

Don't Get Pushed Around

(or, It's Time to Grow)

21 - 2 Peter: A Blazing Faith

Sunday, 24 NOV 2013 | Church on the Park

Text: 2 Peter 3:15-18

Theme: The only way to guard yourself from the dangers on your journey is to make every effort to grow spiritually mature.

(Announce next semester in the Bible School - the **Maturity Unit**)

Intro: All throughout Peter's letters he portrays the Christian life as a **journey**—a pilgrimage of ecstatic **joy**, but also of deep **struggle** and pain. The Christian life is a **new life**—we are not physically born into it, but born into God's Kingdom by the Spirit (that is born again). Once you are born again, you need to **persevere** and **grow** so that you are not spiritually **shipwrecked** (Heb. 10:36-39; 1 Tim. 1:18-20). Everyday the enemy sets **traps** to get us off God's path, he longs to **ensnare** us and **defeat** us. Ultimately, Satan wants to drag us down to **hell**—but if he can't do that, he desires to make our Christian lives **ineffective** and **unfruitful**. The question we will ask throughout this message is: ***how can you grow strong in Christ and keep from getting pushed around by evil?***

1) 2 Peter 3:18 records the apostle Peter's last word to the church. What was his main concern? He wanted each one of us to grow.

- Let's read again what made him give this finally exhortation to growth in **2 Peter 2:15-17**. Our passage today is Peter's **last recorded** words to the church—they are both a **warning** and an **encouraging exhortation**.
 - There are **dangers** on our journey—dangerous **doctrine** and dangerous **people**.
 - We should not live **naive** or **ignorant** of these things.
- Just like Peter, **David** was aware of the snares set for him on his pilgrimage: "The arrogant have hidden a snare for me; they have spread out the cords of their net and have set traps for me along my path" (Ps 140:5). In the next Psalm he prays, "Keep me safe from the traps set by evildoers, from the snares they have laid for me. Let the wicked fall into their own nets, while I pass by in safety" (Ps 141:9-10). This is the same thing Jesus meant when he taught us to pray, "And lead us not into temptation, but deliver us from the evil one" (Matt. 6:13). On our journey we need God's **delivering** power.
- **My Deliverer** (Michelle Weeks) - Written by Andrew Hartley, Michelle Weeks & Andzrej Legierski (1:45 excerpt)

"It's been a long hard time
And I almost lost my faith
I stepped out from under the will of God
And I lost my way.

Got wrapped up, tied up, entangled up
In something that weren't for me
Now I'm bound in the prison of sin
Asking you Lord to set me free

Satan's trying to shackle me
Lord will you deliver me
Deliver me, Deliver me
Lord, please set me free

Demons' trying to shackle me
Lord will you deliver me
Deliver me, Deliver me
Lord, please set me free"

- Satan wants to **shackle** you and **stunt** your growth. But **God** is able to **deliver** you and **set** you on the path to **growth**.
 - In our lives there's both **God's work** and **our work**. We can't do God's work and God won't do our work.
 - When you have a **baby**, you need to feed and care for it. You can't say, "God, this is your child. You look after it, I give him to you," and then neglect it.

2) One of the devil's main tactics from the beginning is distortion. He loves to distort God's Word and thus harm people with what is meant to bless them (2 Pet. 3:16).

- Distortion in **music** can sometimes make something sound better, but distortion of God's Word is **deadly**.
- Satan's **first temptation** was based on distortion (**Gen. 3:1-4**). Specifically, distorting **God's Word**
- He does it again with **Jesus** in the **wilderness (Matt. 4:5-7)**
- *The Book of Eli* - The bad guy wants to get his hand on the book so that he can control and manipulate people (Carnegie, Gary Oldman)
 - Many people over history have used the Bible for **selfish reasons**. The words of Scripture are powerful, but also dangerous in the hands of evil.
- Peter tells us that **untaught** (undisciplined) and **unstable** (inconsistent) **distort** Scripture
- **Traps** set for me in my early walk
 - KJ Only people - those who read the KJ were more spiritual. Since my pastor did not teach from the KJ, I didn't think what he had to say was as important as these others.
 - Offended at my pastor's rebuke
 - Zeal without wisdom - shouting Jesus and Hallelujah as we walked into the city
 - Overwork and burnout

3) Don't get pushed around by evil. The best way to keep from being ensnared is to make every effort to grow in Christ. (2 Peter 3:18)

- God wants us to **grow** in **grace** and in **knowing** him.
 - **Grace** means God's power working in the weak parts of our lives (2 Cor. 12:8-10).
 - **Knowledge** here means becoming more personally intimate with Jesus Christ (Phil. 3:10).
- Your **spiritual** growth is far more important than **physical** exercise, diet and the size of your waist line. Physical fitness effects this life, spiritual fitness effects this life and the life to come—it has eternal impact.
- *What specific and simple things can you do to grow?*
 - 1) **Live It**. You get the word of God into you through your feet more than your eyes and ears. Live the truth that you know. (Matt. 7:24-27)
 - Be consistent in your spiritual disciplines.

- 2) **Know the Scripture.** Read the whole Bible (make that a goal into 2014). Memorize key verses. Study the Bible properly. Continually Meditate on it.
- 3) **Be proactive about being disciplined.** Allow yourself to be disciplined by proven people and ministries. In other words, trustworthy people.
 - Watch out for **Youtube** and Google faith.
- 4) **Receive continual grace and mercy.** Receive God's mercy and forgiveness when you fall and get back up again. Prov. 24:16: "A righteous man falls seven times..."
- 5) **Share your faith.** Sharing your faith is one of the best ways to solidify your own faith and grow mature.

Conclusion: Don't get pushed around by temptation, Satan, false teachers and teaching. Instead, be proactive about growing in the grace and knowledge of Jesus Christ.

END NOTES

32.22 δυσνόητος, ον: pertaining to being understandable, but only with great effort — 'difficult to understand, not easily understood.' ἐν αἷς ἔστιν δυσνόητά τινα 'in which there are some things difficult to understand' 2 Pe 3:16.¹

261. ἀμαθής amathés; gen. *amathoús*, masc.–fem., neut. *amathés*, adj. from *a* (1), without, and *manthánō* (3129), to learn. Unlearned, uninstructed (2 Pet. 3:16).

Syn.: *agrammatos* (62), unlettered, illiterate; *apaídeutos* (521), uninstructed; *idiótēs* (2399), unlearned, ignorant.

Ant.: *lógiος* (3052), intelligent, fluent; *euschēmōn* (2158), noble.²

3129. μανθάνω manthánō; fut. *mathésomai*, 2d aor. *émathon*. To learn (Matt. 9:13; 11:29; 24:32; Mark 13:28; Acts 23:27; Gal. 3:2; 1 Tim. 5:4, 13; 2 Tim. 3:14; Titus 3:14; Heb. 5:8). The aor., to have learned something, to understand it (Phil. 4:11), answers to *didáskō* (1321), to teach (John 7:15; Rom. 16:17; 1 Cor. 4:6; 14:31, 35; 1 Tim. 2:11; Rev. 14:3) which denotes instruction concerning the facts and plan of salvation. In this sense it means to learn with a moral bearing and responsibility (John 6:45; Phil. 4:9). In Col. 1:6, 7, *manthánō* is equivalent to *epiginōskō* (1921), to know more fully. The syn. use is also indicated in 2 Tim. 3:7 where the two words, *manthánō* and *epígnōsis* (1922), a full knowledge, are used. In Eph. 4:20, *manthánō* has Christ as the direct obj. He is presented as the sum and substance of the gospel. To become related to Him is to know Him, and knowing Him is to know His teaching and abide by it.

Deriv.: *amathés* (261), unlearned; *katamanthánō* (2648), to learn, to understand thoroughly; *mathētēs* (3101), disciple.

Syn.: *eídō* (1492), to consider, know; *noéō* (3539), to perceive with the mind; *katanoéō* (2657), to perceive clearly; *logízomai* (3049), to take account of; *theōréō* (2334), to behold; *anatheōréō* (333), to consider carefully; *analogízomai* (357), to consider; *suníēmi* (4920),

¹ Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (382). New York: United Bible Societies.

² Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

to put it together, understand; *epiginōskō* (1921), to know fully; *epístamai* (1987), to comprehend.

Ant.: *agnoéō* (50), to be ignorant, ignore.³

793. ἀστήρικτος *astēriktos*; gen. *astēriktou*, masc.–fem., neut. *astēriktion*, adj. from the priv. *a* (1), without, and *stērizō* (4741), to confirm, establish. Unsettled, unstable, unsteady (2 Pet. 2:14; 3:16).

Syn.: *akatástatos* (182), unstable, restless; *ádēlos* (82), indistinct, uncertain.

Ant.: *hedraíos* (1476), settled; *tethemeliōménos* from *themelióō* (2311), to lay a basis, to ground, settle; *asphalés* (804), certain, safe, sure; *bébaios* (949), stable, steadfast.⁴

1124. γραφή *graphḗ*; gen. *graphés*, fem. noun from *gráphō* (1125), to write. Used in the pl. in the NT for the Holy Scriptures, or in the sing. (30 times) for a part of it (Matt. 21:42; 22:29; Mark 12:10, 24; 15:28; John 5:39; 10:35; Acts 1:16; 8:32; Rom. 1:2; 9:17; James 2:23; Sept.: Ezra 6:18). The terms are almost invariably preceded by the def. art., the only exceptions being in John 19:37 and 2 Tim. 3:16 where the art. before *graphḗ* is replaced by *hetéra* (2087), another, and *pása* (3956), all of it together and every part of the whole respectively. See Rom. 1:2; 16:26; 1 Pet. 2:6; 2 Pet. 1:20 where *graphḗ* has become a proper noun synonymous with “Scripture.” In these verses the Scriptures are explicitly characterized as *graphaí hágiai* (pl. [407]), Scriptures holy ones, or Holy Scriptures, and *graphaí prophētiká* (4397), prophetic ones, prophetic Scriptures. In 2 Tim. 3:15, another designation is used, *hierá grámmata* (*hierá* [4313], sacred; *grámmata* [1121], writings). The distinction between *hágios* and *hierós* must be born in mind. The Scriptures (*graphaí*) being holy (*hágiai*) refers to their established authority whose purpose produces holiness, separation from sin and unto God. No sinner can long read the Scriptures without a change taking place in his or her life. Either he or she will change in a supernatural way or the Scriptures will not be read for long. The Scriptures are an authoritative document of God which produces holiness. The word *grámmata*, writings, in 2 Tim. 3:15, “And that from a child thou hast known the Holy Scriptures,” is *tá hierá grámmata*, the sacred writings which were sacred for religious training versus mundane learning. Timothy is reminded by Paul of his training (*émathes*, “thou hast learned” in 2 Tim. 3:14, being the aor. of *manthánō* [3129], indicating not only being taught but actually learning). In 2 Tim. 3:16 Paul uses *pása* (3956), all, meaning every part of the whole and all of it together, and *graphḗ*, Scripture, and not *grámmata* as he used in verse fifteen. It is as if Paul were to say to Timothy, “From your babyhood up you were exposed to and learned the available religions and sacred [*hierá*] writings, but now we have the Scripture [the *graphḗ*], that which has been written once and for all and constitutes the final authority of God’s revelation” (a.t.). We thus conclude that *grámmata* should never be taken as the Holy Scripture, i.e., *graphḗ* in the sing. or *graphaí* in the pl. In 2 Tim. 3:16 they are called “God-breathed” (a.t.) or “inspired,” and in Matt. 26:54, 56; Luke 4:21; Rom. 16:26, “Scriptures prophetic” (a.t.). Matt. 26:56 and Rom. 16:26 have reference to the prophetic Scriptures within the totality of Scriptures. The Holy Scriptures are everywhere termed as *hē*, the, *graphḗ*, Scripture, giving it authoritativeness. The word “Scripture” may refer to a single text (Mark 12:10; Luke 4:21; John 13:18; 17:12; 19:24, 28, 36, 37; Acts 1:16; 8:35; 17:2, 11; 18:24, 28; James 2:8, 23; 4:5; 1 Pet. 2:6) or to the whole (Mark 14:49; Luke 24:27, 32,

³ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

⁴ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

45; John 2:22; 7:38, 42; 10:35; 20:9; Acts 8:32; Rom. 4:3; 10:11; 11:2; 1 Cor. 15:3, 4; Gal. 3:8, 22; 4:30; 1 Tim. 5:18; 2 Pet. 1:20). Some theologians think that in 2 Pet. 3:16 the writings of Paul and other apostles are meant. In the Sept. of 1 Chr. 15:15; 2 Chr. 30:5, the Holy Scripture is indicated when the written Law or statute is referred to. Paul in Rom. 1:2 refers to the Scriptures as *graphais hagiais*, holy. They are called “holy” because they separate man unto God.⁵

684. ἀπώλεια *apóleia*; gen. *apóleias*, fem. noun from *apóllumi* (622), to destroy fully. Used trans. the losing or loss (Matt. 26:8), intrans. perdition, ruin. In the NT, *apóleia* refers to the state after death wherein exclusion from salvation is a realized fact, wherein man, instead of becoming what he might have been, is lost and ruined. Destruction, either temporal (Acts 25:16, death; Sept.: Deut. 4:26; Esth. 7:4; Prov. 6:15; Is. 34:5), or the second death which is eternal exclusion from Christ’s kingdom, equivalent to *apothnēskō* (599), to die (Matt. 7:13; Acts 8:20; Rom. 9:22; Phil. 1:28; 3:19; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 2:1, 3; 3:7, 16; Rev. 17:8, 11). “Heresies of destruction” (a.t.) in 2 Pet. 2:1 means fatally destructive heresies. In John 17:12; 2 Thess. 2:3, “the son of perdition,” an allusion to the Antichrist, means one determined to remain spiritually lost. See *huiós* (5207), son. Destruction or waste (Mark 14:4; Sept.: Lev. 6:3, 4). *Apóleia* and the verb *apóllumi* (622), to destroy, lose, perish, must never be construed as meaning extinction. One dies physically when his spirit and his body separate. Neither the body becomes extinct, nor the spirit. The body decomposes and ceases to exist in the form it was. Its constituent parts, however, continue to exist in a noncohesive form. The spirit takes a new existence, separate from its previous existence joined with the body. The lost sheep which was wandering away from the shepherd and the rest of the flock is called *apolōlós* (Luke 15:4, 6), also the coin which the woman lost (Luke 15:9, *apólesa* [the aor. of *apóllumi* {622}, to lose]) and the prodigal son who was lost (Luke 15:24, 32), but none of them ceased to exist. They simply were lost to the relationship which they had before and which was desired again by the owner.

In 1 Tim. 6:9 the words *ólethros* and *apóleia* occur together referring to those who determine to be rich. In this instance, *ólethros* refers to the actual physical death of those who desire to be rich by any means such as Judas, Ananias and Sapphira. *Apóleia*, on the other hand, refers to separation from God Himself in fulfillment of our Savior’s warnings that the rich enter the kingdom of heaven with difficulty (Matt. 19:23, 24; Mark 10:25). *Ólethros* speaks more of the way in which destruction comes than of the state in which a lost person is found. It refers specifically to the destruction of the flesh (1 Cor. 5:5). *Apóleia*, on the other hand, refers to the destruction or the perishing of the whole personality as is indicated by the opposite of *apóllumi* which is *sōzomai* (4982), to be saved, “that the spirit may be saved.” Thus we can conclude that for the flesh there is *ólethros* while for the spirit there is salvation. Yet salvation may be taken as the ant. of both *apóllumi* and *ólethros*. In the latter case the word “salvation” must be taken as the healing of the body (James 5:15 where the word translated “saved” is the Gr. word *sōzō* [4982], to save). In the spiritual realm, however, *sōzō* is also the opposite of *apóllumi*, to perish. Thus *sōtēria* (4991), salvation or deliverance, can be taken as the exact opposite of *apóleia*.

Syn.: *phthorá* (5356), destruction that comes with corruption, consumption by using up; *súntrimma* (4938), a breaking in pieces; *thánatos* (2288), death; *anaíresis* (336), a taking up or off, usually used in regard to life; *teleuté* (5054), an end of life, death; *zēmía* (2209),

⁵ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

loss; *apobolḗ* (580), a casting away; *hḗttēma* (2275), defeat, loss, defect; *katháiresis* (2506), a taking or pulling down, hence destruction; *ólethros* (3639), an eschatological destruction surprising people like labor pains coming upon a pregnant woman.

Ant.: *aiónios zōḗ* ([166], [2222]), eternal life; *bíos* (979), the present state of existence, life, living; *kérdos* (2771), gain; *porismós* (4200), a providing, procuring, a means of gain.⁶

5442. φυλάσσω *phulássō*; fut. *phuláxō*. To watch, keep watch.

(I) Intrans. followed by the acc. of the cognate noun (Luke 2:8); passive intrans. (Luke 8:29; Acts 23:35).

(II) Trans. with the acc., to watch, guard, keep:

(A) Persons or things from escape or violence (Luke 8:29; Acts 12:4; 28:16). Followed by *en* (1722), in, and the dat. (Acts 23:35); by the acc. (Luke 11:21; Acts 22:20; Sept.: Gen. 2:15; 3:24; 1 Sam. 19:11).

(B) Of persons or things kept in safety, to keep, preserve (John 17:12; 2 Pet. 2:5; Jude 1:24; Sept.: Ex. 23:20; Prov. 6:22). Followed by *apó* (575), from, and the gen. (2 Thess. 3:3; 1 John 5:21, “keep yourselves from idols”); with the acc. (1 Tim. 6:20; 2 Tim. 1:14). With *eis hēméran* (*eis* [1519], unto; *hēméran* [2250], day), unto the day (2 Tim. 1:12); followed by *eis zōḗn* ([2222], life), “unto life” (John 12:25).

(C) In the mid., to protect oneself, to be on one’s guard, to beware of, avoid. In the mid. (Luke 12:15); followed by the acc., to guard against (Acts 21:25; 2 Tim. 4:15). Followed by *hína* (2443) and *mé* (3361), not, so that not (2 Pet. 3:17).

(III) Figuratively, to keep, observe, not to violate, e.g., precepts, laws. With the acc. (Luke 11:28; Acts 7:53; 16:4; 21:24; Rom. 2:26; Gal. 6:13; 1 Tim. 5:21; Sept.: 1 Kgs. 11:38; Ps. 105:45; Prov. 4:4; 6:20; 28:7). In the mid., “all these things have I kept from my youth up” (Matt. 19:20; Mark 10:20; Luke 18:21; Sept.: Deut. 5:15).

Deriv.: *diaphulássō* (1314), to guard thoroughly, protect; *phulakḗ* (5438), the act of guarding; *phulaktḗrion* (5440), phylactery; *phúlax* (5441), a keeper, guard.

Syn.: *kratéō* (2902), to hold fast; *sunéchō* (4912), to hold together; *sózō* (4982), save, preserve; *blépō* (991), to take heed; *proséchō* (4337), to be on guard, to beware; *horáō* (3708), to behold, pay attention to; *epéchō* (1907), to take heed; *skopéō* (4648), to mark, heed, consider; *phroureō* (5432), to guard; *téréō* (5083), to watch over, preserve, keep; *diatéréō* (1301), to keep carefully; *suntéréō* (4933), to preserve, keep safe.

Ant.: *lanthánō* (2990), to be unaware; *epilanthánomai* (1950), forget, neglect; *eklanthánomai* (1585), to forget completely; *paradídōmi* (3860), to betray; *eleutheróō* (1659), to make free; *parabáinō* (3845), to transgress; *biázō* (971), to violate; *ameléō* (272), to neglect.⁷

4879. συναπάγω *sunapágō*; fut. *sunapáxō*, from *sún* (4862), together, and *apágō* (520), to lead or carry away. To lead off or carry away with someone, with the dat. of person (Sept.: Ex. 14:6). In the NT, only in the pass. figuratively, to be led or carried away with something, mostly in a bad sense, meaning to be led astray, with the dat. (Gal. 2:13; 2 Pet. 3:17); in a good sense (Rom. 12:16, not minding high things but led by lowly things, which means cultivating humility).

⁶ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

⁷ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

Syn.: *planáō* (4105), to lead astray; *apoplanáō* (635), to cause to go astray; *apophérō* (667), to carry away; *apatáō* (538), to deceive; *exapatáō* (1818), to beguile completely.⁸

113. ἄθεσμος *áthesmos*; gen. *athés mou*, masc.–fem., neut. *áthesmon*, adj. from the priv. *a* (1), without, and *thesmós* (n.f.), a law, custom, which is from *títhēmi* (5087), to set, place. Lawless, unprincipled, not in conformity to acceptable custom. The noun *thesmós*, used in the pl. in Class. Gr., did not refer to a law enacted by a body of lawmakers but that which became prevalent by custom and was expected to be observed as if it were a law. Akin to *éthos* (1485), a custom, and *éthō* (1486), to use by habit, to be accustomed. The homosexuals of Sodom and Gomorrah are called *áthesmoi* in 2 Pet. 2:7, which is rendered in the kjv as “wicked.” In the niv it is rendered “lawless men.” It occurs also in 2 Pet. 3:17. In both instances it refers to those who deviate from conduct that is accepted as good and adopted as a law or rule of custom, i.e., *thesmós*. A better translation of the word would be nefarious, that which is contrary to what is right, i.e., illegal.

Syn.: *ponēros* (4190), evil, malevolent, wicked; *kakós* (2556), inherently bad in oneself; *ánomos* (459),⁹

1601. ἐκπίπτω *ekpíptō*; fut. *ekpesoúmai*, aor. *exépesa*, 2d aor. *exépeson*, perf. *ekpéptōka*, from *ek* (1537), from, and *píptō* (4098), to fall. To fall off or from, to fall (Gal. 5:4).

(I) Particularly spoken of things, to fall out of or from their place, e.g., stars from heaven (Mark 13:25 [cf. Matt. 24:29; Is. 14:12]), flowers (James 1:11; 1 Pet. 1:24; Sept.: Is. 28:1, 4), chains from the hands (Acts 12:7), a boat from a ship (Acts 27:32). Of a ship, to fall off or be driven from its course, usually followed by *eis* (1519), to, with the acc. of place, to bring upon (Acts 27:17, 26, 29). Figuratively, to fall from any state or condition, i.e., to lose one’s part or interest in that state; followed by the gen. (Gal. 5:4; 2 Pet. 3:17; Rev. 2:5 [TR]).

(II) Metaphorically to fall away, i.e., to fail, be without effect, to be in vain, of love (1 Cor. 13:8); of the Word of God (Rom. 9:6). See Josh. 23:14 and 2 Kgs. 6:5.

Syn.: *athetéō* (114), to reject, set aside; *akuróō* (208), to render void, cancel; *exoudenóō* (1847), to set at naught; *kathairéō* (2507), destroy, pull down; *katargéō* (2673), to render useless or inactive; *kenóō* (2758), to make empty; *husteréō* (5302), to come behind in or be inferior.

Ant.: *epiménō* (1961), to abide or continue in; *kataménō* (2650), to continue to remain; *kolláō* (2853), to glue or cement together; *proskolláō* (4347), to stick to; *ménō* (3306), to abide; *paraménō* (3887), to remain beside; *prosménō* (4357), to abide still longer; *hupoménō* (5278), to abide under.¹⁰

4740. στηριγμός *stērigmós*; gen. *stērigmoú*, masc. noun from *stērízō* (4741), to establish, fix. A setting firmly, stability, for instance of the stars. In the NT, figuratively meaning steadfastness in mind and faith (2 Pet. 3:17).

Syn.: *steréōma* (4733), steadfastness; *bebaíōsis* (951), stability, confirmation.

⁸ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

⁹ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

¹⁰ Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

Ant.: *akatastasia* (181), instability, disorder.¹¹

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