

Notes for the Ekklesia Meeting

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Getting Centered In Humility: The Reality Of Who We Actually Are

By Dan Trygg

"For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, rather to think with healthy thinking, to each one as God has dealt a measured-limit of faith." Rom. 12:3

There is real value in coming to see yourself as you really are, and to live with a clear understanding of your limitations and level of maturity. By not attempting to project something more than I am, or cover up for deficiencies, **I can be free to concentrate on what I do know, as well as to honestly address areas where I need to grow.** Pretension not only is a selfish attempt to fool others, which arises from the sinful flesh, ...it also requires a great deal of effort and concentration on our part to "keep up the facade". **There is freedom in "being real".** When we get over a "performance mentality" and see that we are accepted by grace in Christ (Eph. 1:6), then we can honestly accept where we are, and begin to look for Him to grow us up. **We who desire intimacy with God must recognize that there is no falseness or pretense with Him. To walk with Him means that we must also put aside all such darkness and hyper-inflated attempts to impress.** To put our roots down into Him means to have truth (reality) in the inner person, so that truth-lived-out (integrity) can grow from that pure, healthy rootstock.

Take a few moments to examine the following words adapted from the Louw-Nida *Greek-English Lexicon According to Semantic Domains*, words used in the Greek NT to describe our tendency to self-aggrandize. Meditate on the various word-pictures for what we do. What do they communicate? Why do we do this?

88.206 authadēs (αὐθαδῆς - from "autos" = "self" and "hēdonē" = "pleasure") -- pertaining to being arrogant as the result of self-will and stubbornness; taking pleasure in oneself - 'arrogant, self-willed.' In a number of languages 'arrogant' may be expressed as 'thinking one is so much better than everyone else' or 'always looking down on other people' or 'always saying, I am better.' E.g., "...not arrogant (authadē), not quick-tempered" – Tit. 1:7, cf., 2 Pet. 2:10.

88.207 hupsōma (ὑψωμα, τοσ n = lit., 'height'; a figurative application of the word) -- an exaggerated evaluation of what one is or of what one has done - 'conceit, pride, arrogance.' E.g., "...and all arrogance (lit., "high [thing]" -- "hupsoma") that raises itself up against the knowledge of God" -- 2 Cor. 10:5.

88.208 hupsēlos (ὑψηλός, ἡ, ὄν = "high") -- pertaining to being arrogant or proud. E.g., "because that which people are proud of (lit., "the high [thing] with people") is an abomination in the sight of God" or "arrogance among people is detestable before God" – Lk. 16:15. This phrase may be rendered in some languages as 'that which people think is great' or 'that which people think is very good indeed.' Cf. Rom. 11:20; 12:16.

88.209 hupsēlophroneō (ὑψηλοφρονέω; from "hupsēlos" = "high" and "phroneō" = "I think"; i.e., "high-minded") -- to have an arrogant, haughty attitude. E.g., "command those who are rich in this life not to be haughty (hupsēlophroneō)" – 1 Tim. 6:17. The meaning of 'to be haughty' may be expressed in a number of languages as 'to regard oneself as better than anyone else.' Cf. "...do not be conceited (hupsēlophroneō – "high-minded"), but be afraid" – Rom. 11:20.

88.210 hyperphroneō (ὑπερφρονέω; from "hyper" = "beyond" and "phroneō" = "I think"; i.e., to "think beyond" what is actually true) -- to have an unwarranted pride in oneself or in one's accomplishments -- 'to be conceited, to be arrogant, to be proud, to think highly of oneself.' E.g., "...not to think of yourselves more highly than it is necessary to think, but to think toward sound-thinking" or "do not have an exaggerated opinion of your importance" – Rom. 12:3.

88.211 hyperairomai (ὑπεραίρομαι; from "hyper" = "beyond" and "airo" = "I take, carry"; i.e., to carry something beyond what is reality, or to carry yourself beyond others, in your own estimation) -- to become puffed up with pride and exalt yourself, with the implication of being disparaging toward others - 'to be overly proud, to feel overly self-confident.' E.g., "...in order that I might not exalt myself (hyperairomai)" -- 2 Cor. 12:7. Cf. 2 Thess. 2:4.

88.212 epairomai (ἐπαίρομαι; from "epi" = "upon, over, above" and "airo" = "I take, carry"; i.e., to take oneself above others) to become haughty in one's attitude toward others - 'to be haughty, to be arrogant, to exalt yourself.' E.g., "...you tolerate anyone who ... takes advantage of you or who exalts himself" -- 2 Cor. 11:20. Cf. 2 Cor. 10:5.

88.213 huperēphania (ὑπερηφανία, ας f; from "huper" = "beyond" and "phaino" = "I shine; appear; become evident"; i.e., a conscious effort to appear beyond what is real) -- a state of ostentatious pride or arrogance, with a corresponding disdain toward others - 'pride, arrogance, haughtiness.' E.g., "...slander, pride (huperēphania), folly" -- Mk. 7:22.

88.214 huperēphanos (ὑπερήφανος, ου m; from "huper" = "beyond" and "phaino" = "I shine; appear; become evident") pertaining to a person being ostentatiously proud - 'arrogant, haughty, contemptuous.' E.g., "God resists the haughty (huperphaniois) but gives grace to the humble" -- Jas. 4:6. Cf. Lk. 1:51; Rom. 1:30; 2 Tim. 3:2; 1 Pet. 5:5.

88.215 phusiōsis (φυσίωσις, εως f; lit., 'inflation'; a figurative application of the word) -- an inflated, puffed up, exaggerated view of one's own importance - 'pride, arrogance, feeling of self-importance.' E.g., "...gossip, arrogance (phusioseos), and disorder" -- 2 Cor. 12:20.

88.216 phusioomai (φυσιοόμαι; a figurative usage of "phusioo" = 'to puff up, to inflate') to be puffed up with pride - 'to be proud, to be haughty.' E.g., "none (of you) should be proud (phusioothe) of one person and despise another (literally, '...puffed up, one person against another') -- 1 Cor. 4:6. Cf. 1 Cor. 4:19; 5:2; 13:4; Col. 2:18.

88.217 phusioō (φυσιώω, lit., 'to puff up, to inflate'; a figurative application) -- to cause someone to be proud, arrogant, or haughty - 'to make proud, to make arrogant, to make haughty.' E.g., "Now some are arrogant (ephusōthēsan = 'puffed-up'), as though I were not coming to you" -- 1 Cor. 4:18. "...such knowledge makes a person haughty (phusioi = 'puffs-up'), but love builds up" -- 1 Cor. 8:1.

88.218 tuphoomai (τυφόμαι, lit., 'to be crazy, to be demented'; somewhat figurative application) -- to be so arrogant as to be practically demented, or out of touch with reality - 'to be insanely arrogant, to be extremely proud, to be very arrogant, conceited.' E.g., "...otherwise he will become extremely proud (tuphotheis) and be condemned" -- 1 Tim. 3:6. Cf., "swollen with conceit" -- 1 Tim. 6:4; 2 Tim. 3:4.

88.219 alazoneia (ἀλαζονεία, ας f) -- a state of pride or arrogance, but with the implication of a complete lack of basis for such an attitude - 'false arrogance, pretentious pride, boastful haughtiness'. Also, 'constantly talking about how great oneself is.' E.g., "...you are boasting in your pretentious pride (alazoneias)" -- Jas. 4:16. Cf. 1 Jn. 2:16.

88.220 alazōn (ἀλαζών, όνος m; from "alazoneia" = "pretentious pride") -- one who is pretentiously proud and given to bragging about it - 'braggart, arrogant person.' -- E.g., "...for people will be lovers of themselves, lovers of money, braggarts (alazones)" -- 2 Tim. 3:2. In a number of languages an arrogant person is described figuratively as 'one who speaks big words about himself' or 'one whose mouth is too big for his body.' Cf. Rom. 1:30.

88.221,2 kenodoxia, kenodoxos (κενοδοξία, ας f; κενόδοξος, ου m, from "kenos" = "vain, empty" and "doxa" = "glory, appearance, reputation") -- a state of pride which is without basis or justification - 'empty pride, cheap pride, vain pride', 'falsely proud.' E.g., "Do nothing from selfish ambition or from empty pride (kenodoxian)" -- Phil. 2:3. Cf., "Let us not become falsely proud (kenodoxoi)" -- Gal. 5:26.

What is the truth of our derived existence? **Who am I, really, ...if I put aside all pretension, self-inflation, and empty glory? How comfortable am I with the real me?** What ways do I tend to hide or inflate, so others (or even I, myself) won't know who I am? What am I afraid of? **How does the truth of the gospel, and the reality of the new birth, change things?** Does God wish to *erase* who I am, ...or cause me to honor Him with a glory (doxa) that is real and accurate? **Humility is to know who I really am, ...to have an accurate assessment of myself...**, and to be comfortable and honest with that. **It is also humility to accept others as they truly are, ...to recognize and celebrate their strengths, without envy, fear, or competitiveness.** They, too, have limits. God, however, desires us to learn to function as a team, ...interlocking strength over limitation..., making way for one another to display His glory.