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ὀφείλω *opheílō*; Pres act ptcp, anarthrous, concessive, “for even though you ought” to be obligated to perform a duty. Obligation, we have obligations in the Christian life.

Heb 5:12, “For though [for even] by this time you ought to be **teachers**, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.”

ὀφείλω *opheílō*; Pr
concessive, “for e
obligated to perfo
have obligations i

διδάσκαλος *didáskalos*;
N m pl, pred
nominative,
“teachers,
instructors,
communicators of
the word.”

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στοιχεῖον *stoicheíon*;
the basic parts, rudiments,
elements, or components of
something.

communicators of
the word.”

2 Peter 3:10, “But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the **elements will melt with fervent heat; both the earth and the works that are in it will be burned up.”**

2 Peter 3:12, “looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the **elements will melt with fervent heat?”**

Galatians 4:3, “Even so we, when we were children, were in bondage under the **elements of the world.”**

Colossians 2:8, “Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the **basic principles of the world, and not according to Christ.”**

1 Peter 2:2, “as newborn **babes, desire the pure milk of the word, that you may grow thereby,”**

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GROWTH NOUNS IN THE NT

βρέφος *bréphos*; a newborn child or older infant; describes a chronologically new believer.

τεκνίον *tekníon*; a little child, used positively and affectionately.

παιδίον *paidíon*; a diminutive form of *pais*, a recently born child, a baby or infant.

νήπιος *né̄pios*; an infant or child, but specifically used in the New Testament in a negative way to describe believers who regressed to act like spiritual babies, or who are no longer recent believers chronologically, because they have refused to grow. Thus it is a term describing regressive, carnal believers.

1 Corinthians 3:1, “And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes [νήπιος *nēpios*] in Christ.

1 Corinthians 3:2, “I fed you with milk and not with solid food; for until now you were not able *to receive it*, and even now you are still not able;”

1 Corinthians 3:3, “for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere men*?”

Heb 5:13, “For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe [νήπιος *nē̄pios*].”

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ἄπειρος *ápeiros*; lit no experience,
“inexperienced, unskilled, ignorant of
true doctrine, pert. to lack of knowledge
or capacity to do something.”

unacquainted with, unaccustomed to

1 Corinthians 1:30, “But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption –”

2 Corinthians 5:21, “For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.”

Philippians 3:9, “and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;”

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δικαιοσύνη *dikaíosúnē*;

“righteousness” also related to justice.

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dia pisteus Christou,
an objective genitive,
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διὰ πίστεως
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ἐπί *epí*; with the dative:

“on the basis of”

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Titus 3:5, “not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,”

Galatians 2:16, “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.”

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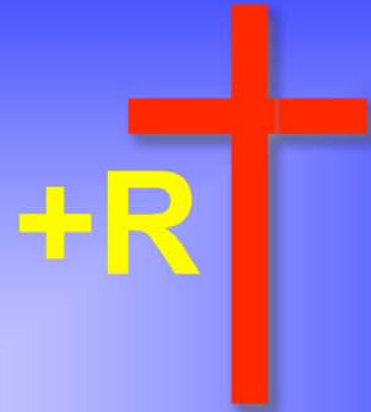
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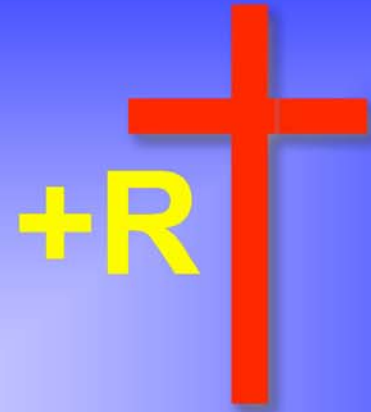


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Isaiah 64:6

**6 For all of us have
become like one who is
unclean,
And all our righteous
deeds are like a filthy
garment;**

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2 Corinthians 5:21

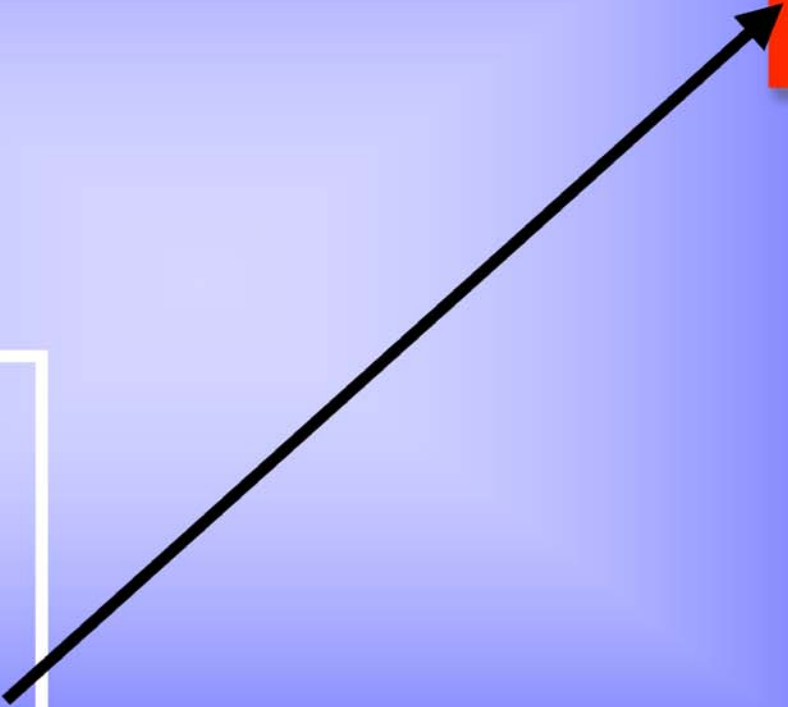
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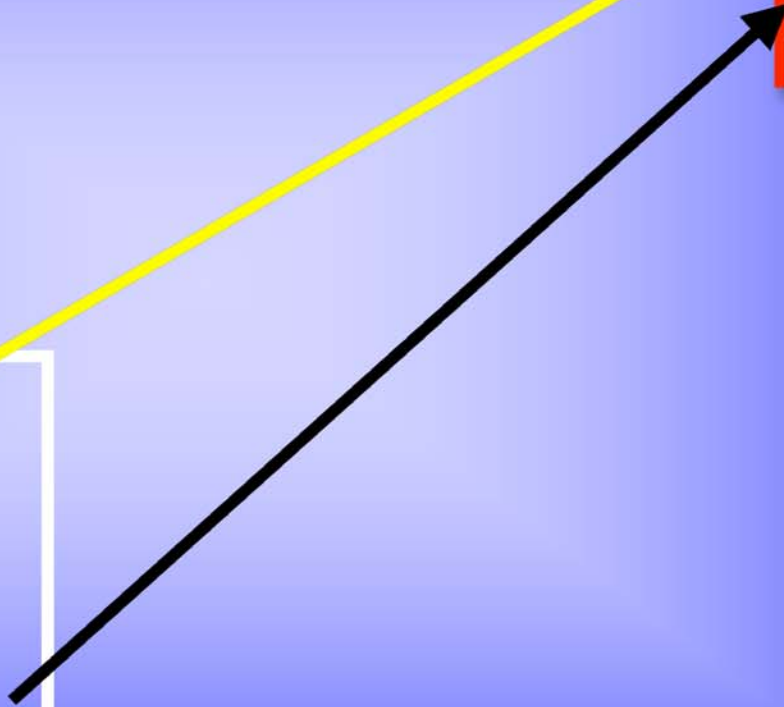
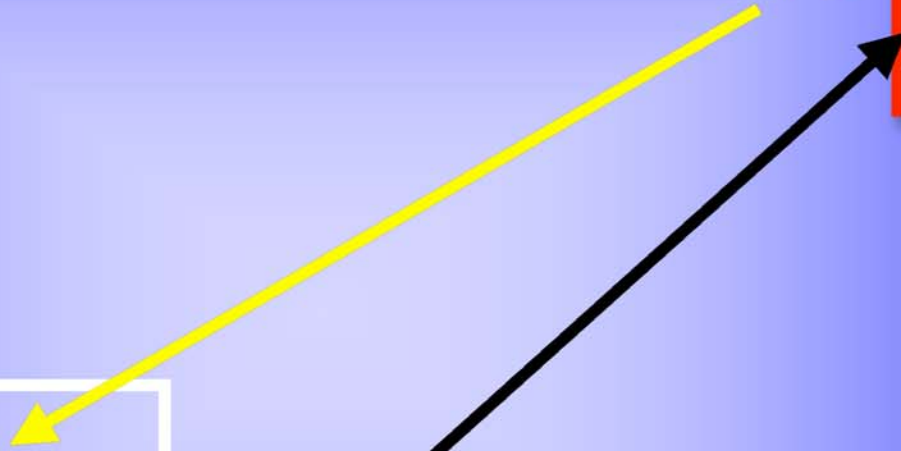
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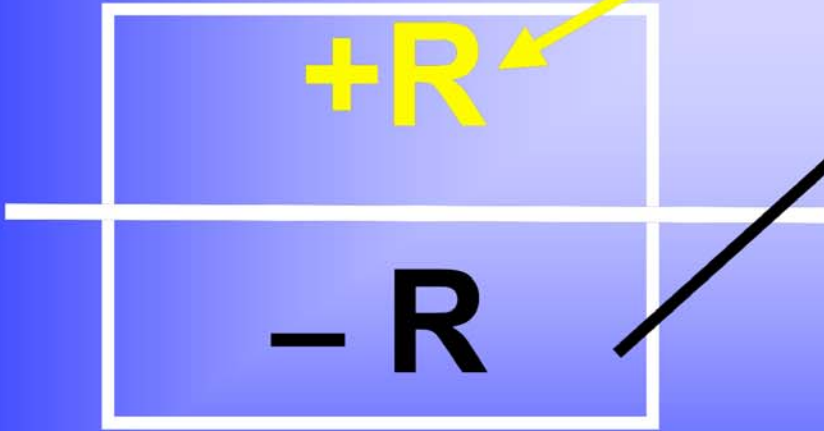
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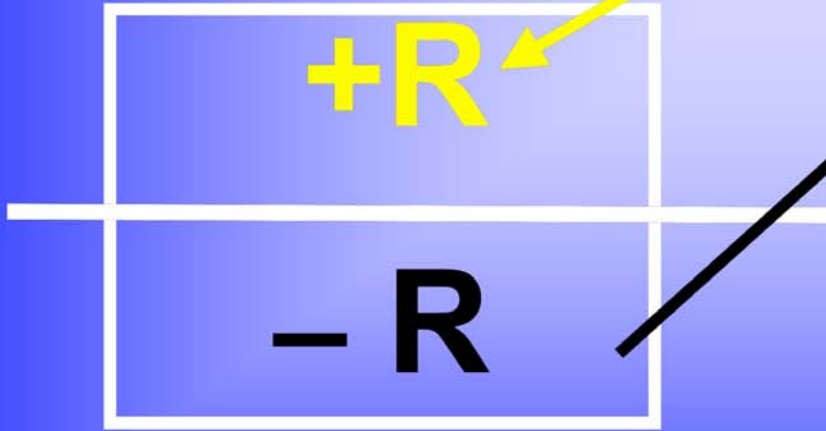
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Righteous

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Blessing

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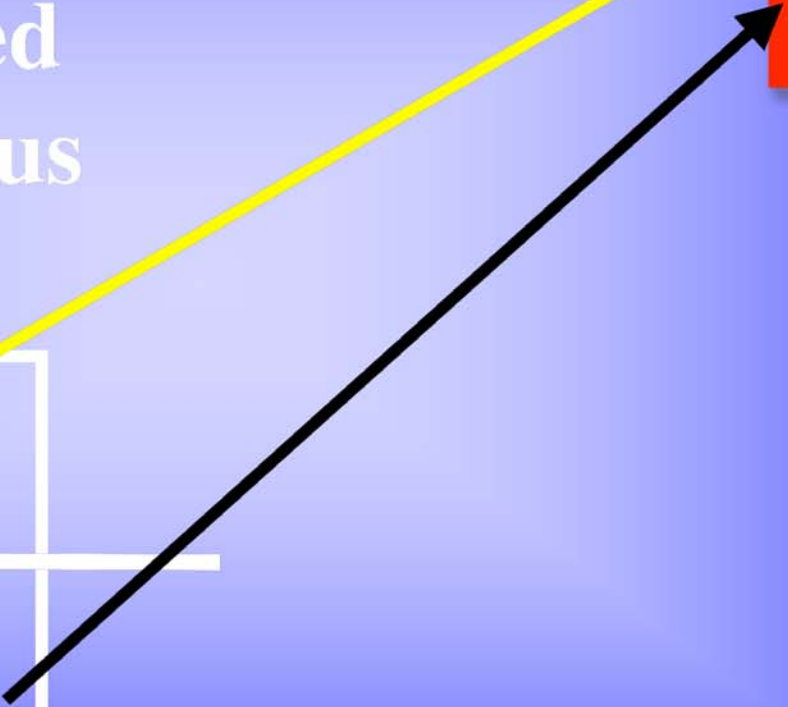
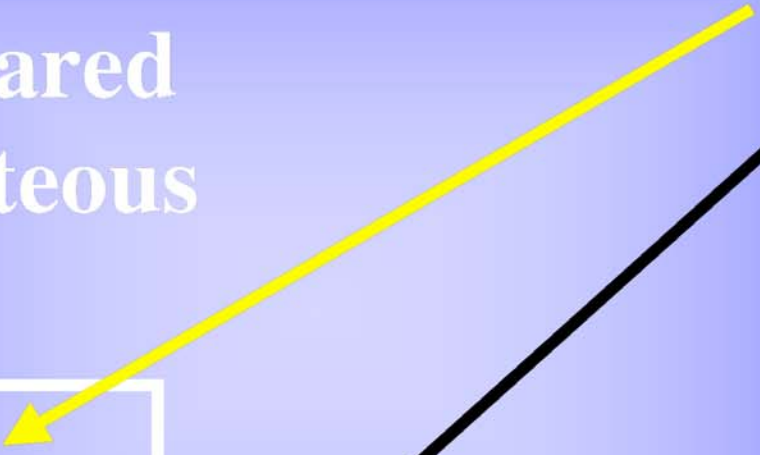
Blessing

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Heb 5:14, “But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.”

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τέλειος *téleios*; “mature, complete”

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τέλειος *téleios*; “mature, complete”

ἕξις *héxis*; “skill, proficiency, the repetition and successful practice of spiritual skills.”

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τέλειος *téleios*; “

ἕξις *héxis*; “skill, repetition and spiritual skills.”

γυμνάζω *gumnázō*; fut. *gumnásō*, “To train naked,” as the Greek athletes. Generally to exercise, train.

To be disciplined through the removal of distractions and hindrances.

1 Timothy 4:7, “But reject profane and old wives’ fables, and exercise yourself toward godliness.”

Hebrews 12:11, “Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been **trained** by it.”

Heb 5:14, “But solid food belongs to those who are of full age, *that is*, those ~~who by~~ **reason** of use have their senses exercised to discern both **good** and evil.”

καλός *kalós*; **Good.**

Constitutionally good without necessarily being benevolent; expresses beauty as a harmonious completeness, balance, proportion.

hindrances.

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in naked,”

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d through

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καλός *kalós*; **Good**.
Constitutionally good without necessarily being benevolent; expresses beauty as a harmonious completeness, balance, proportion.

κακός *kakós*;
worthless, bad, morally evil.

hindrances.