



**Category 1 Love: Acquisition of Reciprocal Love, Rom 5:3b-5: the Development of Esprit de Corps: *Exōterikē Harmonia* in Ancient Sparta**

12. The acquisition of reciprocal love is discussed by Paul in:

**Romans 5:3b** - Let us demonstrate esprit de corps [ *καυχόμενοι*, *kauchaomai*: “to boast” ] in adversity [ *persecutions, trials, distressing circumstances* ], knowing that such adversity brings about courage [ *ἠρμῶνη*, *hupomonē*: **courage, honor, & integrity in time of disaster** ];

**v. 4** - and courage under pressure brings about proven character [ *δοκιμή*, *dokimē*: **demonstrated integrity** ]; and proven character, brings about confident expectation [ *ἐπιπέμπω*, *elpis*: **in blessings from divine integrity** ];

**Romans 5:5** - and confident expectation never disappoints because love for God [ *ἡ ἀγάπη τοῦ Θεοῦ*, *hē agapē tou Theou*: **objective genitive with the noun of action: God receives the action of the verb—our personal love** ] has been poured out in our *kardia*s by the Holy Spirit Who is given to us [ **indwelling and filling ministries** ].

13. This passage is discussing one of the results of our justification, one of the forty things that occurs at salvation in which God’s perfect righteousness is imputed to us resulting in our vindication before the Supreme Court of Heaven. We have been set free from blame with reference to our sins.
14. This particular result has to do with the pressures that are associated with living life in a fallen environment, governed by a fallen angel, functioning in a fallen body, and sustained only by a perfect system.
15. Those within the community of believers must learn to evaluate the pressures they and fellow believers confront. They are provided as a means of developing confidence in the doctrines they are required to learn by faith.
16. The word translated “esprit de corps” in verse 3 is the present middle indicative of the verb *kauchaomai*, translated “glory” in the King James, “exult” in the NASB, and “rejoice” in the NIV. The basic meaning in the Koiné Greek is “to boast.”
17. This word is used in a negative sense to reject the mental attitude of arrogance that people develop due to their successes, accomplishments, or Christian works. In this context Paul uses it in a positive way to emphasize when a believer is under pressure he may “boast” in the sense that the suffering he is challenged to face in real life builds confidence in the doctrine he has been learning academically.
18. In the middle voice *kauchaomai* is reflexive and makes reference to something that is shared by the entire royal family of God. When a believer is under pressure it stimulates a response of esprit de corps among his fellow believers which in turn strengthens the confidence of the one doing the suffering.
19. Esprit de corps according to *Merriam-Webster’s Collegiate Dictionary* (11th ed) is the “common spirit existing in the members of a group and inspiring enthusiasm, devotion, and strong regard for the group.”
20. It is a French term defined by *The Harper Dictionary of Foreign Terms* (3d ed.) as the “animating spirit of a collective body and devotion to its honor and interests; a spirit of comradeship and loyalty to the body to which one belongs.”
21. In ancient Sparta the principle of esprit de corps was considered the ideal civic virtue to be held by her citizens and especially by her warriors. Their concept was expressed by the phrase *ἑξωτερικὴ ἡρμονία*, *exōterikē harmonia*: outer harmony. To achieve this outer harmony one must first acquire inner harmony: *ἑσωτερικὴ ἡρμονία*, *esōterikē harmonia*.



22. The mental discipline that produces these virtues is developed by Steven Pressfield in his novel *Gates of Fire*. We studied his remarks several years ago but they bear repeating here:

Pressfield, Steven. *Gates of Fire: An Epic Novel of the Battle of Thermopylae*. (New York: Doubleday, 1998), 80:

(Xeonos and Alexandros [ˈAlḗxandros]) talked for hours in secret on the pursuit of *esōterikē harmonia*, that state of self-composure which the exercises of the *phobologia* [fobolog...a, the science of fear] are designed to produce. As the string of the *kithēra* [kiq̄ra, "lyre"] vibrates purely, emitting only that note of the musical scale which is its alone, so must the individual warrior shed all which is superfluous in his spirit, until he himself vibrates at that sole pitch which his individual *daimōn* [da...mwn, "god"] dictates. The achievement of this ideal, in Lakedaemōn [Lakeda...mwn, the ancient name for Sparta], carries beyond courage on the battlefield; it is considered the supreme embodiment of virtue, *andreia* [ɛndre...a], of a citizen and a man.

Beyond *esōterikē harmonia* lies *exōterikē harmonia*, that state of union with one's fellows which parallels the musical harmony of the multistringed instrument or of the chorus of voices itself. In battle *exōterikē harmonia* guides the phalanx to move and strike as one man, and of a single mind and will. In passion it unites husband to wife, lover to lover, in wordless perfect union. In politics *exōterikē harmonia* produces a city of concord and unity, in which each individual, securing his own noblest expression of character, donates this to each other, as obedient to the laws of the commonwealth as the strings of the *kithēra* to the immutable mathematics of music.