as well as the New will, therefore, become to us a constant source book from which to learn of God's ways as they are revealed in the experiences of men like ourselves.

(ii) *Example*. Their experiences have become to us visual aids, i.e., object lessons from which to learn and so choose the path approved by God, and continue in it. The word used would be better translated 'typically', or, 'prefiguratively'. Our experiences are, in many respects, but reproductions of theirs, only we have an advantage over them, for we may take note of their mistakes and avoid the pitfalls into which they stumbled and fell.

(iii) *Exercise*. The thing 'put into the mind'—the admonition is of little avail unless there be a relative exercise of *mind*. There must be a real desire matured into resolve to follow in

the steps of the righteous. The Apostle urges upon the saints the necessity for this in the terms that he uses. If we would benefit from 'these things which are written for our learning' let them so operate in our minds that our actions may be free from the reproof which theirs of the earlier ages so often merited.

(b) *The temptation braved* and firmly put aside (v. 12). With these types and examples before us, it is none-the-less incumbent upon us to take heed lest we fall. It would be easy to suppose that in the position of advantage which we occupy we should be in no danger of falling into like evils. But Paul knows the naughtiness of the human heart and its proneness to yield to the strong desires of the flesh and so he warns again, 'Let him that thinketh he standeth take heed lest he fall'.

Peter's case readily comes to mind. Confidently asserting his readiness to go even to the death with his Lord, and, therefore, that he will never be guilty of denying Him, he little realized how a servant's sneer, a soldier's reproach, a possibility of being arrested and of being put on trial with his Lord, would elicit from him not merely a simple denial of his Lord, but emphasized by oath and cursing. Well did the Master enjoin His disciples to watch lest they should enter into temptation! And we, upon whom the end of the ages have come, shall we listlessly hear the warning and complacently imagine it cannot be meant for such as we! We stand so firmly, with such orthodoxy, and with such evident ability to repel any tempting dart designed to bring about our fall! Do we? Yes, if we stand in the strength of Him who is our Strong Tower, into whose protecting care we unreservedly place ourselves and through whom we meet every foe!

(c) *The trial borne*, endured because of hope (v. 13). Paul describes the trial in three ways:

(i) It is not other than human experience has known. We are always apt to assume that the trial which seems to overwhelm us is greater than any other has been called upon to bear. But Paul reminds his readers that others have had trials similar in character and even of an intensified degree. If others have endured, so may they.

(ii) It is not outside the controlling hand of God, who will temper the trial to the capacity of each to bear it. As another has said: 'Paul ascribes to God not the origination but the *control* of the temptation'. That He will so control it is consistent with His essential character—'He is faithful'. The believer's trust in Him is not ill-placed.

(iii) It is not without a way of escape that he may be able to endure. Hope gives strength to endure. It has been said, 'Shut into a *cul-de-sac* a man despairs: but let him see a door open for his exit, and he will struggle on with his load'. We are not told what the way of escape may be, but it is implied that it will be appropriate to the need. What is most helpful is the *certainty* that there will be such a way. This gives hope, which, like a ray of sunshine, gleams through the cloud, enlightening up and cheering with its warmth the soul which, though overshadowed by the encircling trial, has become dull and chilled. 'Put it into the mind', there *is* a way, unknown to the tested and tried one, but known to Him, and His unerring Hand will guide you into it, so that you may be able to endure.

2. *Exhortation* (Eph. 6:4). Here the word is used in connection with the up-bringing of children. Three things are to be noted:

(a) *It is a non-provocative discipline.* As there are obligations in the relation of child to parent, so there are in that of parent to child. As Salmond says, (*Ex. Gk. N.T.*), 'The parental duty is first given *negatively*, as avoidance of all calculated to *irritate* or *exasperate* the children—injustice, severity, and the like so as to make them indisposed to filial obedience and honour'. All true child-education must be co-operative and so recognition must be made of mutual obligation, and avoidance of anything that would irritate either the one of the other.

(b) *A nurturing training*—or perhaps, with Ellicot, and others, an *up-bringing* by means of discipline and admonition; by act and reproof, the object being to form character and fit for the tasks of life.

(Concluded on p. 72)