

UNITY

GEN. 11:1-9

11 Now the whole earth had one language and one speech. ² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. ³ Then they said to one another, “Come, let us make bricks and bake *them* thoroughly.” They had brick for stone, and they had asphalt for mortar. ⁴ And they said, “Come, let us build ourselves a city, and a tower whose top *is* in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.”

⁵ But the LORD came down to see the city and the tower which the sons of men had built. ⁶ And the LORD said, “Indeed the people *are* one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. ⁷ Come, let Us go down and there confuse their language, that they may not understand one another’s speech.” ⁸ So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. ⁹ Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

EPH. 4:1-6

4 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, ² with all lowliness and gentleness, with longsuffering, bearing with one another in love, ³ endeavoring to keep the **unity** of the Spirit in the bond of peace. ⁴ *There is* one body and one Spirit, just as you were called in one hope of your calling; ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, who *is* above all, and through all, and in you all.

1 COR. 1:10

¹⁰ Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be **no divisions among you**, but *that* you be perfectly joined together in the same mind and in the same judgment.

4704 σπουδάζω [*spoudazo /spoo·dad·zo/*] v. From 4710; TDNT 7:559; TDNTA 1069; GK 5079; 11 occurrences; AV translates as “**endeavour**” three times, “do diligence” twice, “be diligent” twice, “give diligence” once, “be forward” once, “labour” once, and “study” once. **1** to hasten, make haste. **2** to exert one’s self, endeavour, give dil

1775 ἐνότης [*henotes /hen·ot·ace/*] n f. From 1520; GK 1942; Two occurrences; AV translates as “**unity**” twice. **1** unity. **2** unanimity, agreement.

EPH. 4:11-13

¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the **unity** of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

C. νοῦς (Mind) in the New Testament.

Except at Lk. 24:45; Rev. 13:18; 17:9, the term occurs in the NT only in Paul (21 times). There is no connection with the philosophical or mystico-religious use. νοῦς is not the divine or the divinely related element in man. It is equated neither with the → πνεῦμα nor the → ψυχή. As in the popular usage of the Greeks the term has no precise meaning, and it is used in the various senses known to us from A. (→ 952 f.).

a. “Mind,” “disposition.” In this sense it expresses the inner orientation or moral attitude, whether of the natural man or of the Christian, but only in formal terms, ἀδόκιμος νοῦς is used of the Gentiles under God’s penal judgment in R. 1:28. They walk ἐν ματαιότητι τοῦ νοῦς αὐτῶν, Eph. 4:17. He who follows errors is vainly puffed up ὑπὸ τοῦ νοῦς τῆς → σαρκὸς αὐτοῦ, Col. 2:18, διεφθαρμένος τὸν νοῦν, 1 Tm. 6:5 (cf. 2 Tm. 3:8). His νοῦς and → συνείδησις are spotted, Tt. 1:15. In the νοῦς of Christians, i.e., in the inner direction of their thought and will and the orientation of their moral consciousness, there should be constant renewal, R. 12:2: μεταμορφοῦσθε (→ 758), τῇ ἀνακαινώσει τοῦ νοός, Eph. 4:23: ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν (→ III, 453; IV, 900 f.). The unity of a Christian congregation finds expression when the members are confirmed in the same mind, 1 C. 1:10 (νοῦς and γνώμη synon. → I, 717f.).

b. “Practical reason.” This is the moral consciousness as it concretely determines will and action. It is a purely human function, though its presence implies man’s responsibility towards God. The “I” of R. 7 realises that it is bound by the νόμος of God according to the ἔσω ἄνθρωπος (v. 22). The νοῦς affirms it to be His νόμος (v. 23), and in terms of its moral consciousness the “I” acts according to the norm of the νόμος of God: ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ (v. 25) → ἐγὼ II, 358 ff., → νόμος, → ψυχή.

c. “Understanding.” In this sense it is an intellectual organ, the faculty of knowledge whether as state or act. It is the understanding which understands the OT in **Lk. 24:45**, which penetrates apocalyptic secrets in Rev. 13:18; 17:9: ὧδε ὁ νοῦς ὁ ἔχων → σοφίαν, which is illuminated by divine wisdom. **(And He opened their understanding, that they might comprehend the Scriptures.)** The peace which God gives to those who pray is a liberating power far beyond the human thought which is dominated by anxiety, Phil. 4:7: ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν. νοῦς is especially understanding in contrast to the → πνεῦμα which lies behind the obscure ecstatic utterances of those who speak in tongues. As such, it is a function of the man who is in possession of his senses. It is the understanding which produces clear thoughts in intelligible words and whose activity is suspended during a state of spiritual rapture, 1 C. 14:14 f., 19. The reference in 2 Th. 2:2: εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, is to the sure power of judgment which is always at the command of sober understanding. The sense here is that of discretion or circumspection in face of extravagant ideas of the *parousia*.

d. “Thought,” “judgment,” “resolve.” In the debate between the strong and the weak Paul advances in R. 14:5 the rule: ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω. “each should be established in his own judgment” (cf. Sir. 5:10). In the quotation from Is. (→ 953) in R. 11:34: τίς γὰρ ἔγνω νοῦν κυρίου; νοῦς is undoubtedly the saving purpose of God in which Paul finds the solution to the problem of R. 9–11. The same words are quoted from Is. 40:13 in 1 C. 2:16a, and here again the context (v. 7ff.) points to the hidden plan of salvation which is now

manifested. The sharp change of meaning which the word undergoes in v. 16b: ἡμεῖς δὲ νοῦν Χριστοῦ (== τὸ πνεῦμα τοῦ θεοῦ, v. 11, 14) ἔχομεν, represents a play on the word, which now bears sense a., i.e., “mind.” There is no need to suppose that Paul is equating νοῦς and πνεῦμα after the manner of Hellenistic mysticism.

PHIL. 3:12-16

¹² Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. ¹³ Brethren, I do not count myself to have apprehended; but one thing *I do*, forgetting those things which are behind and reaching forward to those things which are ahead, ¹⁴ I press toward the goal for the prize of the upward call of God in Christ Jesus.

¹⁵ Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. ¹⁶ Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, **let us be of the same mind.**

5426 φρονέω [*phroneo* /fron·eh·o/] v. From 5424; TDNT 9:220; TDNTA 1277; GK 5858; 29 occurrences; AV translates as “think” five times, “regard” four times, “mind” three times, “be minded” three times, “savour” twice, “be of the same mind + 846” twice, “be like minded + 846” twice, and translated miscellaneous eight times. **1** to have understanding, be wise. **2** to feel, to think. **2A** to have an opinion of one’s self, think of one’s self, to be modest, not let one’s opinion (though just) of himself exceed the bounds of modesty. **2B** to think or judge what one’s opinion is. **2C** to be of the same mind i.e. agreed together, cherish the same views, be harmonious. **3** to direct one’s mind to a thing, to seek, to strive for. **3A** to seek one’s interest or advantage. **3B** to be of one’s party, side with him (in public affairs).

a. Mark, Matthew, Acts.

Peter’s warning, which seeks to restrain Jesus from taking the path of suffering, is very sharply rejected in the Lord’s saying, Mk. 8:33 and par.; → IV, 842, n. 17. **Peter can grasp only human thoughts that are focused on earthly life and well-being.** In Ac. 28:22 the leaders of Jews, in the name of the whole Jewish community in Rome, ask Paul about his position *vis-à-vis* the “sect” of the Christians; they want him to state his own view: ἃ φρονεῖς.

b. The Pauline Corpus.

φρόνημα (R. 8:6; → II, 414, 10 ff.) occurs in the NT only in connection with φρονέω (R. 8:5) and it means the same as the inf. (τὸ) φρονεῖν used as a noun. **The τὰ ἐπίγεια φρονοῦντες (Phil. 3:19), cf. ἐν σαρκὶ πεποιθότες (3:3) are entangled in a superstition and their thinking is governed by earthly powers even though they belong to the Christian community.**

¹⁷ Brethren, join in following my example, and note those who so walk, as you have us for a pattern. ¹⁸ For many walk, of whom I have told you often, and now tell you even weeping, **that they are the enemies of the cross of Christ: ¹⁹ whose end is destruction, whose god is their belly, and whose glory is in their shame—****who set their mind on earthly things**

The fundamental demand of Pauline exhortation is a uniform direction, a common mind, and unity of thought and will. In **Phil. 2:2** the apostle issues an urgent admonition that we are to seek

the same goal with a like mind, establishing the given unity and maintaining a Christian disposition in all things, cf. R. 12:16.

2 Therefore if *there is* any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy, ² fulfill my joy by being like-minded, having the same love, *being* of one accord, of one mind. ³ Let nothing *be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. ⁴ Let each of you look out not only for his own interests, but also for the interests of others.

According to Phil. 2:5 the confession of Christ is itself the standard for the mind of believers whose fellowship is constituted by Christ. In Phil. 4:2 the same admonition occurs in relation to an individual case and with emphasis on fellowship with Christ. In Gl. 5:10 Paul expresses confidence that with a like mind the community will reject any other message. In 2 C. 13:11 the exhortation to unity of mind is given a place in the conclusion of the epistle. In R. 15:5 there is a prayerful desire to the same effect with common praise of God as the goal.

In R. 14:6 φρονέω means “to observe.” The point is that we are not to observe cultic rules and customs but to see to it that decision is made in responsibility to the Lord. φρονεῖν is the practical result of κρίνειν. As the adult sets aside immaturity (→ IV, 919, 8 ff.), so the grown man sets aside childish thoughts and desires, e.g., curiosity regarding falsely extolled gnosis, 1 C. 13:11. He does not do this in his own strength but because he is known by God. In Phil. 1:7; 4:10 φρονέω ὑπέρ or ἐπί is used for care in thought and act. It is almost synonymous with φροντίζω here.

4. φρόνησις.

The noun φρόνησις occurs only twice in the NT, both times in liturgically shaped texts. At Lk. 1:17 φρόνησις comes after the quotation from Mal. 3:2–3 as a parallel to the first half of the verse and perhaps in reconstruction of the original. **To bring back the disobedient to the way of thought and the conduct of the righteous is the eschatological task of the forerunner.** In Eph. 1:8 the grace of God richly endows us with pure wisdom (→ VII, 523, 2 ff.) and understanding and makes known to us the mystery of the will of God. Here χάρις corresponds to φρόνησις (1:8) or σύνεσις πνευματική (Col. 1:9).

a. Matthew and Luke.

In the Synoptic tradition φρόνιμος occurs only in parables or parabolic sayings. Mt. 7:24 compares the doer of the Word to the wise builder (→ V, 137, 17 ff.) who builds his house on a rock. The motif of φρόνιμος is secondary. The point is that the wise servant throws himself into the situation in which he is set, taking directions from his master (Mt. 24:45 and par.). Similarly the Christian who sets Christ wholly before him is wise. In the parable of the ten virgins (Mt. 25:1 ff.) wisdom is preparedness,⁸¹ for everything depends on the actual encounter with the Lord. In the parable of the unjust steward (Lk. 16:8) wisdom has the sense of cunning. Cleverly resolute action is imposed by the hopelessness of the situation and the resultant urgency. In acting as he does, **even the worldly man can be a model for the children of light, φρόνιμος in these parables applies to those who have grasped the eschatological position of man.** This helps

us to see why the term is present in the parable tradition. The metaphor which speaks of the wisdom of serpents (Mt. 10:16) and the simplicity of doves (→ VI, 70, 3 ff.) might well be proverbial. But by association with φρονιμώτατος in Gn. 3:1 it acquires a biblical significance which is underlined by the reading with ὁ ὄφις (→ V, 580, 13 ff.) in the sing.

PS. 133

- ¹ Behold, how good and how pleasant *it is*
For brethren to dwell together in **unity!**
- ² *It is* like the precious oil upon the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of his garments.
- ³ *It is* like the dew of Hermon,
Descending upon the mountains of Zion;
For there the LORD commanded the blessing—
Life forevermore.