FLESH AND SPIRIT
An Examination of Galatians 5:19-23
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WHY STUDY THE WORKS OF THE FLESH AND THE FRUIT OF THE SPIRIT?

Why study the fruit of the Spirit?
A. The Holy Spirit dwells in every Christian (1 Corinthians 3:16).
B. If the Holy Spirit does not dwell in us, then we do not belong to Christ (Romans 8:9).
C. The evidence of the Spirit's indwelling is the fruit that is born in our lives (Galatians 5:22-23).
D. The fruit of the Spirit is not an automatic possession, but must be understood, desired, and pursued with all diligence (1 Timothy 6:11; Psalms 34:14 > Romans 14:19; Proverbs 21:21).

Why study the works of the flesh?
A. Though we have been born again, we still struggle against the flesh (Galatians 5:17; Romans 7:25).
B. Christians must put to death the works of the flesh or die (Romans 8:13; 2 Corinthians 7:1; 2 Peter 2:9-10).
C. Christians are admonished to “make no provision for the flesh, to fulfil its lusts” (Romans 13:14).
D. It is essential that works of the flesh are identified if we are to effectively put such to death and be on guard against them.

Contrasts and structures
A. Note the contrasts between:
   2. Works of the flesh [Sarx-4561] and fruit of the Spirit [Pneuma-4151].

B. The structure - The works of the flesh.
   1. There five possible divisions:
      a) Sexual - adultery, fornication, lasciviousness, uncleanness.
      b) Religion - idolatry, witchcraft.
      c) Unity - variance, sedition, heresy.
      d) Social - emulation, strife, wrath, envy, murder.
      e) Personal - drunkenness, revelry.

C. The structure - The fruit of the Spirit
   1. There are three distinct groups of triads:
      a. Spiritual graces - love, joy, peace.
      b. Social conduct - long-suffering, kindness, goodness.
      c. Personal discipline - faithfulness, meekness, self-control.
Introduction

I believe it will be helpful to examine the context in which this listing of the works of the flesh and the fruit of the Spirit are set. To this end we shall, briefly, consider 1) The author of the epistle, the recipients of the epistle, and the letter's purpose, 2) Examine a few facts about the Judaizers who were bringing in destructive doctrines, 3) We shall then examine an outline of the epistle.

Epistle Data

Author: The apostle Paul - 1:1; 5:2.

1. He was a Jew, a Pharisee, and from the tribe of Benjamin (Philippians 3:4-7).
2. He was a Roman citizen (Acts 22:25).
3. Persecuted the early church (Acts 8:3; 9:1-2; Galatians 1:13).
5. He received the gospel directly from Christ (Galatians 1:11-12).
6. He was appointed to preach to the Gentiles (Galatians 1:15-16).
7. Was beheaded at Rome, according to tradition.

Recipients: The churches in the Roman province of Galatia (1:2; 3:1).

Ethnic make up of churches: A mixture of Jew and Gentile:

1. Much of the argumentation in Chapters 3-4 is directed at a Jewish mind.
2. Galatians 3:26-29 may be countering the teaching of the Judaizers (Jew & Gentile to keep separate) which would imply a mixed audience.
3. Galatians 4:8 seems to imply that some were Gentiles who had worshipped pagan gods.
4. The fact that these Judaizers were teaching that circumcision and observance of the law (of Moses) was necessary may some were Gentiles (5:2-3; 6:13).
5. As Paul was appointed to preach to the Gentiles (Galatians 1:15-16), and having preached to them (1:8, 9, 11; 4:13; see Acts 13-14; 15:39-18:22), we might infer that some in Galatia were Gentiles.

Date of epistle: Uncertain - As early as A.D.48 or as late as A.D.56.

Purpose of letter: Judaizers had penetrated the churches of Galatia teaching the necessity of circumcision and observance of the law (of Moses) in addition to the faith of Christ. Paul wrote to show, through various arguments, that only continuance in the faith (Cp. Jude 3) of Jesus Christ was necessary.

The Judaizers

The Galatians had been drawn away from the gospel they had been taught by Paul (Galatians 1:6). This had been done by persons of Jewish origin who insisted on the observance of the rites of the Jewish religion. They claimed to have come directly from Jerusalem, and to have derived their views of religion and their authority from the apostles. They also taught that Paul was inferior to the apostles at Jerusalem, that he had been called more recently into the apostolic office; that the apostles at Jerusalem must be regarded as the source of authority in the Christian church; and that, therefore, the teaching of Paul should yield to that which was derived directly from Jerusalem.

The main thrust of their teaching was that the laws of Moses were binding, and were necessary unto justification. That rite of circumcision especially was a binding obligation. They even argued that Paul himself had changed his views, and now maintained the necessity of circumcision (Cp. 5:11). They taught that all the promises of God were made to Abraham, and that whoever would partake of those promises must be circumcised as was Abraham.
An Outline of Galatians  
(In Twenty Sections)

I. PAUL'S GREETING - 1:1-5
Paul makes it clear that his office was conferred upon him by Christ Jesus. This is in answer to the Judaizers accusation that he was appointed by man.

II. THOSE WHO PERVERT THE GOSPEL WILL BE ACCURSED - 1:6-10
These Judaizers were preaching a perverted gospel: Justification by works of the law and faith in Christ.

III. PAUL'S CALL TO APOSTLESHIP - 1:11-17
Paul's seems to be answering an accusation that he had been taught the gospel by the other apostles.

IV. PAUL VISITS JERUSALEM - 1:18-24

V. PAUL GIVEN THE RIGHT HAND OF FELLOWSHIP - 2:1-10
The design of this passage is to show that the same gospel was preached by Paul and the apostles at Jerusalem (Perhaps these Judaizers were saying Peter was teaching adherence to the law); and that they were in total fellowship.

VI. PAUL REBUKES HYPOCRISY - 2:11-21
A natural eventuality of returning to Mosaic Law, would be the segregation of Jews and Gentiles; which is what these would teach. Paul, in rebuking Peter of his hypocrisy shows his equality in rank with him. This answers the Judaizers accusation that he was inferior to other apostles.

This is the beginning of a series of arguments to prove that justification is by the faith of Jesus Christ apart from the works of the Mosaic Law. They had received the Spirit by faith not by works of the law.

VIII. THE LAW BRINGS A CURSE - 3:10-14
Justification cannot be obtained by keeping the Mosaic Law, because no one can keep it perfectly. Only by the faith of Christ can one be justified.

IX. THE CHANGELESS PROMISE - 3:15-18.
The promise of blessings to all mankind were to be inherited in Christ not through the Law.

By pointing out the purpose of the law one is able to see that it is now done away, which makes returning to it pointless.

There is greater freedom through Christ.

XII. DOUBTS AND FEARS FOR THE GALATIANS - 4:8-20.

Paul uses another illustration to show the superiority of the new covenant. Christians are children of the freewoman.

XIV. STAND FAST IN FREEDOM - 5:1-6.
Paul severely warns the Galatians not to undergo initiation into the Jewish faith, as this would mean they had fallen from grace.


Within every Christian there is a constant struggle between the flesh and the Spirit, a struggle that can be felt; this struggle is itself a sign of the genuineness of our faith.

We cannot be completely free of sin but Paul tells us how we may resist the lusts of the flesh: “Walk in the Spirit, and you shall not fulfil the lust of the flesh”.

The Christian has been freed from the law but this does not mean he is free to indulge in the lusts of the flesh, lusts or works that are here listed. Rather, the Christian is to walk in the Spirit, and the fruit of the Spirit is listed.

If we are walking in the Spirit, if the fruit of the Spirit is evidenced in our lives, then no law condemns us. “...all these graces, and others like them, are condemned by no law. In fact, as the fruit of the Spirit, they are in principle a fulfilling of the law’s demand. Thus, where the Spirit reigns, the law has no longer any dominion” (G.B. Wilson).

XVII. BEARING ONE ANOTHER’S BURDENS - 6:1-5.

XVIII. DO GOOD TO ALL MEN - 6:6-10

XIX. GLORY ONLY IN THE CROSS - 6:11-15

XX. CLOSING REMARKS - 6:16-18
Part One

The Works of the Flesh
The Works of the Flesh

Introduction

Part one consists of seventeen lessons that examine each of the works of the flesh listed in Galatians 5:19-21. Each lesson begins with a definition, followed by a discussion of that particular work of the flesh. The root cause of each work is identified and practical suggestions offered to help resist and overcome temptation.

In the days of our ignorance we walked according to the desires of the flesh but, having put to death the old man through baptism, we are now free to walk according to the Spirit. However, we all know that the war has only just begun (Ephesians 6:12), for we constantly struggle against the flesh that desires to be our master once more. Paul’s words express how every Christian feels from time-to-time:

“For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.” (Romans 7:14-25 NASB)

Identifying the sins of the flesh, exposing them, and pointing to the root cause puts us in a better position to overcome temptation when it comes...and it will come!
Lesson One
Adultery
Lesson One
Adultery

I. DEFINITION

A. Moichos [3432], “denotes one who has unlawful intercourse with the spouse of another” (Vine’s).
B. In the New Testament, adultery is used in the natural sense but is also used to describe spiritual adultery (James 4:4).

II. NATURAL AND SPIRITUAL ADULTERY

A. Natural Adultery.

1. Adultery is committed when a spouse has sexual intercourse with the spouse of another (Matthew 19:9; Cp. Matthew 5:28).
2. Adultery is cause for divorce (Matthew 19:9).

B. Spiritual Adultery.

1. Believers who turn from God to worship idols are described as adulterers (Ezekiel 16:1-20).
2. Believers who transfer their affections from God (seen by their moral decline) (Matthew 12:39).
   “The relation of the Jews to God was represented as a marriage contract with God as the husband and the Jewish people as His wife (Isaiah 57:3; Hosea 3:1; Ezekiel 16:15). Hence, their apostasy and idolatry are often represented as adultery” (Barnes).
3. Believers who cultivate friendship with the world are described as adulterers (James 4:4).

III. THE CAUSE AND THE CURE

A. The Cause.

1. Jesus said that adultery proceeds from, or has its origin in, the heart (Matthew 15:19).
2. James describes the processes of the mind that lead to sin (James 1:13-15).
   a. First there is the temptation or the bait (v.14a).
   b. Then a selfish desire to fulfil the lust of the flesh (v.14b).
   c. Finally, if we dwell in thought upon the desire, lust leads to the committing of the deed (v.15a).
   d. Continuing in a life of sin leads to death (v.15b).

B. The Cure.

1. Recognise that such action is wrong (Matthew 5:27-28).
2. Confess your sin to God to obtain forgiveness (1 John 1:8-9).
3. Resolve not to repeat this sin (1 John 3:4-9).
4. Request prayers of brethren (James 5:16).
5. Focus your thoughts on spiritual things (Philippians 4:8).
6. Devote more time to work in the kingdom (James 2:14-18).
7. Resist temptation (James 4:7; 1 Corinthians 10:13).
Lesson Two
Fornication
Lesson Two
Fornication

I. DEFINITION
A. Porneia [4202], “is used of illicit sexual intercourse...it stands for, or includes adultery” (1 Corinthians 5:1; Ephesians 5:3) (Vine’s).
B. The word fornicators is also used metaphorically to describe professed believers who indulge in pagan practices (Revelation 14:8; 19:2).

II. NATURAL AND SPIRITUAL FORNICATION
A. Natural Fornication.
1. Fornication is a general term for any illicit sexual behavior.
   a. When one commits adultery (Matthew 5:32). The KJV has the word fornication but it is clear that the writer has adultery in mind.
   b. When one has sex outside of marriage (Hebrews 13:4). The KJV has the word whoremongers, which is from the same Greek word translated as fornication.
2. A clear distinction can be seen between fornication and adultery in Mark 7:21 and Hebrews 13:4.
B. Spiritual Fornication.
1. Anyone, believer or non-believer, who worships false gods and indulges in pagan practices (Revelation 14:8; 17:2, 4; 18:3; 19:2).

III. THE CAUSE AND THE CURE
A. The Cause.
1. Jesus said that fornication proceeds from, or has its origin in, the heart (Matthew 15:19).
2. James describes the processes of the mind that lead to sin (James 1:13-15).
   a. First there is the temptation or the bait (v.14a).
   b. Then a selfish desire to fulfill the lust of the flesh (v.14b).
   c. Finally, if we dwell in thought upon the desire, lust leads to the committing of the deed (v.15a).
   d. Continuing in a life of sin leads to death (v.15b).
B. The Cure.
1. Recognise that such action is wrong (Matthew 5:27-28).
2. Confess your sin to God to obtain forgiveness (1 John 1:8-9).
3. Resolve not to repeat this sin (1 John 3:4-9).
4. Request prayers of brethren (James 5:16).
5. Focus your thoughts on spiritual things (Philippians 4:8).
6. Devote more time to work in the kingdom (James 2:14-18).
7. Resist temptation (James 4:7; 1 Corinthians 10:13).
Lesson Three
Uncleanness
Lesson Three
Uncleanness

I. DEFINITION

A. Akatharsia [167], “uncleanness” (Vine's).

1. “The word uncleanness first had its meaning in the physical world, referring to the normal dirt and grime that spoils and stains” (Ibid.).

2. “Then it came to refer to ceremonial uncleanness, e.g., to touch a dead carcass would make one unclean. (Leviticus 5:1; 18:19; 20:25) An ceremonial unclean person was not permitted to enter into the presence of God (Leviticus 22:1-3)” (Ibid.).

3. “Finally, it entered the moral world. It is used for the lewdness of a loose and immoral woman (Hosea 2:10)” (Ibid.).

4. “The word uncleanness, then, carries three ideas: soiled and dirty, a certain repulsive quality (of sin), and a separateness from God” (Flesh & Spirit, Barclay).

B. The word uncleanness seems to be a general term encompassing all sin. Uncleanness is a result of sin rather than the sin itself. The context in which the word is found will determine the sin in view.

C. Other versions of the Bible have translated akatharsia as vileness, unclean lives, foul desires, base motives, indecency, sexual immorality, and dirty mindedness.

II. AKATHARSIA IN THE NEW TESTAMENT

A. The following verses suggest that sexual sins are in view (Galatians 5:19; Romans 1:24; 6:19; 2 Corinthians 12:21; Colossians 3:5).

B. The following verses do not seem to have a particular sin in view, but sin in general (Ephesians 4:19; 5:3).

C. The thought in the following verse is that Paul’s preaching was not from false motives (1 Thessalonians 2:3).

D. The following verse highlights a contrast between uncleanness and holiness (1 Thessalonians 4:7) Uncleanness describes “the whole former pagan life” (Lenski), while holiness describes the new life in Christ.

E. The word uncleanness in 2 Peter 2:10 is from the Greek word miasmos, which means defiled. This highlights the fact that the word uncleanness is a reference to the result of sin rather than a reference to the sin itself.

III. THE CAUSE AND THE CURE

A. The things that defile a man proceed from the heart (Mark 7:21-23; Jeremiah 17:9).

B. When the Jews returned from exile in Babylon, they were warned to leave behind everything that was unclean (Isaiah 52:11). “Touch no unclean thing,” refers to the purification necessary for carrying the holy vessels of the temple. But it also reminds us that if we expect to participate in God’s salvation a clean break with sin is required (2 Corinthians 6:17).
C. As Christians, leaving behind everything that is unclean means more than just avoidance of things, it means replacing the unclean with the clean. Paul exhorts the Ephesians to put off the old man and put on the new man (Ephesians 4:17-24).

**Christians must allow the Spirit of God to control all areas of their life (Romans 8:12-13)**

**Live and be led by the Spirit (Romans 8:12-13)**

*This means…*

**Be filled with the Spirit (Ephesians 5:18)**

*This is equivalent to saying…*

**“Let the word of Christ dwell in you richly” (Colossians 3:16)**

*The result…*

**It is the word that cleanses and renews (John 15:3; Colossians 3:10)**

1. A Christian must bring his thoughts into subjection to Christ (2 Corinthians 10:5). The focus of thought must be on spiritual things (Philippians 4:8).

2. A Christian must actively seek good works. “Live as children of light…and find out what pleases the Lord” (Ephesians 5:9-10). These works are those which God has prepared for us (Ephesians 2:10; 1 Timothy 2:9-10; 6:17-18). All good works must be done by Christ's authority (Colossians 3:16-17).

3. A Christian must keep his speech pure (Colossians 4:6; Titus 2:1, 7-8; 1 Peter 4:11).
Lesson Four
Lasciviousness
Lesson Four
Lasciviousness

I. DEFINITION
   A. Aselgeia [766], “lasciviousness, excess, absence of restraint, an insolent disregard of decency. The prominent idea is shameless conduct” (Vine).
   B. Lasciviousness is also translated as filthy (2 Peter 2:7) and wantonness (2 Peter 2:18).

II. ASSOCIATIONS
   A. Associated with uncleanness and fornication (2 Corinthians 12:21).
   B. Adultery (Galatians 5:19).
   C. Uncleanness and greediness (Ephesians 4:19).
   D. Sins of the flesh (2 Peter 2:18).

III. EXAMPLES OF LASCIVIOUSNESS
   A. Unrestrained thought.
      1. David’s lust for Bathsheba (2 Samuel 11:1-6).
   B. Unrestrained words.
      2. Gossip (1 Timothy 5:11-13).
      3. Cursing and coarse joking (Ephesians 5:4).
   C. Unrestrained behavior.
      1. The lascivious behavior of those who worshipped the golden calf (Exodus 32:1-6).
      2. The lascivious behavior of those who forsake truth (Romans 1:20-32).

IV. THE CAUSE AND THE CURE
   A. Lasciviousness proceeds from the heart (Mark 7:21-22).
   B. Therefore, it is the mind that needs renewing and restraining (Ephesians 4:22-24; Romans 8:6; 12:2).
   C. Renewing and control of the mind comes through knowledge and exercise.
      1. Knowledge is essential to renew the mind (Colossians 3:10).
      2. Spiritual exercises are essential to control the mind.
         a. Some have a heart trained in covetous practices (2 Peter 2:14; cp. Ezekiel 22:29). A Christian must train his mind not be covetous.
         b. The mind must be trained to discern good and evil (Hebrews 5:14).
      3. Avoid those whose behavior is lascivious (1 Corinthians 5:11; 15:33).

V. THE WORLD’S REACTION
   A. Self-control is a fruit of the Spirit (Galatians 5:22-23).
   B. Such self-control is viewed as strange by people of the world and they will speak evil of you (1 Peter 4:3-4).
Lesson Five
Idolatry

I. DEFINITION
A. Eidolon [1497] (Idol), “(a) An image to represent a false god, (b) the false god worshipped in an image” (Vine’s).
B. “The idol is whatever claims that loyalty which belongs to God alone” (New Bible Dictionary).
C. It is important to realise that, “Idolatry is a declension from the norm, not an earlier stage gradually and with difficulty superseded” (Ibid.)

II. IDOLATRY IS NOT LOGICAL
A. There is only one God (Malachi 2:10; Isaiah 45:22; Mark 12:32; Ephesians 4:6; 1 Timothy 2:5).
B. No one has seen God’s image (Deuteronomy 4:15; 1 John 4:12).
C. God is the creator of all things (Revelation 4:11; Ephesians 3:9; Proverbs 16:14).
D. The divine nature is not like unto wood or stone (Acts 17:29; John 4:24).

III. PROHIBITIONS AND WARNINGS
A. Prohibitions
1. Fashioning forms of anything in heaven, on earth, or in the sea to use an idol is forbidden (Exodus 20:4-5; Deuteronomy 27:15).
2. Some of the forms within these realms are specified in Deuteronomy 4:15-19

<table>
<thead>
<tr>
<th>Heaven</th>
<th>Earth</th>
<th>Sea</th>
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<tr>
<td>Sun</td>
<td>Male or female</td>
<td>Any fish</td>
</tr>
<tr>
<td>Moon</td>
<td>Any beast</td>
<td></td>
</tr>
<tr>
<td>Stars</td>
<td>Any bird</td>
<td>Any rodent or insect</td>
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B. Warnings
1. “You will quickly perish and be scattered among the nations” (Deuteronomy 4:23-26; 8:19-20).
2. Drought and famine would come upon the land (Deuteronomy 11:16-17).
4. The choice is yours! (Deuteronomy 30:17-19).

IV. IDOLATRY - THE MAIN FORMS AND ELEMENTS
A. Main forms
3. Teraphim. These were “figurines or images in human form used in the ancient world as household gods” (Nelson’s Bible Dictionary).
B. Main elements
   2. Incense (1 Kings 11:8).
   3. Libations, drink offerings (Isaiah 57:6).
   4. Tithes and first-fruits (Hosea 2:8).
   5. Kissing the idol (1 Kings 19:18).
   6. Prostrating and cutting (1 Kings 18:26).

V. FORMS OF IDOLATRY
   A. Pagan idolatry
      1. The false god [e.g., Baal] (1 Kings 18:26-27).
      2. The idol, a physical image of the god (2 Kings 3:2; 10:27; Romans 11:4).
      3. The worship (See above, IV, B).
   B. Israel’s idolatry consisted of the pagan form (as above) and a corrupted form of Jehovah worship.
      1. The true God (Psalms 83:18).
      2. The idol, a physical representation of Jehovah (usually a calf) (Judges 17-18).
      3. The worship. Sacrifices and lascivious behavior (Exodus 32ff).

VI. OTHER FORMS OF IDOLATRY
   A. Vine defines idolatry as “whatever claims that loyalty that belongs to God.”
      1. Covetousness is idolatry because it can claim our loyalty (Colossians 3:5).
      2. Fleshly appetites can also become an idol (Philippians 3:19).
      3. Any of the following may also claim our loyalty and become an idol: a job, spouse, sport, pop star, film star, etc.

VII. IDOLATRY AND MORAL DECLINE
   A. “For the idea of making idols was the beginning of fornication and the invention of them was the corruption of life” (Wisdom 14:12, app.).
   B. Idolatry and moral decline.
      1. God’s power and divine nature are seen in the creation (Romans 1:20).
      2. Men often worship the creature rather than the creator (Romans 1:22-25).
      3. This leads to moral decline (Romans 1:26-32).
   C. An example of idolatry and moral decline is seen in Exodus 32:1-26; Deuteronomy 12:31.
TERAPHIM. These objects are mentioned in every Old Testament period: the Patriarchs (Genesis 31:19); the judges (Judges 17:5-18:30); early and late Monarchy (1 Samuel 15:23; 19:13-16; 2 Kings 23:24; Hosea 3:4; Ezekiel 21:21); and post-exile (Zechariah 10:2). When mentioned in Israelite contexts they are almost always condemned, directly (1 Samuel 15:23; 2 Kings 23:24) or indirectly (Judges 17:6; Zechariah 10:2). In their use, they are mostly associated with divination: note the pairing of ephod and teraphim in the idolatrous religion of Micah (Judges 17:5, etc.), the association with divination by arrows and hepatoscopy (Ezekiel 21:21), and with spiritist practices (2 Kings 23:24). Nowhere are we told how they were consulted, nor even what they appeared to be. While Genesis 31:34 suggests that they were small objects, 1 Samuel 13:19-16 suggests a life-size figure, or at least a life-size bust. However, it is possible that Michal placed the teraphim 'beside' rather than 'in' the bed, and that they were considered to have some prophylactic or curative propensity. W.F. Albright (Archaeology and the Religion of Israel, 1942, p. 114) reasonably urges that all available evidence is against the former view in that 'no “idols” of comparable size have ever been found in Palestine excavations'. He further suggests (op. Cit., p. 207) that, from a Canaanite trp, 'to wear out', the 'teraphim' in question here might not be any sort of figure but 'old rags', presumably used to simulate the recumbent figure of David.

These last two references (also Judges 17:5ff.) associate teraphim with the home, and Laban, at least, considered them as household gods (Genesis 31:30). The suggestion that Rachel’s theft of her father’s gods (Genesis 31:19, 30-35) signified an inheritance claim on the basis of Nuzi custom can no longer be sustained, however. Possession of household gods at Nuzi probably indicated family headship, but such a privilege was given, not seized (see M. Greenburg, JBL 81, 1962, pp. 239-248; see further, M.J. Selman, TynB 27, 1976, pp. 123-124). Rachel’s purpose can only be surmised, but examples from Mesopotamia suggest that she may have desired protection on the dangerous journey to Palestine.

Hebrew teraphim is a plural form, for which the corresponding singular is unknown. Possible derivations have been proposed from rappa, ‘to heal’, or post-biblical torep, ‘obscenity’ (W.F. Albright, From the Stone Age to Christianity, 1957, p. 311), but the most likely association is with Hittite tarpis, a type of spirit, sometimes evil, sometimes protective (H.A. Hoffner, POTT, pp. 215ff.; JNES 27, 1968, pp. 61-68). Other suggestions have connected terapim with ancestor worship (B. Stade, Geschichte 1, 1887, p.467), perhaps in the form of an ancestor’s mask (A. Phillips, Ancient Israel’s Criminal Law, 1970, p. 61) or mummified human heads (H.L. Ellison on Ezekiel 21:21 in Ezekiel: The Man and his Message, 1956).

Lesson Six
Witchcraft
Lesson Six
Witchcraft

I. DEFINITION

A. Kashaph [3784] (witch, witchcraft, sorcerer), “to whisper a spell, to inchant or practise magic” (Strong’s). This Hebrew word appears six times in the Old Testament (Exodus 7:11; 22:18; Deuteronomy 18:10; 2 Chronicles 33:6; Daniel 2:2; Malachi 3:5).

B. Pharmakia [5331] (witchcraft, sorceries), “primarily signified the use of medicine, drugs, spells; then poisoning; then sorcery. In sorcery, the use of drugs, whether simple or potent, was generally accompanied by incantations and appeals to occult powers, with the provision of various charms, amulets, etc., professedly designed to the applicant or patient from the attention and power of demons, but actually to impress the applicant with the mysterious resources and powers of the sorcerer” (Vine’s). This Greek word appears three times in the New Testament (Galatians 5:20; Revelation 9:21; 18:23).

C. Magos [7248] (sorcerer), "a wizard, sorcerer, a pretender to magic powers” (Strong’s).

D. “The practise of divination is associated in Deuteronomy 18:10-11 with that of augury, of an enchanter, or a charmer, or a consultor with familiar spirits, or a wizard, or a necromancer, all of which have this in common, that under the influence of evil spirits they are deceived into seeking the spirits of the dead or are actually allured into consultation with the powers of darkness” (Vine’s).

II. THE CRAFT OF WITCHES

A. They practiced magic (Exodus 7:11).

B. They consulted the dead (1 Samuel 28:7-25).

C. They practiced divination (2 Kings 17:17).

D. They used drugs accompanied by incantations to drive out evil spirits that were believed to be causing a particular illness (Cp. Acts 19:13-16).

E. They were among those who were advisors to gentile kings (Exodus 7:11; Daniel 2:2).

III. MODERN DAY WITCHES

A. Seven basic beliefs of modern day witches.

1. The reality of magic.

2. All humans have psychic abilities.

3. A belief in the life force of the universe. Witches do not believe in a transcendent personal God.

4. The moral code among witches is summed up in this statement, “Do what you will, so long as it harms none.”

5. Reincarnation.

6. The land of Faery. A dimension where departed souls rest.

7. The power of thought for good or ill.

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1 Interpreting signs or omens.
B. Things associated with witches and witchcraft.

1. **Amulets.** These are magical objects intended to avert danger and evil influences. An amulet is not to be confused with a talisman which is supposed to bring good fortune.

2. **The Astral Plane.** Part of the super-physical world, a world composed of energy at a higher rate of vibration than that of the physical world. Everything in the physical world is said to have an astral counterpart.

3. **Astrology.** The seven signs of the zodiac are ruled by the seven planets (Mars, Saturn, Sol, Luna, Mercury, Venus, and Jupiter), these seven planets extend their rule over all things on the earth, whether animal, vegetable or mineral. A witch who wants to select a herb to use for a magical purpose will, therefore, select one whose astrological rulership is appropriate for the work (e.g., love charms will call for herbs ruled by Venus).

4. **Magic Circles.** These are used to conjure up spirits. One stands in the middle for protection.

5. **Divination.** The art of foretelling the future or discovering hidden things by magical means (Tarot cards, crystal balls, and tea leaves are often employed).

6. **Halloween.** For witches, this is a festival of the dead. It is believed that the souls of the dead, spirits, and goblins are everywhere on this day.

7. **Familiars.** These are of three kinds: the spirit of a dead person, a non-human spirit called an elemental (These are supposed to dwell in precious stones) or an animal (cat, frog, etc.). These familiars are a link with the other world.

8. **Images.** These may be of a person or animal. By possessing such an image, the witch is said to be able to influence the person or animal represented.

9. **Magic.** Defined as “The science of the control of the secret forces of nature.” Witches claim that the true object of magic is to develop oneself. “They aid their own evolution, their growth as a human being; and in so far as they truly do this, they aid the evolution of the human race.”

[All the above information and quotes in this section are from, *An ABC of Witchcraft*, by Doreen Valiente]

IV. DO OCCULTISTS HAVE ANY REAL POWER?

A. “They were not able...”

1. Pharaoh’s magicians duplicated many of the signs of Moses but they were not able to remove the plagues (Exodus 7:11-12).

2. King Nebuchadnezzar’s sorcerers were not able to tell him his dream or its meaning (Daniel 2:2).

3. Elymas the sorcerer was not able to withstand Paul and Barnabas or cure himself of the blindness inflicted upon him by the apostle (Acts 13:4-12).

4. James Randi is a psychic investigator and in a recent television series psychics were given the opportunity to demonstrate their abilities. The program ran for a number of weeks and not one psychic was able to demonstrate any power (The book of the TV series, James Randi, Psychic Investigator, is available from Box Tree Limited).

B. The Bible teaches us that the occultist has no real power. However, they are able to deceive and delude those have no love of the truth (Acts 8:9-13; 2 Thessalonians 2:10-12).
V. WHY ARE PEOPLE DRAWN TO THE OCCULT?

A. When a person has no love of the truth they leave themselves open to a myriad of temptations (2 Thessalonians 2:10-12).

B. Some like to have power over others (Matthew 23:2-4; Luke 18:11-14).

C. Some are attracted by the financial rewards (Acts 16:16-21).

VI. THE SCRIPTURES FORBID OCCULT PRACTICES

A. Occult practices are forbidden (Deuteronomy 18:10).

B. Occultists will be punished (Exodus 22:18; Malachi 3:5; Revelation 2:20-22; 21:8; 22:14-15).
Lesson Seven
Hatred
Lesson Seven
Hatred

I. DEFINITION

A. Miseo [3404], “to hate, used of (i) Malicious and unjustifiable feelings towards others; (ii) A right feeling of aversion from what is evil; (iii) Relative preference for one thing over another” (Vine).

II. SCRIPTURAL USE OF THE WORD ‘HATRED’

A. Malicious and unjustifiable feelings toward others.
   1. Jesus was hated without a cause (Psalms 35:19).
   2. Before Jesus sent the twelve out, He warned them saying, “And you shall be hated of all men for My name’s sake” (Matthew 10:22).
   3. Christians are warned not to hate one another (1 John 3:15; Leviticus 19:17; Matthew 24:10).

B. A right feeling of aversion from what is evil.
   1. God hates all workers of iniquity (Psalms 5:5).
   2. Jesus hated the deeds of the Nicolations (Revelation 2:6).
   3. Paul had a hatred for the evil that he did (Romans 7:15).

C. Relative preference for one thing over another.
   1. Jesus said, “No man can serve two masters: for either he will hate the one, and love the other...” (Matthew 6:24).
   2. Jesus said: “If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple” (Luke 14:26).
      a. This may seem a difficult passage but as Coffman says, “The simple meaning of this astounding declaration is that one, in order to be a disciple of Christ, must love Him more than any other being, not even excluding self. ‘Hateth...’ as applied here to father, mother, wife, etc., means ‘to love less,’ and is void of the sentiments usually associated with that word today” (Coffman).
      b. The word “hate” is a bad translation and “love less” is preferred (See Matthew 10:37-38).

III. THINGS A CHRISTIAN MUST HATE

A. Christians must hate evil (Psalms 97:10; 101:3; Romans 7:15).
B. Christians must hate every false way (Psalms 119:104).
C. Christians must hate vain thoughts (Psalms 119:113).
D. Christians must hate lying (Psalms 119:163).
E. Christians must hate any master other than God (Matthew 6:24).

IV. HATRED - THE ROOT AND THE CURE

A. The root.
   1. Hatred proceeds from the heart (Matthew 15:19).
   2. Bloodthirstiness (Proverbs 29:10).
   3. Don’t like being rebuked for evil deeds (Amos 5:10; John 7:7).
   4. Own deeds are evil (1 John 3:12-13).
B. The Cure:

1. Seek good and love good (Amos 5:14-15).
2. Focus thoughts on spiritual things (Philippians 4:8).
3. Replace evil deeds that spring from hatred with love (Matthew 5:43-44; Proverbs 29:10; 1 Peter 4:8).
Lesson Eight
Variance
Lesson Eight
Variance

I. DEFINITION
A. Dichazo [1369], “to cut apart, divide in two” (Vine’s). Variance is the English word that appears in the KJV, but other versions have contentions, fighting, discord, and strife (See B).

B. In Galatians 5:20, the Greek text has the word eris [2054], “strife, contention” (Vine).

C. In the same verse (20) the word eritheia [2052] appears which has the same meaning as eris. The verse, then would read…

“Idolatry, witchcraft, hatred, strife, emulations, wrath, strife, seditions, heresies”
(Galatians 5:20).

...and make little sense. The writer obviously had two different meanings in mind. Determining the different meanings has proved to be inconclusive for many scholars, so, when translating the word eris, they chose a word that is the result of eris, which is variance, a division.

D. Variance or division is the end result of a cause. The cause being…

1. A commitment to follow Jesus (Matthew 10:35).
2. False doctrine (Romans 16:17-18).
3. Strife, quarrelling, and contentions (Galatians 5:20).

II. THE CAUSE AND THE CURE
A. The cause of variance or division.

1. Some people stir up strife, leading to division, because they are angry (Proverbs 29:22).
2. Some people stir up strife, leading to division, because they are proud (Proverbs 28:25; 1Timothy 6:3-5).

“There are some people who take pride in making trouble and who like nothing better than to sow the poisonous seeds of strife” (W. Barclay).

3. Some believers lack maturity and knowledge (Hebrews 5:12-14).

B. The cure.

1. Humility and an earnest desire to keep the unity of the Spirit will guard against strife and variance (Ephesians 4:1-3).
2. Much strife is stirred up due to a lack of knowledge and a failure to make proper distinctions. Therefore, one must continue to study the scriptures and learn how to make proper distinctions (2 Timothy 2:15).

III. PRACTICAL EXAMPLES
A. Faith & Opinion.

1. Is baptism essential for the remission of sins? The scriptures say yes (Mark 16:16; Acts 2:38). Those who deny this fact and have not been baptised for the remission of sins are not Christians. This means that one cannot have fellowship with such people.

2. What was Paul’s thorn in the flesh? (2 Corinthians 12:7). The scriptures do not say but there is no shortage of opinions. Should two brethren strive and fall out over their differing views?
3. The above illustrations demonstrate the difference between a matter of faith and opinion. In the first instance it is impossible for a Christian and a non-Christian to have fellowship. In the second instance we can see that differing views on the subject have no effect on fellowship.

B. Individual and Corporate Worship

1. Should women be veiled during the worship service? Those who believe a woman should be veiled consider it a sin not to be veiled, and believe that remaining unveiled will cost them their soul. Is there a need for strife and variance? Endless contention and strife that ends in division is unnecessary and sinful. Each party may respect the view of the other and worship together without violating any scripture.

2. Should musical instruments be employed in the worship service? Some brethren believe that the use of musical instruments are authorised by the scriptures and can happily worship at a congregation where they are employed or not employed. Other brethren believe the use of musical instruments is unscriptural. A brother who holds to the latter belief cannot conscientiously worship at a congregation where instruments are employed because this act of worship is corporate and involves the individual in the practice he perceives as unscriptural.

3. Acceptable worship is conditioned upon two things: the attitude of the worshiper and the Scripturalness of the worship. The practices we engage in corporately affect every worshipper and any additions to or deviations from the divine pattern will render such worship unacceptable to God and increases the risk of contentions and variance. Those practices we engage in as an individual (wearing a covering, kneeling to pray, standing to sing, etc.) only affect our own worship and ought not to be the cause of contentions.

IV. ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT

A. Jesus prayed for unity among His followers (John 17:20-23).

B. The Bible demands unity among believers (1 Corinthians 1:10).

C. Every Christian is to endeavor to keep the unity of the Spirit (Ephesians 4:3).

D. Those who are contentious and cause divisions must be avoided (Romans 16:17; 1 Timothy 6:3-5).
Lesson Nine
Emulations

I. DEFINITION
A. Zelos [2205, noun], “zeal, jealousy” (Vine).
B. Zeloo [2206, Verb], “to be jealous, to burn with jealousy” (Ibid.).

II. EMULATION IN THE NEW TESTAMENT
A. In Galatians 5:20, the word emulation signifies “the stirring up of jealousy or envy in others, because of what we are, or have, or profess” (The International Standard Bible Encyclopaedia).
1. The Jews were filled with envy when they saw the large crowds that came to hear Paul speak the word of God (Acts 13:45).
2. Paul commanded the Romans not to walk in envying (Romans 13:13).
3. Paul rebuked the Corinthians for the sin of envying (1 Corinthians 3:3).
B. The word jealousy is also used in a good sense:
1. Romans 11:14. Lenski comments, “For the third time (10:19; 11:11) Paul uses the significant term ‘provoke to jealousy.’ Since Jewish obduracy [stubbornness] caused salvation to be broadcast into the whole world of Gentilism as riches for all the Gentiles (v. 11, 12), Jewish jealousy has become the motive for the recovery of the remnant (as shown in v.11).”
2. “It is well to ‘provoke to emulation’ in this sense, those who are slow or indifferent, by the example of earnestness and zeal on our part. This is not to please ‘the flesh,’ but to serve ‘the Spirit’” (The International Standard Bible Encyclopaedia).

III. THE EFFECTS OF EMULATION
A. Stirring up ungodly emulation in others often leads to enmity and division. Jealousy and envy also lead to lying, adultery, violence, murder, etc. (James 3:16).
B. Godly emulation can provoke others to good works (2 Corinthians 9:2).

IV. COMBATING THE SIN OF EMULATION
A. To avoid stirring up ungodly emulation in others…
1. Develop an attitude of humility (Philippians 2:5-13; 1 Peter 5:5; 1 Corinthians 13:4).
2. Do not flaunt your wealth (Psalms 49:6-13).
3. Do not boast in your knowledge (1 Corinthians 8:1-13).
B. To avoid becoming jealous…
1. Develop an attitude of humility (Philippians 2:5-13; 1 Peter 5:5; 1 Corinthians 13:4).
2. Be content with such things as you have (Hebrews 13:5; 1 Timothy 6:8; Philippians 4:11; Luke 12:15).
3. We must remember that our acceptance with God is not based on social status, financial status, or measure of knowledge, but on God’s grace (Ephesians 2:8-9).
Lesson Ten
Wrath
Lesson Ten
Wrath

I. DEFINITION

A. Thumos [2372], “hot anger, passion” (Vine).

B. “Thumos, wrath (not translated ‘anger’), is to be distinguished from orge (anger), in this respect, that thumos indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while orge suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. Orge is less sudden in its rise than thumos, but more lasting in its nature. Thumos expresses more the inward feeling, orge the more active emotion. Thumos may issue revenge, though it does not necessarily include it. It is characteristic that it quickly blazes up and quickly subsides, though that is not necessarily implied in each case” (Vine).

C. New Testament rendering of the word thumos.

1. In the KJV, NKJV, thumos is translated wrath (e.g., Luke 4:28), “wraths” (2 Corinthians 12:20), “fierceness” (e.g., Revelation 16:19).

2. The only exception is 2 Corinthians 12:20: KJV has “wraths” and the NKJV has “outbursts of wrath.”

II. NEW TESTAMENT USAGE

A. Thumos as applied to God (See Barnes’ notes on Romans 2:5-8).

1. On the day of judgment God will render to each man according to his deeds. The contentious [those who contend with God] and the disobedient will suffer the indignation and wrath of God (Romans 2:5-8).
   a. Indignation denotes internal emotion.
   b. Wrath [2372] denotes the external manifestation of indignation.

2. Several passages in Revelation also speak of the wrath of God that will poured out upon the wicked (14:10, 19; 15:1,7; 16:1,19; 19:15).

B. Thumos as applied to Satan.

1. Satan is said to have great wrath because he knows his time is short (Revelations 12:12).

2. This wrath is manifested in his persecution of the church in all ages.

C. Thumos as applied to man.

1. On hearing Jesus’ words, the Jews were filled with wrath and thrust Him out of the city and sought to throw Him off a cliff (Luke 4:16-30).

2. Demetrius, addressing his fellow craftsmen, reported what Paul had said concerning the worthlessness of their idols and how their trade was threatened. On hearing this they were filled with wrath and cried out, “Great is Diana of the Ephesians,” for about two hours (Acts 19:23-34).

3. Paul feared that should he come to the Corinthians he might find them engaged in debates, envyings, wraths, etc. (2 Corinthians 12:20).

III. THE CAUSE AND THE CURE

A. All anger has its origin in the heart (Matthew 15:19).

B. We can be moved to wrath when...

1. We perceive some injustice done to ourselves or others.
2. We or others are accused falsely.

3. We have our faults or sins exposed.

4. We become irritated by the behavior or speech of others.

   1. It is a work of the flesh (Galatians 5:20).
   2. It is to be put away (Ephesians 4:31; Colossians 3:8).

D. The cure.
   1. As with all sins of the flesh, one must make a *deliberate choice* to put away such sins. This is implied in the command, “That you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts…” (Ephesians 4:22) and, “Let all…wrath…be put away from you” (Ephesians 4:31).
   2. The mind must be renewed (Ephesians 4:23). The exhortation implies that we have the necessary ability to renew our minds.
   3. In order to banish wrath we must exercise self-control and replace evil thoughts and deeds with what is good (Ephesians 4:24, 28, 29, 32; Philippians 4:8).
Lesson Eleven
Strife
Lesson Eleven
Strife

I. DEFINITION

A. Erithia [2052], "denotes ambition, self-seeking, rivalry. Self-will is an underlying idea of the word" (Vine).

B. Thayer defines this word as, "intriguing for office, courting distinction, a desire to put one’s self forward, a partisan and factious spirit which does not disdain low arts."

C. Erithia is translated strife in five places - 2 Corinthians 12:20; Galatians 5:20; Philippians 2:3; James 3:14, 16; as contentious in Romans 2:8; as contention in Philippians 1:16.

D. Barclay says, “It is to be noted that three out of the four instances occur in contexts in which the main problem lies in competing parties within the church...the word clearly denotes the spirit of personal ambition and rivalry which issues in a partisanship which sets a party above the church” (Flesh and Spirit, W. Barclay).

II. EXAMPLES

A. James and John, the sons of Zebedee, are an example of those intriguing for office: "Grant us that we may sit, one on your right hand and the other on your left, in your glory" (Mark 10:35-37).

B. Self ambition includes the desire to attain a clergy distinction from other members of the church, by wearing special vestments and titles. Diotrephes is an example of a selfishly ambitious man (3 John 9-11).

C. Where there is selfish ambition there will also be found contentions and divisions (Cp. 1 Corinthians 1:10-13).

III. THE CAUSE AND THE CURE

A. Selfish ambition may arise in the heart for a variety of reasons: envy and jealousy, feelings of inadequacy, etc. Such a person believes that the pursuit and fulfillment of selfish ambitions will lead to happiness, contentment, and feelings of self-worth.

B. Greatness in the kingdom of God is attained by the meek and selfless:

1. Self ambition is prohibited, “Let nothing be done through self ambition or conceit...” (Philippians 2:3). The same passage also gives the cure, “...in lowliness of mind let each esteem others better than himself.”

2. Jesus said, “…whoever desires to become great among you shall be your servant” (Mark 10:43).

C. Jesus is the perfect example of one who selflessly served others, yet inherited glory (Philippians 2:5-11).
Lesson Twelve
Seditions
Lesson Twelve
Seditions

I. DEFINITION

A. Dichostasia ([1370], ‘Lit., ‘a standing apart’ (diche, ‘asunder, apart,’ stasis, ‘a standing’, the root di - indicating ‘division,’ is found in many words in various languages), is used in Romans 16:17, where believers are enjoined to mark those who cause ‘division’ and to turn away from them; and in Galatians 5:20, RV (KJV, ‘seditions’), where ‘divisions’ are spoken of as ‘works of the flesh.’ Some mss. have this noun in 1 Corinthians 3:3” (Vine).

B. The word dichostasia appears only three times in the New Testament: Romans 16:17, where it is translated divisions. 1 Corinthians 3:3, where it is translated divisions. Here in Galatians 5:20, translated seditions.

C. From the definition and use of the word dichostasia in the scriptures, we understand that such divisions refer to those which arise in connection with doctrine, personalities, and social status.

II. EXAMPLES OF THE CAUSES OF DIVISIONS

A. Diotrephes – preeminence.
1. He was full of self ambition (3 John 9).
2. The result of his behavior caused division (3 John 10).

B. The Corinthians - party spirit.
1. They were esteeming one man over another (1 Corinthians 1:10-13; cp. 1 Corinthians 3:5-7; 21-23). Their behavior was being governed by the principles of the world: “For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?” (1 Corinthians 3:3).
2. This resulted in various parties: “I am of Paul, or I am of Apollos... ” (1 Corinthians 1:12).
3. It also resulted in contention (1 Corinthians 1:11).

C. The Corinthians – cliquey.
1. The Corinthians had distorted the meaning and purpose of the Lord’s Supper (1 Corinthians 11:20).
2. Each week they would all bring whatever food they could and share it in a common meal; at least this was the idea.
3. However, things seem to have degenerated: the rich would arrive first with plenty of food, band together (or form a clique), and feast before the poorer members arrived. The poor arrived with little or no food and were shamed (1 Corinthians 11:21-22).

III. MAINTAINING UNITY

A. Division among brethren is sinful (although sometimes unavoidable when brethren stray from the truth) and we have a responsibility as a church and as individuals to act in order to maintain unity.

B. The church’s responsibility: Paul instructs us to, “...note those who cause divisions and offences, contrary to the doctrine which you learned, and avoid them” (Romans 16:17).
1. Skopeo [4648], “to look at, watch, contemplate” (Vine’s). The same word is used in Philippians 3:17, “Brethren, join in following my example, and note those who so walk, as you have us for a pattern.”
2. Ekklino [1578], “to turn away from, to turn aside” (Vine’s). This does not mean “excommunicate,” it means, “Give them no countenance or approbation. Do not follow them; compare 1 Tim 6:3-5; 2 John 10; Gal 1:8-9. That is, avoid them as ‘teachers;’ do not follow them. It does not mean that they were to be treated harshly; but that they were to be avoided in their ‘instructions.’ They were to disregard all that they could say tending to produce alienation and strife; and resolve to cultivate the spirit of peace and union. This would be an admirable rule if always followed. Let people make ‘peace’ their prime object; resolve to love all who ‘are’ Christians, and it will be an infallible gauge by which to measure the arguments of those who seek to promote alienations and contentions” (Barnes).

C. The individuals responsibility is to endeavor to keep unity (Ephesians 4:3-6; 1 Corinthians 1:10).
Lesson Thirteen
Heresies
Lesson Thirteen

Heresies

I. DEFINITION

A. Hairesis [139], signifies, ““(a) a choosing, choice’ then, ‘that which is chosen,’ and hence, ‘an opinion,’ especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects: such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage. (b) ‘a sect’; this secondary meaning, resulting from (a), is the dominating significance in the New Testament” (Vine’s).

B. Thayer defines hairesies as “dissensions arising from diversity of opinions and aims.”

II. NEW TESTAMENT USAGE

A. Acts 5:17; 15:5; 24:5; 24:14; 26:5; 28:22; 1 Corinthians 11:19. In all these passages the concept of hairesies is not to be understood of false doctrine but the parties themselves. A heresy is simply a sect or party without any reproach intended.

B. 2 Peter 2:1. Damnable heresies are not damnable doctrines; they are sects or parties based on particular doctrines.

C. “For there must be also heresies [parties or sects] among you, that they which are approved may be made manifest among you” (1 Corinthians 11:19). Paul is not saying “there must be also false doctrine among you...” but various parties. Paul said this in reference to the parties that had formed regarding the love feasts (See Barnes’ Notes on this passage).

D. The meaning here, then, is that the breaking up of the unity of the church into cliques is a work of the flesh. It demonstrates that such people are still being governed by worldly principles.

III. THE CAUSE AND THE CURE

A. Heresies may form when brethren...

   1. Are selfish and lack love and consideration for others (1 Corinthians 11:17-22).

   2. Esteem one man above another (1 Corinthians 1:10-13).

   3. Accept teachings that deviate from the truth (2 Peter 2:1).

B. Considering how heresies are formed (see above) the cure is given in the following scriptures:

   1. In answer to selfishness: “Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves” (Philippians 2:3).

   2. In answer to esteeming one man above another: they were to consider preachers of the gospel as servants and give any glory for achievements to God alone (1 Corinthians 3:1-23).

   3. In answer to accepting teaching that deviates from the truth: they were to ensure that they abode in the doctrine of Christ and mark those who deviated from the truth (2 John 9; Romans 16:17).
Lesson Fourteen
Envyings
Lesson Fourteen
Envyings

I. DEFINITION

A. Phthonos [5355], envy, “is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others” (Vine).

B. The Stoics defined phthonos as “‘a kind of pain at the sight of good fortune,’ and this pain springs not from the fact that the beholder does not possess the fine thing; it springs from the fact that the other person does” (Flesh & Spirit, William Barclay).

II. EXAMPLES OF ENVYING

A. Though not specifically stated, it seems that Cain murdered his brother Abel because he was envious of his righteousness (Genesis 4:1-8; Cp. 1 John 3:12).

B. When the brothers of Joseph saw that their father, Jacob, loved Joseph more than them, “They hated him and could not speak peaceably to him” (Genesis 37:4). After Joseph revealed his dream in which he saw his brothers bowing down to him, “...they hated him even more for his dreams and for his words” (Genesis 37:8). Their obvious envy of Joseph eventually led them selling him into slavery (Genesis 37:12-28).

C. The Jews delivered Jesus to Pilate because of their envy (Matthew 27:17-18; Mark 15:9-10).

III. THE CAUSE AND THE CURE

A. The cause of envy.

1. There is in man a strong inclination to look with dissatisfaction on the advantage and prosperity of others (James 4:5).

2. “Envy is borne of a covetous spirit, the attitude rebuked in the tenth commandment” (Works of the Spirit and Fruits of the Spirit, by J.S. Smith) (See 1 Timothy 6:9).

3. The conceit of others can give birth to envy in others.

B. Overcoming envy.

1. Learn to be content with whatever you have (Hebrews 13:5; Cp. Philippians 4:11).

2. We should learn to be content with just food and clothing (1 Timothy 6:6-8).

3. Godliness with contentment is great gain (1 Timothy 6:6).

Lesson Fifteen
Murders
Lesson Fifteen
Murders

I. DEFINITION


B. It should be noted that God’s law included the death penalty for certain crimes (Exodus 21:12, 15, 16, 17, 29; 22:19; 31:14; Leviticus 20:2; et al); He has also given governing powers the authority to put criminals to death (Romans 13:1-4). This proves the command, “Thou shalt not kill” (Exodus 20:13), refers to unlawful killing. The NKJV has, “You shall not murder.”

II. WHY DO PEOPLE MURDER?

A. To cover sin.
   1. King David murdered Uriah in the hope of covering his sin (2 Samuel 11:1-17).

B. Envy.
   1. Cain murdered Abel because he was envious of him (Genesis 4:1-8).
   2. Joseph’s brothers were minded to murder Joseph through envy (Genesis 37:12-20).

C. Recompense.
   1. Lamech murdered a young man for wounding him (Genesis 4:23).
   2. Simeon and Levi murdered Shechem for violating their sister (Genesis 34:1-27).

[There are, of course, many other motives that people have for murder]

III. THE CAUSE AND THE CURE

A. Jesus said that murders proceed out of the heart (Matthew 15:19; Mark 7:21).

B. Practically every human emotion - covetousness, anger, envy, fear, etc. - can lead to thoughts of murder, which can then lead to the act itself.

C. To avoid evil acts such as murder we need, therefore, to control every thought and emotion lest they lead to sinful actions (Cp. John 16:2).

   1. Perhaps the command to Simon is appropriate, “Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22).

   2. Paul’s admonishment is also appropriate, “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:5).

   3. If we continue in futile thoughts - covetousness, anger, etc. - God will give us up! (Romans 1:18-24).

   4. Study God’s word that the thoughts and intents of your heart may be revealed (Hebrews 4:12).

   5. Avoid thinking too highly of yourself [injured pride can lead to evil thoughts and action] (Romans 12:3).

   6. Do not think of anyone as worthless (1 Corinthians 12:14-25).

   7. The mind must be renewed (2 Corinthians 4:16; Ephesians 4:23; Colossians 3:10).
Lesson Sixteen
Drunkenness

I. DEFINITION

A. Methē [3178], “‘strong drink,’ denotes ‘drunkenness, habitual intoxication’” (Vine’s).

B. “Methē [3178], orig. ‘Strong drink’ then ‘habitual intoxication.’ Komos [2970] is closely associated as it is often the result of drunkenness” (Quotes & Things, D. Collins).

C. The following words are closely connected and relevant to this study:
   1. Oinoflugia [3632], “an overflow, excess of wine, wine-bibbing” (Vine’s).
   2. Komos [2970], “a revel, carousal...the concomitant and consequence of drunkenness” (Vine’s).
   3. Potos [4224], “a drinking bout” (Vine’s).

II. WARNINGS AGAINST THE USE OF STRONG DRINK AND DRUNKENNESS

A. The word methē appears only three times in the New Testament:
   1. Here in Galatians 5:21 where is it condemned as a work of the flesh.
   2. In Luke 21:34 where believers are warned to be watchful and not conformed to the customs of worldly people, viz, indulging in revelries and drunkenness.
   3. In Romans 13:13 where a lifestyle of revelry and drunkenness are condemned.

B. There are many other warnings throughout the Old Testament of the effects of wine and strong drink (Proverbs 20:1; 21:17; 23:21, 29-35; Isaiah 5:11, 22; 28:7; Hosea 4:11, et al)

III. EXAMPLES OF DRUNKENNESS

A. Noah’s drunkenness and the sin of Ham (Genesis 9:20ff).

B. Lot’s drunkenness and the sin of his two daughters (Genesis 19:30ff).

IV. TOTAL ABSTINENCE OR MODERATION?

A. Barclay says, “It may well be argued that total abstinence is a Christian duty, but it cannot be argued on the strength of definite statements and prohibitions in scripture” (Flesh & Spirit, William Barclay).

B. Others insist on total abstinence based on the following arguments:
   1. The scriptures condemn drunkenness; therefore, we should avoid taking the first drink that leads to such.
   2. The damage caused by drinking to one’s self and others is the justification for preaching total abstinence.
   3. Others attempt to justify total abstinence based on the definition of the words in 1 Peter 4:3

C. Space does not permit a comprehensive study of the question but I offer the following for your consideration. After reading many articles from dictionaries, encyclopaedias, magazines, etc., it is clear that...
   1. Wine was the common drink of Jesus’ day.
   2. All wine, to some degree, was fermented.
   3. Wine was drunk by both adults and children alike.
   4. The highly intoxicating wine of that day was expensive, out of the reach of the poor, and drunkenness was a vice only found among the well-to-do.

6. The strength of modern wine, its availability to all classes, coupled with the widespread incidents of drunkenness and the damage excessive drinking causes to both self and others has led many Bible expositors to extract teachings on drinking that are simply not there!

7. Conditions today should make every Christian seriously consider abstaining from all intoxicating liquor. However, should we find ourselves in a similar climate to that of Jesus day, then moderation should be the only insistence.

8. A Christian may choose to voluntarily abstain from wine to prevent a brother from stumbling (Romans 14:21).

V. AVOIDING DRUNKENNESS

A. First, let us consider some of the reasons given by the scriptures for drinking and drunkenness

1. Wine makes one feel merry - 2 Samuel 13:28; Esther 1:10; Psalms 104:15; Ecclesiastes 10:19

2. Drinking is a social activity - Job 1:13; Isaiah 5:11-12; 22:12-13

3. Some drink to forget (their poverty & misery) - Proverbs 31:6-7

B. The scriptural antidote

1. Be filled with the Spirit. The equivalent passage indicates that Paul means to be filled with God’s word (Colossians 3:16).

   "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18).

2. Honour God with your body:

   "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:19-23).

3. Perfect holiness (requires an effort on our part):

   “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1).

4. We have been called to live holy lives:

   “For God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7).
Lesson Seventeen
Revellings

I. DEFINITION

A. Komos [2970], “a revel, carousal...the concomitant and consequence of drunkenness” (Vine).

B. “orig. Described an occasional celebration that ran into a temporary excess. In the New Testament it denotes the loutish behaviour and crude speech that accompanies those under the influence of intoxicating liquor” (Quotes & Things, D. Collins).

II. EXAMPLES OF REVELLING

A. Israel and the golden calf.

1. “And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play” (Exodus 32:6).

2. “Rose up to play. Idolatry was accompanied by sensual, lewd dances which formed a part of the fertility cult” (The Wycliffe Bible Commentary).

3. “Paizoo, from Homer (900 B.C.?) down; properly, to play like a child; then universally, to play, to sport, to jest; to give way to hilarity, especially by joking, singing, dancing; so in 1 Cor 10:7, after Exodus 32:6 where it stands for tsicheeq, as in Genesis 21:9; 26:8; Judges 16:25; also in the Septuagint for sichaq” (Thayer).

B. The prodigal son.

1. “And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living” (Luke 15:13).

2. Though not specifically stated, riotous living would almost certainly have included reveling.

III. AVOIDING REVELING

A. Reveling is a work of the flesh (Galatians 5:21).

B. Many Christians have lived in reveling before they were converted (1 Peter 4:3).

C. As Christians we are admonished to put off this kind of behavior and put on Christ and “make no provision for the flesh” (Romans 13:13-14).

1. Putting on Christ, then, is the antidote.

2. To put on Christ means, “To take Him as a pattern and guide, to imitate His example, to obey His precepts, to become like Him” (Barnes).

D. Avoid drunkenness because it is this that leads to reveling.

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Part Two
The Fruit of the Spirit
The Fruit of the Spirit – Introduction

Part two consists of nine lessons that examine each of the fruits of the Spirit listed in Galatians 5:19-21. Each lesson begins with a definition, followed by a discussion of that particular fruit of the Spirit.

Paul said, “Now if anyone does not have the Spirit of Christ, he is not His” (Romans 8:9). It is essential that we examine the fruit of the Spirit because it is this that bears witness that the Spirit of God dwells in us. However, there is the fruit of the Spirit and there is the counterfeit! It is also essential, then, that we are able to identify and distinguish between the two. D. Collins said, “For every spiritual gift and grace that comes from God, we can be certain that Satan has produced a counterfeit to deceive those who are willing to believe the lie” (Quotes & Things).
Lesson Eighteen
Love
The triad of spiritual graces we are now considering (Love, joy, and peace) are the foundation of good social conduct. The first of these graces is love, of which the Bible has much to say; which we cannot possibly cover in one lesson; therefore we will confine ourselves to a study of just two Greek words that are inadequately translated into English as ‘love’.

This lesson will focus on two Greek words: agape [25] and phileo [5368]. The meanings of which will be clarified as we proceed through the lesson.

I. WHAT LOVE IS

A. The greatest commandment is...
   2. To love thy neighbor (Leviticus 19:18; Mt. 19:19; 23:39).
      “Love does no harm to a neighbour; therefore love is the fulfillment of the law” (Romans 13:10).
   3. “On these two commandments hang all the law and the prophets” (Matthew 22:40).

B. A badge of identification
   1. Those who love are known by God (1 Corinthians 8:3).
   2. Those who love God can be identified by the love they have for their brethren (1 John 4:20).
   3. The love we show toward one another identifies us as Christ's disciples (John 13:35).
      “So many Christians have taken to adorning themselves with crucifixes, charms, motifs, and other such icons; intended to identify them as those belonging to Christ, as if being identified was the main goal. Jesus shows that the true mark of a disciple is in the doing of love; a principle found throughout the scriptures: ‘Do not let your beauty be that be that outward adorning...but let it be the hidden person of the heart.’ Adorning one's self with Icons, far from identifying one with Christ, indicates a lack of understanding and immaturity” (D. Collins).

C. The underpinning of faith
   1. Christians are to be rooted and grounded in love (Ephesians 3:17).
   2. Only faith that expresses itself through love will avail [2480], i.e., “be effective, capable of producing results” (Vine).
   3. Love is the bond of completeness (Colossians 3:14).

II. THE SCOPE AND EXPRESSION OF LOVE

A. Christians are to love God (Matthew 22:37).
   1. What motivates us to love God?
      a. “We love Him because He first loved us” (1 John 4:19).
      b. God's love is seen in the sending of His Son (1 John 4:9-10; Romans 5:8; John 3:16).
2. How do we express our love for God?
   a. By keeping His commandments (1 John 5:3; 2Jn. 6; John 14:15, 21).

3. Are there different degrees of love?
   a. One who has been forgiven much will love more (Luke 7:36-43).
   b. Compare Luke 7:44-50 > Paul's statement in 1 Corinthians 15:10. Paul is an example of one who had been forgiven much and loved much in return.

4. How can we develop a deeper level of love for God?
   a. By understanding the seriousness of sin (Cp. Romans 7:13).
   b. leading to a greater appreciation of Jesus.
   c. Conviction brings godly sorrow, leading to repentance (2 Corinthians 7:8-10).
   d. By keeping His commandments (1 John 2:1-5).

B. Christians are commanded to love their neighbors (Matthew 22:39).
   2. How do we express our love for neighbors? Principles from the Old Testament:
      a. Not bear false witness against (Exodus 20:16).
      b. Make good if damage borrowed goods (Exodus 21:14).
   3. How do we develop a love for our neighbors? The more we learn about God’s love for us, the more we come to love others.

C. We are to love our brethren (1 John 4:11; 1 Thessalonians 4:9).
   1. How do we express our love for brethren?
      a. By providing spiritual needs (1 Thessalonians 5:14; 1 John 5:16; Galatians 6:1).
      b. Providing physical needs (James 2:14-17).
   2. How does our love for a brother differ from the love we have for a friend?
      a. We have greater things in common (Acts 2:44 > 4:32; Titus 1:4 > Jude 3). This comradeship draws us closer together (1 Peter 1:22; 3:8: phileo - 5368).
      b. Christians are to have preference for one another (Romans 12:10; 1 Timothy 5:21).
   3. How can we develop a greater love for our brethren?
      a. We must stir one another unto love and good works (Hebrews 10:24-25).
      b. By being kindly affectionate (Romans 12:10).

D. We must also love our enemies! (Matthew 5:44).
   1. Who are our enemies?
      a. Those who hate us, speak evil of us, and persecute us (Matthew 5:11).
   2. How do we show love toward our enemies?
      a. By blessing them and doing them good (Matthew 5:44-45; Romans 12:20).
E. Love must be perfected.

The Scope of Love

Imperfect Love

“Perfect love casts out fear” (1 John 4:18)

Love of God

Perfect Love

Love of Neighbor

Love of Enemy

Love of God

Love of Neighbor

Love of Enemy

Hate of Enemy

III. DEFINITIONS AND DESCRIPTIONS

A. In this study we have been considering the Greek word agape, translated into English as 'love'. As we have seen, the word has more to do with action rather than feeling, which is acknowledged by the following:

1. “Christian agape not only considers but provides the physical and spiritual needs of all men, regardless of their position or worthiness, and in spite of personal feelings” (D. Collins).

2. “Seeing a person in need, one does not ask, 'Is he is a fellow Christian?' or 'Is he rich or poor?' or 'Is he worthy or unworthy?' or 'Is he friend or foe? One simply asks, 'Do I have the ability to help?', and this alone determines whether one acts” (D. Collins).

3. “Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings...love seeks opportunity to do good to all men, and especially toward them that are of the household of faith” (Vine).

4. John, indirectly, defines love as action (1 John 3:18).

B. A description of faith is found in 1 Corinthians 13:1-8, 13.

1. Positive aspects of love.
   a. Suffers long (v. 4a).
   b. Is kind (v. 4b).
   c. Rejoices in truth (v. 6b).
   d. Bears all things (v. 7a).
   e. Believes all things (v. 7b).
   f. Hopes all things (v. 7c).
   g. Endures all things (v. 7d).
   h. Never fails (v. 8a).
2. Negative aspects of love.
   a. Does not envy (v. 4c).
   b. Does not parade itself (v. 4d).
   c. Is not puffed up (v. 4e).
   d. Does not behave rudely (v. 5a).
   e. Does not seek its own (v. 5b).
   f. Is not provoked (v. 5c).
   g. Thinks no evil (v. 5d).
   h. Does not rejoice in iniquity (v. 6a).

C. Phileo [5368] is love that is more associated with feelings of tender affection. This love describes:
   1. The love we are to have toward Christ (1 Corinthians 16:22).
   2. The love Christians are to develop for each other (1 Peter 1:22; 3:8).
Lesson Nineteen

Joy
Lesson Nineteen

Joy

“A joyless life is not a Christian life, for joy is the one constant in the recipe for Christian living. Joy is the distinguishing atmosphere of the Christian life...In the Christian life joy always remains a constant. ‘Rejoice in the Lord’, Paul writes to his Philippian friends, and he goes on to repeat his command: ‘Rejoice in the Lord always; again I say, rejoice’. It has been said that ‘rejoice!’ is the standing-orders of the Christians’” (William Barclay).

“There are two wells from which one may draw the water of joy: the first is the world but such joy is empty and temporary. The second is the Holy Spirit who's joy is full and never-ending. This lesson will examine both these sources of joy.

I. WELLS OF JOY

A. Worldly joy.

1. What things in this world bring us joy? Spouses, children, friends & relatives, Christmas and other holidays, vacations, sport, etc.

2. What can we say about such pleasures? They are temporary (Hebrews 11:25; 1 John 2:15-17).

B. Deceitful joy.

1. It is quite possible to have a feeling of great joy and commitment and be unaware that its source is from the world. Such a person draws joy from the well of this world but neglects his Christian duties and responsibilities. Thus, in his delusion, the more he draws from the well of worldly pleasures the more spiritual he becomes.

2. If one's reservoir of joy is worldly pleasures then one must continually indulge in them to maintain the feeling, which means there is little time for spiritual service.

The Wells of Joy

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99
C. Joy in the Holy Spirit.

   a. Hearing the word of God brings joy (Matthew 13:20; John 15:11).
   b. Believing brings joy (Acts 16:34; Romans 15:13).
   c. Joy follows obedience to the gospel (Acts 16:34).
   d. Christians continually rejoice in their salvation (Luke 10:20; 1 Peter 1:3-9).
   e. We rejoice when others repent (Luke 15:5-7, 10, 20).
   f. We also rejoice in assembling (Psalms 27:6b), showing hospitality (1 Peter 4:9), and in the work of the Lord. (John 4:36).

2. The real joy that Christians have and share with others is a joy that must be carefully preserved. The Christian must have an eternal perspective (Colossians 3:2), keeping his mind on spiritual things (Philippians 4:8); and this comes through study, prayer, and fellowship. As we begin to put the kingdom of God first, the more we will begin to experience meaningful, lasting joy.

II. JOY UNDER TRIAL


B. Are there any benefits derived from such trials (James 1:2-4)? Produces patience.

C. How is possible to be joyful in suffering?
   1. Great is your reward in heaven (Matthew 5:11-12).
   2. They rejoiced that they had been counted worthy to suffer for Christ (Acts 5:41).
   3. We rejoice in the greater joy that lies ahead (Hebrews 12:1-3; cp. John 16:21-22).
   4. Knowing we have a better and enduring possession in heaven (Hebrews 10:34).
Lesson Twenty
Peace
Lesson Twenty

Peace

John Lennon wrote, “All we are singing is, ‘give peace a chance,’” believing that world peace could be achieved if everybody just laid down their weapons. This simplistic, naive view is still held by many today, and is the result of the erroneous humanistic belief that man is basically good. Others believe that peace can only be achieved by stocking nuclear missiles as a deterrent. The Bible certainly encourages us to pray for and pursue peace (1 Timothy 2:1-2; Hebrews 12:14). But it is not only between nations that unrest exists, within nations too, even now, there are wars, revolutions, terrorist attacks, etc.; also, within families we hear of enmity and feuding; even in churches we sometimes find the same. Peace must first be pursued and then zealously maintained.

“Matthew 26:11. Jesus said, ‘The poor you will always have with you’, and over the centuries this has proven true; the poor are amongst us in every nation. It is true that some nations may be described as poor and others as prosperous, but in every prosperous nation, in every prosperous neighborhood the poor can be found. With few exceptions, the same could be said of any negative condition or state of mind” (Quotes & Things, D. Collins).

“‘peace upon earth!’ was said. We sing it, and pay a million priests to bring it. After two thousand years of mass we’ve got as far as poison-gas” (Thomas Hardy).

More desirable and of greater value than external peace is the inner peace of mind that comes from God. Consider the following scriptures and comment.

“In the world you will have tribulation; but be of good cheer, I have overcome the world’” (John 16:33).

“But seek first the kingdom of God and His righteousness, and all these things (necessities of life) shall be added to you” (Matthew 6:33).

“For He has not dealt with us according to our sins, nor punished us according to our iniquities. For as the heavens are high above the earth, so great is His mercy toward those who fear Him; as far as the east is from the west, so far has He removed our transgressions from us” (Psalms 103:10-12).

I. THE WORD PEACE IN DIFFERENT CONTEXTS AND THE PURSUIT OF PEACE

A. Read the following verses noting...

1. The context in which peace is being discussed

2. The source of that peace

3. Any pertinent statement


   b. John 14:27 - Christ & man; Christ; not a worldly peace.

   c. Ephesians 2:14-17 - Jew and gentile; Christ; this peace is only found in the body.

   d. Hebrews 12:14 - Relationships with others; must be pursued.


   f. Romans 5:1 - Reconciled to God; done only through Christ.

   g. Ephesians 4:3 - Unity in the church; maintained by peace.
B. Read the following verses and note.

1. The area of unrest.
2. The cause.
3. Any relevant statement about peace, and also...
4. How we may implement the exhortation in Hebrews 12:14.

   a. Matthew 10:16-34 - In the world; unbelief; 26, 28 give some peace; set example, bless (Matthew 5:44; Romans 12:14).
   b. Matthew 13:53-58 - In home town; unbelief; bless; little accomplished.
   c. Matthew 10:34-37 - Family; gospel & life-style; set example etc.
   d. Matthew 5:22-24 - Brethren; disagreement; go to him; leaving unresolved affects worship (Matthew 5:23).

II. PURSUING PEACE WITH GOD AND BECOMING PEACEMAKERS

A. Pursuing peace with God.

1. What is the cause of man's estrangement from God (Isaiah 59:1-2)? Sin.
2. What can man do to reconcile himself with God (Romans 4:4-8)? Nothing.
3. How is one reconciled to God (2 Corinthians 5:18)? Through Christ.
4. How is this reconciliation achieved (Romans 5:10; Colossians 1:21-22)? Through the death of God's Son.

   "Therefore, having been justified by faith we have Peace with God through Jesus Christ our Lord" (Romans 5:1).

5. Discuss:

   a. Philippians 4:7 - In what way does this peace surpass all understanding? It is a peace that only Christians know.
   b. Colossians 3:15. What does it mean to let the peace of God rule in our hearts? Because we are reconciled to God, our attitudes are attuned to the mind of Christ. This being so, all decisions are ruled by these new attitudes.

B. Becoming peacemakers.

1. Jesus said, "Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9). What does it mean to be a peacemaker (Consider the context)? It means we preach the Gospel of peace.
2. What is the connection between the following verses? Romans 1:16 > Ephesians 6:15 > Romans 10:15. They show that only through the gospel can man be reconciled to God, which in turn shows the need to preach it.
Lesson Twenty-One
Long-Suffering
Lesson Twenty-One
Long-Suffering

The spiritual graces [love, joy, and peace], that we discussed in section one, are the foundation stone of good social conduct, and in the next three lessons we shall be considering those characteristics that each of us must possess if our behavior toward others is going to be socially acceptable and pleasing to God.

The next three lessons, then, are labeled 'social conduct', and deal with our attitudes and behavior toward others on a social level: long-suffering, kindness, and goodness. In this lesson we shall consider long-suffering.

Definitions
A. Makrothumia [3115], "forbearance, patience" (Vine's).
B. Makrothumos [3116], "with long (enduring) temper; leniently:- patiently" (Strong's).
C. Long-Suffering; "Long and patient endurance" (Collins Dictionary).

Quotes
- “Long tempered would be an accurate term...makros means long and thumos means temper” (Barclay).
- “Self-restraint in the face of provocation” (Vines).
- “A long holding out of the mind, before it gives room to action or to passion” (Trench).
- “The self-restraint which does not hastily retaliate a wrong” (T.K. Abbot).
- “The forbearance which endures injuries and evil deeds without being provoked to anger or revenge” (Plummer).
- “Long-suffering is an example and demonstration of a passion governed by love” (Quotes & Things, D. Collins).

I. EXAMPLES OF GOD'S LONG-SUFFERING TOWARD MAN
Look at the examples below and write down how you think God demonstrated long-suffering toward man.

A. Genesis 3:1-24 - God's questioning of Adam and Eve gave them opportunity to confess & repent.
B. Genesis 6:1-13 > 1 Peter 3:18-20 - While Noah prepared the ark God waited patiently for the world to repent.
C. Genesis 18:1-33 God was patient with Abraham as he pleaded for the righteous.
D. Ephesians 2:1-5 > Acts 17:30 > 1Peter 1:14; 4:3. These verses show how God has been patient with us, even when we were dead in sins.
E. Why is God long-suffering toward us (Psalms 86:15; 2 Peter 3:9)? He loves us and desires all to repent.
F. What is our response to God's long-suffering toward us (Matthew 18:21-33)? We are patient with others also.

II. NURTURING THE FRUIT OF LONG-SUFFERING
A. Long-suffering can not be nurtured until we understand what it is, and what it includes:
   1. Long-suffering includes being forgiving (Matthew 18:21-22 >> Proverbs 19:11).
   2. Long-suffering includes being merciful (1 Timothy 1:13,16; >> James 2:13).
   3. Long-suffering also means being understanding (Ephesians 4:15; 2 Timothy 4:2).
   4. Any suggestions of your own ____________________________?
B. We also need to understand the circumstances under which we must exercise long-suffering.

2. 1Peter 3:13-17 - Persecution.

C. In patience we...

2. Are perfected (James 1:2-4).

D. Exercising long-suffering is the basis of or encourages:

1. Forgiveness (Proverbs 19:11).
2. Humility (Ecclesiastes 7:8).
5. Joy (Hebrews 12:2; James 1:2-3).

One of the characteristics of God that we are all thankful for is His long-suffering toward us, examples of which we have examined in this lesson. Even today God is constraining His wrath for the sake of the elect.

“God is a just judge, And God is angry with the wicked every day” (Psalms 7:11).

As children of God, we too must pursue long-suffering; we have seen that in order to nurture this fruit, we must understand what it is and what it includes. We have also considered some of the circumstances under which long-suffering might be exercised.

“Should you not also have had compassion on your fellow servant, just as I had pity on you” (Matthew 18:33).
Lesson Twenty-Two
Kindness
Lesson Twenty-Two
Kindness

A woman carrying five bags of heavy groceries is making her way back home, suddenly one of the bags splits open, apples, pears, oranges, and melons litter the pavement; a stranger at the scene helps gather up the fruit, he even offers to carry some of the bags. Would you describe this stranger as good or kind? Think for a moment about the Samaritan who cared for the victim of violent robbers (Luke 10:25-37), was he a good man or a kind man?

In Galatians 5:22 kindness and goodness are listed as two separate items, and in the next two lessons we shall attempt to show the distinguishing characteristics of each.

I. TRANSLATIONS

A. Chrestotes [5544], translated as kindness in 2 Corinthians 6:6; Ephesians 2:7; Colossians 3:12; Titus 3:4; also as gentleness in Galatians 5:22; also as good in Romans 3:12; also as goodness in Romans 2:4; 11:22.

B. Other Greek words translated as kindness:
1. Philadelphia [5360], “fraternal affection” (Vine’s), translated as kindness two times in 2 Peter 1:7.
3. Philostorgos [5387], “fond of natural relatives” (Vine’s), translated as kindly in Romans 12:10.

C. The opposite of chrestotes (Kindness) is apotomia [663], severity (See Romans 11:22).

II. DEFINING KINDNESS

A. Chrestotes [5544], “Goodness of heart” (Vine’s).

B. Chrestotes [5544], “Usefulness” (Strong’s).

C. Chrestotes [5544], “Moral goodness, integrity” (Thayer’s).

D. “(Kindness) is the grace which pervades the whole nature, mellowing all which would have been harsh and austere” (Spiros Zodhiates).

E. “The love of God floods the inner most depths of the heart and overflows in kindness (toward others)” (Quotes & Things, D. Collins).

F. “An affection for mankind that displays itself in the seeking and doing of good for others” (Quotes & Things, D. Collins).

III. THE KINDNESS OF GOD TOWARD MAN

A. God’s kindness is universal in scope (Luke 6:35). How is this kindness expressed? In providing the basic needs of man (Matthew 6:25-34; Acts 14:15-17; 17:26-28).

B. Believers have experienced the riches of God's kindness (Romans 2:4), what are they? As well as enjoying God's universal blessings (Acts 14:17), we also enjoy His special kindness to us shown in Christ (Titus 3:4; Ephesians 1:3). These blessings should not cause us to become proud and judgmental of others, but should lead us to self examination and repentance.

C. What does Peter mean by “if indeed you have tasted that the Lord is kind” (2 Peter 2:3)? Peter is speaking of the blessings appropriated to us through the preaching of the gospel (1 Peter 1:22-25).

D. Who or what is the ultimate expression of God's kindness toward man (Ephesians 2:7; Titus 3:4)? Jesus is the ultimate expression of God's kindness.

E. What is the desired objective of God's kindness toward us (Romans 2:4)? God is hoping that His kindness toward us will lead us to repentance (cp. 2 Peter 3:9 > Revelations 2:21).
F. God's kindness is expressed toward us in His...
   1. Deeds (Genesis 32:12; Deuteronomy 30:5).
   2. Thoughts (Psalms 40:5; Jeremiah 29:11).
   3. Words (Psalms 12:6).

G. God's kindness is shown toward those who...
   2. Are poor (Psalms 68:10).
   3. Hope and trust in God (Psalms 34:8).
   4. Fear God (Psalms 30:19).

IV. THE KINDNESS OF MAN TOWARD MAN
         a. To receive a reward.
         b. To be like God.
         c. To receive mercy.
      2. How do we show kindness toward sinners (Luke 6:28-30)?
   B. Showing kindness toward our brethren.
      1. Are there any different motivations for showing kindness toward our brethren than toward the ungodly (Romans 12:10; Galatians 6:10)? An added motivation is that we all share a common faith and fraternal affection.
      2. How may brethren show kindness toward each other? By actively seeking to supply each one's physical and spiritual needs (James 2; Galatians 6:1).

V. NURTURING KINDNESS
   A. It is first necessary to understand the root or foundation of kindness.
      1. God expressed His kindness through the gift of His Son (Titus 3:4), and the root of this kindness was His love (John 3:16).
      2. The root of a believer’s kindness is love (1 Corinthians 13:4)
   B. Like all the fruit of the Spirit, kindness must be pursued.
      1. Paul tells us to "put on...kindness" (Colossians 3:12). What does the term "put on" [1746] mean (cp. 2 Peter 1:7)? Investing with qualities.
2. Practically speaking, what can we do? Study the beatitudes, since it is the renewed nature that produces kindness.

C. What are some of the effects of kindness? Quenches negative emotions and behavior.

**Quotes on Kindness**

“In kindness, we should give ourselves to others” (The fruit of the Spirit - J.W. Sanderson)

“This Christian kindness is a lovely thing, and its loveliness comes from the fact that Christian kindness means treating others in the way which God has treated us” (Flesh and Spirit - W. Barclay)
Lesson Twenty-Three
Goodness

In the previous lesson we considered the fruit of kindness, defined as that fruit “which pervades the whole nature, mellowing all which would have been harsh and austere”. We noted that the fruit of kindness and goodness have much in common. The definition, and the examples, on goodness have already been seen in the last lesson. However, there is a difference between kindness and goodness, which we shall clarify.

I. DEFINING GOODNESS

A. Definitions:

1. The opposite of good is evil - Matthew 5:45; John 5:29; Romans 9:11; 1 Peter 3:11

2. Goodness and kindness are very closely linked; this is seen in the fact that the Greek word for kindness, *chrestotes*, is often translated as goodness - Romans 2:4; 11:22; while the Greek word *agathosune* is only ever translated as goodness - Romans 15:14; Galatians 5:22; Ephesians 5:9; 2 Thessalonians 1:11. *Chrestos* is translated as kind, good, goodness; while *agathos*, usually translated as good and is never translated as kind.

3. Agathos [18], “good, prim. means benevolent, profitable, and useful” (S. Zodhiates).

B. We note, then, that *chrestos* and *chrestotes* are often translated as good and goodness, but *agathos* and *agathosune* are never translated as kindness. This indicates that kindness is an aspect of goodness. What then are the aspects of *agathosune* that distinguish it from *chrestotes*?

C. The distinguishing characteristics of goodness and kindness.

1. A kind person is one whose behavior and speech is useful and beneficial to others; whose demeanor is characterized by gentleness. We might describe kindness as being soft and velvety, containing nothing harsh or austere.

2. A good person is characterized more by his stand for truth and justice, and his opposition to evil. This may require sternness and austerity.

3. “R.C. Trench follows the interpretation of Jerome. According to this interpretation there is a quality of gracious and attractive kindness in *chrestotes* whereas in *agathosune* there can be much more sternness and austerity than in *chrestotes*. In *chrestotes* it is the kindness which is stressed; in *agathosune* it is the moral judgment which is stressed. So Trench says that *agathosune* may well be displayed in zeal for goodness and truth, in rebuking, correcting, and chastening. It was *agathosune* that Jesus showed when He drove the buyers an sellers out of the temple (Matthew 21:13), and when He uttered His threats and condemnations against the scribes and Pharisees (Matthew 23); but it was *chrestotes* He showed when He dealt gently with the penitence in the heart of the woman who was a sinner and who anointed His feet (Luke 7:37-50)” (Flesh & Spirit, W. Barclay).

D. The quality of goodness is not just applied to God and man, it is applied to various objects; gifts (Matthew 7:11); trees (Matthew 7:17); the ground (Luke 8:8); the Law (Romans 7:12); the will of God (Romans 12:12); news (1 Thessalonians 3:6); days (1 Peter 3:10).

II. THE GOODNESS OF GOD

A. God’s goodness is seen in His universal kindness toward man (Matthew 5:43-45; Psalms 145:9); but God is especially good to “them that walk uprightly” (Psalms 84:11; 125:4-5).

B. God’s goodness is seen in His rebuking and chastising of His children (Hebrews 12:3-8).

C. God’s goodness is seen (through Christ) in His rebuking and chastising of 1) the buyers and sellers in the temple (Matthew 21:13), 2) the rebuking of the Pharisees (Matthew 23).
III. Defining a Good Man

A. The following scriptures identify the characteristics that make up the profile of a good man.

1. A good man is known by his WORDS (Matthew 12:34-37).
2. A good man is known for his FAITHFULNESS & LOYALTY (Matthew 25:21; Titus 2:10).
3. A good man is a follower of GOOD WORKS (Matthew 26:10; Acts 9:36; Titus 2:7), and KINDNESS (Psalms 112:5; Cp. Proverbs 3:27).
5. A good man is one whose CONDUCT is good (1 Peter 3:16; and see Romans 5:7; 14:13).
6. A good man will CARE FOR HIS FAMILY (Proverbs 13:22).
7. A good man will, in love, REBUKE & CORRECT his brother when necessary (Luke 17:3; 2 Timothy 3:16).

IV. NURTURING GOODNESS

A. Discover the motive and desire to be good (Proverbs 11:23, 27).
B. Realise that being good requires determination and effort (2 Timothy 2:21).
C. Practice goodness (Titus 3:8).

"Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God" (3 John 11).
Lesson Twenty-Four
Faithfulness
Lesson Twenty-Four
Faithfulness

In this final section we shall be studying those virtues which together may be labeled Personal Discipline; these are faithfulness, gentleness, self-control.

I. DEFINING FAITHFULNESS

A. Pistis [4102], “being persuaded, faith, belief. A knowledge of, and confidence in, certain divine truths as produce good works” (Zodhiates' lexicon).

B. Galatians 5:22, faith or faithfulness? Consider the following quotes

“But the virtues listed in the fruit of the Spirit are not theological virtues; they are ethical virtues: they have to do not so much with our relationship to God as with our relationship to our fellow man. What pistis here means is not faith but faithfulness” (Barclay's flesh & Spirit).

Dr John Sanderson believes faithfulness is the correct translation in Galatians 5:22, “since Galatians 5 is dealing with traits of character produced in men of faith by the Holy Spirit and made evident in interpersonal relationships” (Sanderson's fruit of the Spirit).

This chart shows the various English translations of the word pistis [4102].

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The Greek word pistis is translated faith, at Galatians 5:22 in the KJV; but in nearly all of the newer versions it is translated as faithfulness.

I. THE FAITHFULNESS OF GOD

A. God's faithful word.

1. God made certain promises to Abraham (Genesis 12:1-3), which He faithfully fulfilled (Joshua 23:14; 1 Kings 8:56; Nehemiah 9:23).

2. God made promises to Israel (e.g. Deuteronomy 7:23-24; Exodus 14:14), these too He fulfilled (Joshua 21:45).

3. God also kept His promises made to individuals:
   c. The Lord was also faithful to Paul, how? The Lord stood with him when all had forsook him (2 Timothy 4:16-18).

4. God remains faithful even when men do not (e.g. 2 Kings 8:16-18).
B. God's faithfulness toward us.

1. Future promise of Resurrection (1 Corinthians 15:35-58); New heavens and earth (2 Peter 3:10-13; Revelations 21:1-5).

2. Promises to remember in suffering.
   a. We are partakers of Christ's suffering; we are blessed; the Spirit rests on us (1 Peter 4:12-19).
   b. We will receive crown of life (Revelations 2:10).
   c. We ought not to waver for God is faithful (Hebrews 10:23).

3. Personal failings.
   a. God helps us when we are tempted (1 Corinthians 10:13; Hebrews 2:17-18).
   b. God forgives us when we sin (1 John 1:9).
   c. God will confirm us to the end (1 Corinthians 1:8-9; 1 Thessalonians 5:23-24).

C. How does God's faithfulness affect us? God's faithfulness gives us confidence, hope, and joy; stirs up conviction, boldness, and zeal.

II. THE FAITHFUL MAN

Contextually, the faithfulness here in Galatians 5:22 concerns our faithfulness toward man (see I, A,B) rather than God, but we shall, nevertheless, discuss our faithfulness toward God too.

A. Man's faithfulness toward God.

1. Shown by obedience (John 14:15; 15:10; 1 John 2:3-4).
2. Shown in defending and proclaiming the truth (Jude 3; Revelations 2:10; e.g. Acts 7:1-60).

B. Men in positions of leadership must be proven faithful.

1. Stewards (1 Corinthians 4:2) is a general term for any office or leadership role (cp. 1 Peter 4:10; 1 Corinthians 12:5). Read Matthew 25:14-23.
2. Teachers (2 Timothy 2:2).
3. Elders (1 Timothy 3:1-7; Titus 1:7 > 1 Corinthians 4:2).
4. Deacons (1 Timothy 3:8-13).

C. Faithfulness toward men. What are some of the aspects of faithfulness?

2. One who is there in times of need (Luke 11:5-8).
3. Honesty (1 Corinthians 6:5-9; 1 Peter 2:12).
4. One who forgives sins and remains a friend despite arguments (Proverbs 17:17; 18:24; Matthew 18:21-22, 35; Ephesians 4:32; Proverbs 19:11).

D. Faithful men in the New Testament. Why were the following men considered faithful?

1. Timothy (1 Corinthians 4:17). He was faithful to the Lord.
2. Tychicus (Ephesians 6:21). He was faithful to the Lord in the ministry.
3. Epaphras (Colossians 1:7). He was faithful to the Lord in the ministry.
4. Onesimus (Colossians 4:9). He was faithful to the Lord.
5. Silvanus (1 Peter 5:12). He was faithful to the Lord.
6. Gaius (3 John 5). He was faithful in showing hospitality.
7. Paul (1 Timothy 1:12). He was counted trustworthy enough to be put into the ministry.

III. CULTIVATING FAITHFULNESS

A. There is a correlation between obedience and faithfulness (Psalms 119:30).
B. There is a correlation between fear and faithfulness (2 Chronicles 19:9).
C. There is a correlation between the attitude we have toward the gospel of God and faithfulness (Titus 2:10).
D. There is a correlation between our sense of the reality of Christ's coming and our faithfulness (Matthew 25:14ff).
Lesson Twenty-Five
Gentleness
Lesson Twenty-Five
Gentleness

Gentleness or Meekness “describes a condition of mind and heart” (Vine) and is that virtue which Aristotle describes as “the mean between excessive anger and excessive angerless” (Barclay): “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city” (Proverbs 16:32).

The meek man, then, has control over his spirit: “He that hath no rule over his own spirit is like a city that is broken down, and without walls” (Proverbs 25:28). Spiros Zodhiates says of meekness, “It is a virtue born of strength of character.” The opposite of meekness, says Vine, is “self assertiveness.”

In this lesson we shall look at the characteristics of two Biblical characters, one from the Old Testament and one from the New - Moses and Jesus. Then we shall look at ways in which we can nurture meekness within ourselves.

Jesus describes Himself as “meek and lowly” (Matthew 11:29) and Moses was described as the meekest man on earth (Numbers 12:3). Studying the life of both Jesus and Moses will reveal the characteristics of meekness.

I. JESUS, MEEK AND LOWLY

A. Jesus, a man of conviction and commitment.
   2. Jesus attended all the appointed feasts and weekly meetings at the synagogue (John 2:23; Matthew 4:23).
   3. Jesus demonstrated His conviction and commitment in His zeal for God's house (John 2:13-17).

B. Jesus, a man of justice and truth.
   1. Jesus was always concerned that true justice was done (John 5:30; 8:3-11, 40).
   2. The theme of justice can be found in many of the parables (The unforgiving servant - Matthew 18:21-35; the wicked vine-dressers - Matthew 21:33-41; the rich man and Lazarus - Luke 16:19-31).

C. Jesus, the man of steel.
   1. Not all who call Jesus Lord shall be saved (Matthew 7:21-23).
   2. Righteous indignation at the buyers and sellers (John 2:13-17).

D. Jesus, the man of velvet.
   1. A man who was often moved with compassion (Matthew 9:36; 14:14; 15:32; Mark 1:41; John 11:33-35).

E. Jesus, a man of lowliness
   1. Jesus socialized with people from all sections of society but especially the poor and those whom society looked down upon and shunned (Matthew 9:9-13).
   2. Jesus washed His disciple’s feet (John 13:1-11).
   3. Jesus humbled Himself before the Sanhedrin (Matthew 26:57-68).

II. MOSES, THE MEEKEST MAN ON EARTH

A. Moses is described as the meekest man on earth (Numbers 12:3) and exhibited many of the same characteristics as Jesus.

1. When opposed he humbled himself (Numbers 12:1-2; 16:1-3).
2. When God's honor was at stake he showed his wrath (Exodus 32:19).

III. DEFINING MEEKNESS

A. Collin's dictionary definition of meekness is, “Spineless or spiritless,” and this, unfortunately, is the understanding that many have of meekness. Thus, they would have Jesus saying, 'Blessed are the spineless, for they shall inherit the earth'.

B. Having examined the character of Jesus, would you say Jesus fits the above description? If not, then we have to look into the Bible to find the true definition.

1. Compare the two occasions when Moses' authority was challenged (Numbers 12:1-3 & 16:1-4). Consider the reaction of Moses in the latter passage (v.4) and the statement made about Moses in the former (v.3). Of significance is the fact that the KJV translates the Hebrew word anav [6035] as meek, but most other versions prefer humble.

2. In the New Testament, meekness is often coupled with or associated with the following (From the KJV):
   a. Gentleness (2 Corinthians 10:1).
   b. Temperance (Galatians 5:23).
   c. Humility (Ephesians 4:2; Colossians 3:12).
   d. Patients (1 Timothy 6:11).
   e. Wisdom (James 3:13).
   f. Fear (1 Peter 3:15).
   g. A Quiet Spirit (1 Peter 3:4).

3. Also, many of the newer translations translate the Greek word praotes [4236] variously, showing the basic ideas that are associated with the Greek word.

C. Definitions and quotes

1. Praotes [4236], “gentleness; by implication humility - meekness. Praus (adjective), [4239], mild; by implication humble - meek” (Strong's).

2. Prautes (meekness), “describes a condition of mind and heart” (Vine's).

3. Quotes:
   “Aristotle describes this virtue as the mean between excessive anger and excessive angerless” (Barclay).
   “A Horse which was once wild but which has become obedient to the bit and to the bridle is praus” (Ibid).
   “Jesus has a character of steel and velvet, the true marks of a meek man” (Quotes & Things, D. Collins).
IV. Cultivating and Nurturing Meekness

A. Meekness is an attitude of mind that is characterized by humility, gentleness, patients and long-suffering, and goodness. “With lowliness of mind He washed His disciple’s feet, and because He loved us He laid down His life. Jesus is the meekest man I know” (Unknown).

B. How do I deal with the following with meekness?

1. Anger (Jonah 4) - By bringing your anger into perspective; there are greater injustices in the world.
2. Rebuking (Galatians 6:1) - One must be tactful and gentle.
3. Instructing (2 Timothy 2:24-26) - In a calm manner; by reasoning.
4. Defending the faith (1 Peter 3:15) - Set forth the evidence but don't be drawn into arguments.
5. Adorning ourselves with meekness (1 Peter 3:4) - To be of a quiet spirit.
Lesson Twenty-Six
Self-Control

Temperance or self-control is the last of the fruit of the Spirit listed in Galatians 5:22-23. Each of us lacks self-control in some area of our lives, which is why we sin! Why did Eve eat of the forbidden fruit? Why did Cain kill his brother Abel? Why did Noah get drunk? Because they did not control their thoughts and passions.

I. DEFINING SELF-CONTROL


1. Temperance or self-control appears in the New Testament four times as a noun (Galatians 5:23; Acts 24:25; and twice in 2 Peter 1:6); twice as a verb (1 Corinthians 7:9; 9:25); and once as an adjective (Titus 1:8).

2. Enkrateia [1466] - The noun (Name). In Galatians 5:23, self-control is listed as a fruit of the Spirit; in Acts 24:25 Paul reasons with Felix the Roman governor about self-control; and in 2 Peter 1:6 self-control is to be added to knowledge; while to self-control we are to add perseverance.

3. Enkrateuomai [1467] - The verb (Expresses an action). The context in which we find the verb gives us some clue as to the meaning of self-control. In 1 Corinthians 7:9, Paul's reply to the question concerning the unmarried and widows is, "But if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion." The context suggests that passions are an area in which temperance is to be exercised. In 1 Corinthians 9:25 Paul says, "And everyone who competes for the prize is temperate in all things"; this temperance is of the body, as Paul says, "But I discipline my body and bring it into subjection" (v. 27).

4. Enkrates [1468] - The adjective (Describes a noun). The word temperance is used in Titus 1:8 to describe the qualities of one desiring the office of a Bishop.

B. Quotes on self-control.

"All these words have as their root the verb kratein which means to take hold of, to grip...it describes that strength of soul by which a man takes hold of himself, takes a grip of himself, is in full control and possession of himself, so that he can restrain himself from every evil desire" (Barclay, Flesh & Spirit).

"To enkrateia belongs the ability to restrain desire by reason, when it is set on base enjoyments and pleasures, and to be resolute and ever in readiness to endure natural want and pain" (Ibid).

"The man who is enkrates has strong desires which seek to lure and force him from the way of reason, but he has them under control” (Ibid).

C. Other words translated as self-control.

Titus 2:1-2 reads: "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate [4998], sound in faith, in charity, in patience.” In most versions we read temperate or self-control, but this is not the adjective enkrates [1468] but is the adjective sophron [4998]. We mention this because of the close tie the words have with each other; this becomes apparent when we consider the definition of sophron: “A person who limits his own freedom and ability with proper thinking, demonstrating self-control with the proper restraints on all the passions and desires; one who voluntarily places limitations on his freedom” (Spiros Zodhiates' lexicon). The Greek word sophron is usually translated as discreet, sober.
II. AREAS IN WHICH WE NEED TO EXERCISE SELF-CONTROL

A. There are basically two spheres in which we need to exercise self-control viz. The mind and the body.

B. Can you list some of the bodily excesses which we must avoid?

1. Eating - 1 Corinthians 6:12-13; Proverbs 23:21. N.B. We may also need to exercise self-control because of a weak brother (e.g. 1 Corinthians 8:13).
2. Drinking - Ephesians 5:18; 1 Peter 4:3.

C. Can you list areas in which we must exercise self-control over the spirit?

3. Anger - Matthew 5:22; Colossians 3:8; Ephesians 4:26; Proverbs 29:22.
5. Thoughts - 2 Corinthians 10:5.

[All the above excesses are characteristics of a person who's life is dominated and ruled by base desires]

"Let your moderation be known to all men (Philippians 4:5).

III. GAINING GREATER SELF-CONTROL

A. All of us lack self-control sometimes (James 3:2) and there are probably areas where you need to exercise greater control; so how can we achieve this?

B. Paul, speaking on the subject of self-control, mentions three things which will help us if we apply them (1 Corinthians 9:24-27).

1. Aim (v.24). If we are to exercise self-control we must have a motive; and the motive in this case is to receive a reward, i.e. a crown.
2. Rules (v.25). If the desire is strong enough, if we truly want the prize, then we will run the race according to the rules. We may not like the rules and they may be painful, but we must abide by them lest we are disqualified.
3. Effort (v.26-27) or rather ‘a constant sustained effort.’ Consider the clauses, “I run...I fight...I buffet,” all these clauses are present tense.
4. W. Sanderson has well said, “Temperance is the decision to have a well defined goal, an intelligent manner of life which will make that goal possible, and a continual pressing toward the goal until it is reached” (Sanderson The fruit of the Spirit).

IV. OTHER REASONS AND MOTIVATIONS

A. What other reasons and motivations are there to exercise proper self-control over our minds and bodies?

1. Thessalonians 5:23 - That we might be preserved blameless unto the coming of the Lord.
2. Romans 6:11-14 - Not under law but grace.
B. There three further motivations found in 1 Corinthians 6:13-20

1. Body is for the Lord.
2. Body is temple of Holy Spirit
3. We have been bought with a price.
Walk in the Spirit

Judaizers had penetrated the Galatian churches perverting the gospel of Christ, preaching a return to the law of Moses (Teaching that circumcision was necessary unto salvation). Paul appeals to the Galatians, from various angles, to “stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage” (5:1); he then goes on to warn them against the abuse that was possible due to a misunderstanding of the nature of this freedom: “For you, brethren, have been called to liberty: only do not use liberty as an opportunity for the flesh, but through love serve one another” (5:13). But how can a Christian avoid fulfilling the lusts of the flesh “which war against the soul” (1 Peter 2:11)? Paul gives us the answer, “walk in the Spirit, and you shall not fulfil the lusts of the flesh” (5:16).

Not Under the Law

Matthew Henry says, “By specifying the works of the flesh and the fruits of the Spirit, we are directed what we are to avoid and oppose, and what we are to cherish and cultivate; and this is the sincere care and endeavor of all real Christians.” The man or woman who's life is self-centered will inevitably be fulfilling the lusts of the flesh, 'which are: adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like’ (5:19-21). In contrast to fulfilling the lusts of the flesh, is the fruit that is produced by the Holy Spirit when one walks according to the law of love: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. Against such there is no law" (5:22-23). Thus if we make the word of God our rule, and the grace of God our principle, it will appear that we are not under the law; not under the condemning, though still under the commanding power of it (Romans 8:1).”

Pursuing the Fruit

The Holy Spirit has planted the seeds of love, peace, joy, etc., but they will not come to fruition unless we play our part in their cultivation and nurture; which the scriptures affirm (1 Timothy 6:11; 2 Timothy 2:22; Hebrews 12:14). But let us remember that the fruits of the Spirit “are not traits of character that can be induced by education, home training, or psychological techniques. They are truly created by the Spirit in the personality of the believer...they are beyond the reach of mere human endeavor” (J. Sanderson, The Fruit Of The Spirit). The fruit, then, is divine in origin, “of the Spirit”, and will only come to fruition in our lives as we pursue such through prayer and practical application.

Some imagine the fruit of the Spirit to be an automatic possession upon becoming a Christian! These lessons have shown otherwise; for they must be pursued diligently and zealously maintained. The lessons have also offered clear definitions and biblical examples on each fruit, which have given a clearer vision of our aim, and offered practical steps to reach that goal.

“By this we know that we abide in Him, and He in us, because he has given us of His Spirit” (1 John 4:13).