

Walking In The Spirit

Jim Deason

Text: Gal. 5:13-26

Introduction:

- I. When we read Paul's statement in vs. 13, "For you were called to freedom, brethren," there are questions begging to be asked:
 - A. From what were the Galatians set free, and what did this freedom look like?
 - B. How did they gain this freedom, and more practically, how were they to use it?
- II. The answers to these questions can be stated in simple terms.
 - A. The Galatians were set free from "the yoke of slavery," the obligation to keep circumcision and the Law (Gal. 5:1, 3).
 - B. They were set free from the "the law of sin and death" (Rom. 8:2), a freedom not provided by and never attainable through the Law of Moses (Rom. 8:3)
 - C. What the Law of Moses couldn't do, however, Jesus accomplished on the cross (Rom. 8:3). "Christ set us free" (Gal. 5:1). The Galatians entered this freedom by faith and obedience to the Gospel of Jesus Christ (Gal. 3:23-27).
 - D. They were to use it to "serve one another" through love (Gal. 5:13) because this fulfilled the royal law, "You shall love your neighbor as yourself" (Gal. 5:14; cf. Jas. 2:8; Lev. 19:18).
- III. But, a problem existed. Someone was hindering the Galatians from walking in this freedom in Christ by preaching another gospel (Gal. 1:6-8), bringing trouble and strife among them (Gal. 5:7, 12). Paul warned them, "But if you bite and devour one another, take care that you are not consumed by one another" (Gal. 5:15).
- IV. To prevent this from happening, Paul enters into a discussion of the great war that wages within man.
 - A. It's a war of the *flesh* versus the *Spirit* (Gal. 5:16-17; cf. Jas. 4:1; 1 Pet. 2:11), of evil versus good, of wrong versus right, of death versus life.
 - B. He describes this conflict *within* in terms of behavior seen *without*: the *deeds* of the flesh versus the *fruit* of the Spirit.
- V. What we know is this: Only if and when we are led by the gospel of the Spirit of God can we find the freedom, light, and life that is promised in Jesus.

Body:

- I. **Deeds Of The Flesh**
 - A. [Most commentators and sermonizers, in writing and preaching on the subject, divide the deeds/works of the flesh into four categories. The categories may be labeled differently, but the sins within each are pretty much always the same. Specific discussion of each of these terms will be brief.]
 - B. **Sins Of Moral Impurity:**
 1. **Immorality** (*porneia*). A general term covering about every sexual sin imaginable including, adultery, premarital sex, prostitution, incest, bestiality and homosexual relations.

2. **Impurity** (*akatharsia*) which has an interesting connection with ceremonial uncleanness in the O.T., but is used in the N.T. of moral corruption, especially of sexual sins (2 Cor. 12:21; Eph. 5:3; Col. 3:5).
3. **Sensuality** (*aselgeia*) is the word used to refer to sensual pleasure unrestrained by any moral code. Thayer describes it, among other things, as “unbridled lust” (Thayer, Joseph Henry. *A Greek-English lexicon of the New Testament*, p. 79).

C. Sins Of Idolatry/Sorcery: Sins Against True Worship:

1. **Idolatry** (*eidololatria*) is essentially the worship of false gods, but this is not always about bowing to statues of wood or stone. Greed is said to be idolatry (Col. 3:5; cf. Matt. 19:16-21).
 - a. [A thought worthy of pursuit and preaching is how some build idols of entertainment and pronounce the name of Jesus over them (cf. Exo. 32:1-6; Psa. 50:21). Can we make an idol to Jesus, much like Jeroboam’s golden calves?]
2. **Sorcery** (*pharmakeia*) bears heavily upon a drug culture for making potions, accompanied by incantations and claims of cultic powers. The sorcerer or magician often claimed to free their patients from the power of demons.

D. Sins Of Hostility / Sins That Violate The Royal Law Of Love

1. **Enmities** (*echthra*) is related to *enemy* (*echthros*) and carries the idea of hostility or hatred, wishing harm and injury to come to another.
2. **Strife** (*eris*) is bitter disagreement resulting in conflicting opinions, etc. “In Greek thought, ‘strife’ was personified and deified in the goddess Eris, whose malignant influence produced war and destruction” (McKinney, Jack. *Galatians: Truth For Today Commentary*, p. 289).
3. **Jealousy** (*zelos*) is the idea of wanting, or having a burning passion, for what other people have (think of Ahab wanting Naboth’s vineyard in 1 Kgs. 21:1-16). Jealousy is driven by selfish, worldly desires and is the motive behind untold evils.
4. **Outbursts of Anger** (*thymos*) is a plural term, possibly suggesting that this is more than a one-time occurrence. It is translated “fits of rage” (NIV) and suggests an uncontrolled temper.
5. **Disputes** (*eritheria*). “According to linguistic evidence, the emphasis of the word *eritheria* appears to be more on the attitude that causes disharmony and disputes than on the action itself. In other passages, where the word appears as a singular, the NASB translate it as ‘selfish ambition’ (Phil. 1:17; Jas. 3:14, 16).” (McKinney, 291). This word seems to suggest that some people just love the fight
6. **Dissensions** (*dichostasiai*). “Discord that splits a group” (Faithlife Corporation. “Divisive Dissension.” *Logos Bible Software Bible Sense Lexicon* 12 Feb. 2018. Logos Bible Software.)
 - a. “The word is found only here and in Romans 16:17 in the New Testament. The word has a sense of ‘partisan and contentious quarreling.’ In Romans 16:17, it refers to those who ‘cause dissensions’ or ‘cause divisions’ (NKJV). (McKinney, 292).
7. **Factions** (*hairesis*) refers to “a circle(s) of people with a common purpose who dissent from another group” (“Faction.” *Logos Bible Software Bible Sense Lexicon* 12 Feb. 2018).

- a. “1. A group that holds tenets distinctive to it, sect, party, school, faction. with a negative connotation, dissension, a faction 1 Cor. 11:19; Gal. 5:20” (Arndt, William et al. *A Greek-English lexicon of the New Testament and other early Christian literature* 2000 : 27-28).
8. **Envy** (*phthonos*) “expresses an attitude of self-interest to such a degree that it seeks to harm another person. Therefore, some lexicons define the term as ‘spite.’ Apparently, a decidedly malicious quality is attached to the word” (McKinney, 293)

E. Sins Of Intemperance / Sins Against Self-Control

1. **Drunkenness** (*methe*) is “a temporary state resulting from excessive consumption of alcohol” (“Drunkenness.” *Logos Bible Sense Lexicon* 13 Feb. 2018).
 - a. No better word picture of drunkenness is given than that found in Prov. 23:29-35
 - b. Bauer makes an interesting comment on this word. He says, “in the proximity of *komos* (carousing - jhd) ‘unrestrained revelry’ may influence *methe* in the direction of drinking-bout.” (Arndt, William et al. *A Greek-English Lexicon of the New Testament* 2000 : 625)
2. **Carousing** (*komos*) is “an occasion for excessive eating and drinking (with moral debauchery normally ensuing” (“Carousing.” *Logos Bible Sense Lexicon*. 13 Feb. 2018).
 - a. “Drinking parties involving unrestrained indulgence in alcoholic beverages and accompanying immoral behavior: ‘orgy, reveling, carousing” (Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament*. 1996 : 88.287. Vol 1. p 772).

F. **“And like these”** (21) suggests that this list is not exhaustive. There are other sins not listed here that partake of these characteristics. God expects us to have the common sense to be able to compare other actions and place them in this list ourselves.

G. **“Those who practice such things will not inherit the kingdom of God”** (21). God makes it clear. You cannot live a life practicing these things and, unforgiven, enter heaven! (Cf. Rev. 21:8)

II. [Kevin asked me to deal specifically with three issues in this lesson: 1) The difference between *immorality* (*porneia*), *impurity* (*akatharsia*), and *sensuality* (*aselgeia*), and the issues of 2) sexual self-stimulation, and 3) pornography.

III. **The difference between *immorality* (*porneia*), *impurity* (*akatharsia*), and *sensuality* (*aselgeia*).**

A. There is a practical reason why we want to address this question. A woman approaches you or the elders wanting to divorce her husband. She has caught him pleasuring himself while watching pornography. She accuses him of fornication and believes she has scriptural authority to divorce her husband based on the teachings of Matthew 19:9, *etc.* This scenario has played out many times. Is this sexual immorality/fornication (*porneia*)?

B. **Sexual immorality/fornication/*porneia***

1. Let’s look at some lexical definitions of sexual immorality/fornication (*porneia*).
 - a. “To engage in sexual immorality of any kind, often with the implication of prostitution: ‘to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution”” (Louw-Nida, 88.271. 770)
 - b. “1. Unlawful sexual intercourse, prostitution, unchastity, fornication” (Arndt, William et al. *A Greek-English lexicon of the New Testament* 2000 : 854).

2. In the O.T. the Hebrew *zanah* was translated into the Greek *porneuo* describing the men of Israel who “began to play the *harlot* with the daughters of Moab” (Num. 25:1).
3. “The Greek word (*porneia*) is a generic term covering various categories of specific sexual sins, including adultery, premarital sex, prostitution, incest, and homosexual and lesbian relations. In the intention and purpose of God, sexual union was to be confined to one man and one woman, a husband and his wife. It was given to them for the propagation of the human race as well as for the blessing of intimate relationship” (cf. Gen 1:27,28; 2:18-24; Mt. 19:3-9; Rom. 7:2,3; 1 Cor. 7:1-5; Heb. 13:4) (McKinney, 283).
4. The idea behind sexual immorality/fornication/*porneia* is that of sexual union, requiring physical contact between two people, etc. It would include all types of sexual union including penetration, oral sex, and mutual masturbation.

C. Impurity/*akatharsia*

1. Definitions:

- a. “1. Lit. Any substance that is filthy or dirty, refuse. of the contents of graves, causing ceremonial impurity (cf. Mt. 23:27; Num. 19:13). 2. fig. A state of moral corruption, immorality, vileness, esp. of sexual sins. Gal 5:19; Col. 3:5; Eph. 5:3. Of impure motive. 1 Th 2:3.” (Arndt, William et al. *A Greek-English Lexicon of the New Testament*. 2000 : 34)
- b. “a. physical: Mt. 23:27. b. in a moral sense, the impurity of lustful, luxurious, profligate living: Rom. 1:24; 6:19; 2 Co. 12:21, Gal 5:19. used of impure motives 1 Th. 2:3.” (Thayer, p. 21).
- c. “.moral uncleanness, lewdness, incontinence in general; .any kind of uncleanness different from whoredom (2 Cor. 12:21); any unnatural pollution, whether acted out by oneself (Gal. 5:19; Col. 3:5), or with another (Rom. 1:24; [cf. Rom. 1:26,27]; Sept.: Ezek. 22:15; 36:25).” (Zodhiates, Spiros. *The Complete Word Study Dictionary: New Testament* 2000 : 167)

2. In this context, *impurity* has nothing to do with physical dirt. Impurity is vile moral corruption, an filthiness of the mind which taints every perspective. “It can reduce the finest action to a sensual motive. It can defile the purest things with a smutty jest” (Alan Yeater, Appendix A).

D. Sensuality/*aselgeia*. [It is difficult to contrast the first two of these sexual sins without considering all three together].

1. Definitions:

- a. “Behavior completely lacking in moral restraint, usually with the implication of sexual licentiousness— ‘licentious behavior, extreme immorality.’ in some languages the equivalent of ‘licentious behavior’ would be ‘to live like a dog’ or ‘to act like a goat’ or ‘to be a rooster,’ in each instance pertaining to promiscuous sexual behavior.” (Louw-Nida, 88.272. 770).
- b. “Lack of self-constraint which involves one in conduct that violates all bounds of what is socially acceptable, self-abandonment. esp. of sexual excesses, 2 Cor. 12:21; Gal. 5:19.” (Arndt, William et al. *A Greek-English Lexicon of the New Testament* 2000 : 141)
- c. “.unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence. 2 Cor. 12:21; Gal. 5:19; 2 Pet. 2:7.

wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc.” (Thayer, 79-80).

2. *Sensuality* is the word used to refer to sensual pleasure unrestrained by any moral code.
- E. The contrast between *fornication*, *impurity*, and *sensuality*.
1. From my earliest days in public school I remember studying English. I remember vocabulary lists sent home each week as homework. On Friday we were tested and were expected to know how to spell these words and give their meanings.
 - a. As we advanced we learned more about words. Particularly, we learned that words can have different shades of meaning, and different meanings altogether, in different context.
 - b. The primary factor in determining the meaning of a word is the *context* in which it is used.
 2. Unlike Gal. 5:19, there are passages in the N.T. where these words stand alone.
 - a. **Sexual immorality, immorality, unchastity** (*porneia*). Matt. 5:32; 19:9; 1 Cor. 5:1; 6:18
 - b. **Impurity** (*akatharsia*). Rom. 1:24; 6:19; 1 Thess. 2:3
 - c. **Sensuality** (*aselgeia*). Eph. 4:19; 1 Pet. 4:3; 2 Pet. 2:2, 18
 - d. The Holy Spirit chose to use these specific words purposefully. Words are “vehicles of thought.” Hence, there was a *thought* the H.S. wanted to implant within our minds.
 - e. In each of these contexts, The H.S. is condemning sexual misbehavior and the mindset that allows it so that these words, while not synonymous, include the mindset/actions of the other two.
 3. I believe this is specifically seen in a number of N.T. passages where *sexual immorality/fornication/porneia*, is set in contrast to impurity and sensuality.
 - a. Gal. 5:19: “Now the deeds of the flesh are evident, which are: immorality (*porneia*), impurity (*akatharsia*), sensuality (*aselgeia*).”
 - b. 2 Co 12:21— “I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity (*akatharsia*), immorality (*porneia*) and sensuality (*aselgeia*) which they have practiced.”
 - c. Eph. 5:3–5: “³ But immorality (*porneia*) or any impurity (*akatharsia*) or greed must not even be named among you, as is proper among saints; ⁴ and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. ⁵ For this you know with certainty, that no immoral (*pornos*) or impure (*akathartos*) person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.
 - d. Col 3:5: “Therefore consider the members of your earthly body as dead to immorality (*porneia*), impurity (*akatharsia*), passion, evil desire, and greed, which amounts to idolatry.
 4. Allen Dvorak expressed it in this way in talking about Romans 13:13 (ESV), ““Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual

immorality [*koite* - bed, euphemistically of sexual immorality - jhd] and sensuality [*aselgeia* - jhd], not in quarreling and jealousy.’ Note . the relationship between the words in each word-pair: drunkenness leads to orgies; sensuality leads to sexual immorality; jealousy leads to quarreling. It would appear that we are not dealing with synonyms, but rather cause and effect” (Unpublished lecture outline. See Appendix B).

- a. Put in NASB terms, drunkenness leads to carousing, sensuality leads to sexual promiscuity, and jealousy leads to strife.
 - b. The point Allen makes is a valid one. There does appear to be a “cause and effect” relationship between these terms in this passage.
5. I see this same “cause and effect” relationship in Galatians 5:19. Or, to put it differently, I see a progression of thought in the use of these three words.
- a. *Sensuality* (*aselgeia*) seems to be the most general term. Translated well in the NASB, it emphasizes a heart that is driven by the senses/flesh rather than instruction given by the Spirit of God (cf. Mt. 5:21-23).
 - b. *Impurity* (*akatharsia*) emphasizes a state of moral corruption. It first infects us inwardly and then is used to describe actions antithetical to our walk with the Spirit.
 - 1) Kingdom citizens are to be “pure in heart” (Mt. 5:8; 2 Tim. 2:22), have a “pure conscience” (2 Tim. 1:3), and practice a “pure and undefiled religion in the sight of God” (Jas. 1:27).
 - 2) Anything else falls short of the “glory of God” (Rom. 3:23) to which He wants us to attain.
 - c. *Immorality* (*porneia*) is the overt act of sexual intercourse, or sexual union. It is an action (or it describes a group of actions) driven by sensuality of an impure/corrupt mindset.

F. Sexual Immorality/Fornication and Marriage, Divorce, and Remarriage (MDR).

1. What constitutes fornication and is, therefore, scriptural authority for divorce?
 - a. Does fornication necessarily involve the union or intercourse of two bodies in a physical way?
 - b. Falling short of actual intercourse, when two (unmarried) people physically sexually stimulate one another, is this fornication?
 - c. Does the use of pornography for the purpose of self-gratification constitute fornication?
 - d. Is sexually oriented texting (“sexting”) fornication?
 - e. If one lusts in his/her heart, has he committed fornication.
2. The question of whether or not lust is fornication can be answered by a close look at Matthew 5:27-28: “²⁷ You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’; ²⁸ but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.”
 - a. [A full discussion of the distinction between *adultery* and *fornication* falls outside the parameters of this study. Both refer to unlawful sexual intercourse. *Fornication* is the more general term, including all types of unlawful sexual

- union. *Adultery* is unlawful sexual intercourse where at least one of the partners is violating marriage vows].
- b. Jesus draws a distinction between the overt act of unlawful sexual union (adultery), and the condition of heart (lust) that motivates it.
 - 1) There is a distinction between covetousness (motive) and stealing (action). Could we say “everyone who *covets* has already *stolen* in his heart?”
 - 2) There is a distinction between lust (motive) and adultery/fornication (action).
 - c. Lust is *impure*, lust in *sensual*, but lust falls short of the definitions of *fornication* given in the Lexicons and is not scriptural ground for divorce.
3. Fornication, as I can best understand the definition, involves physical contact. If that understanding is correct.
 - a. Mutual stimulation is fornication, though it may fall short of penetration.
 - b. Sexual self-stimulation, even with the use of pornography is not fornication, because there is no physical contact with another.
 - c. “Sexting,” even though it involves another (in the same sense as pornography) does not involve physical contact, is “walking a mighty thin line,” but appears to fall short of the definition of fornication.

IV. The Question Of Sexual Self-Stimulation.

- A. We have resolved the question of whether sexual self-stimulation is *fornication* in the negative. There is, however, more to say on the subject. Is sexual self-stimulation a sin? This question is commonly raised in at least three different contexts:
 1. It is usually raised when dads talk with their sons about “the birds and the bees” -- that talk every father should have with his son(s).
 2. It is raised in “camp environments.” It was posed to Allen Dvorak and me by more than one young man in the Rustic Youth Leadership Camp last year. This was in the context of a forum on the question of pornography.
 3. It is raised regularly to those who work in jails and prisons.
- B. So, while it may be a little embarrassing to talk about (actually, more than a little), and uncomfortable to listen to, we need to look at what the Bible says about this subject.
 1. Historically, positions on this subject have ranged from the radical to the bizarre, especially material coming from the Catholic community and other sources coming out of the 17th and 18th centuries.
 - a. *Martha Rosenthal*: “It is ironic that masturbation, arguably the safest sexual act, has for millennia been thought to lead to horrible physical and mental consequences. In the Judeo-Christian tradition, masturbation has generally been condemned as sinful, mostly due to the mandate to ‘be fruitful and multiply.’ In fact, Catholic theologian St. Thomas Aquinas believed that masturbation was a worse sin than rape, incest, and adultery, because in these other sins procreation is a possibility. During the Victorian age, masturbation was thought to lead to impaired morals, depression, social failure, epilepsy, tuberculosis, blindness, insanity, sterility, and early death. Since masturbation was thought to be so dangerous, many ‘cures’ were developed to eliminate its practice. Men of the

time were encouraged to wear straightjacket pajamas or erection alerts to discourage handling of the penis. Some would wear a little suit of armor that would fit over the penis and testicles. Others wore a spermatorrhea ring. Available from the Sears catalogue, these rings fit along the base of the penis with spikes on its inner lining to prevent erection. As a last resort, some chronic masturbators had their foreskin stapled shut, or were castrated. In the nineteenth century, John Kellogg invented cornflakes as one part of a diet that he felt would lessen the sex drive and diminish the practice of masturbation, which he called a ‘crime doubly abominable.’” (Rosenthal, Martha S., PhD., *Masturbation: A Brief and Rigorous History*, *Psychology Today*. <https://www.psychologytoday.com/blog/get-psyched/201206/masturbation-brief-and-rigorous-history>. Accessed February 21, 2018)

- b. These quotes could be multiplied a thousand-fold, so don’t waste your time in Google!
 - c. Medically speaking, Dr. James Dobson said, “We can say without fear of contradiction that there is no scientific evidence to indicate that this act is harmful to the body. Despite terrifying warnings given to young people historically, it does not cause blindness, weakness, mental retardation, or any other physical problem. If it did, the entire male population and about half of females would be blind, weak, simpleminded, and sick. Between 95 and 98 percent of all boys engage in this practice: and the rest have been known to lie” (Dobson, James. *Dobson’s Original Letter On Masturbation*, <http://www.overcoming-lust.com/httpwww-overcoming-lust-comdr-james-dobsons-open-letter-masturbation>. Accessed February 19, 2018).
- C. Let me make it clear that I am NOT talking about.
1. The question of whether or not a married couple can, without actual sexual union, bring pleasure to one another as an act of mutual love and consideration.
 2. Those few times when a man may be required to provide semen to a physician for medical reasons (although care must be exercised here regarding inappropriate fantasies in the gathering of such).
- D. The truth is, the Bible does not specifically mention this subject, either to approve or condemn it.
1. The practice of solo-sex in ancient times used to be referred to as Onanism, from the story of Judah and Tamar in Genesis 38. What Onan did and that for which he was condemned, however, was not sexual self-stimulation but rather *coitus interruptus* (withdrawing before ejaculation).
 - a. He refused to fulfill his duty as a brother in God’s Levirate marriage law (Deut. 25:5-6).
 - b. This act was displeasing to the Lord and the Lord took his life (Gen. 38:6-10).
 2. It is regrettable that some have approached this subject (like they have many others) by saying essentially, “if the Bible doesn’t specifically condemn it, then neither should we.”
 - a. James Dobson said, “Masturbation is a highly controversial topic. The Bible never directly addresses it. This is an area where we have to be careful about laying down hard and fast rules or making definitive statements about the mind of God. In particular, it seems to us that there’s little to be gained by labeling the act of masturbation itself a ‘sin’. people shouldn’t be condemned for

masturbating” (<https://www.focusonthefamily.com/family-q-and-a/parenting/parent-concerned-about-teen-masturbation>. Accessed February 19, 2018).

- b. This is an extremely weak position which compromises Biblical truth on this question as well as many others.
- E. There are Biblical principles, however, that we can draw upon to help us understand what our attitude should be in this matter.
1. **The only place we know where the Bible allows for sexual gratification is in the marriage bed.**
 - a. Heb. 13:4: “Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.”
 - 1) The silence of the scriptures regarding any other outlet for man’s physical urges certainly should make a point.
 - b. 1 Cor. 7:2: “But because of immoralities, each man is to have his own wife, and each woman is to have her own husband.”
 - 1) Another passage that emphasizes that it is the marriage relationship where God planned for physical desires to find expression.
 2. **The principle of self-control.**
 - a. 1 Cor. 7:8-9: “⁸ But I say to the unmarried and to widows. ⁹ .if they do not have self-control, let them marry; for it is better to marry than to burn with passion.”
 - b. The conflict in this passage is between burning with passion vs. marriage. If passion cannot be held in check by self-control, the only alternative is to marry.
 3. **The practice can scarcely be indulged without thoughts of impurity and sensuality (Gal. 5:19).**
 - a. I doubt there would be much of a pornography industry at all where it not for sexual self-stimulation.
 4. **The question of addiction.**
 - a. There is little doubt that solo-sex is addictive.
 - 1) *Jay Adams*: “Anyone who has had anything to do with counseling young people, particularly young boys, knows that many of them are trapped by this habit. Masturbation can get such a hold on a child that it can almost drive him out of his mind” (Adams, Jay Edward. *The Christian Counselor’s Manual*. Grand Rapids, MI: Baker Book House, 1973. Print. 399).
 - b. In a context dealing with the body belonging to the Lord, Paul affirmed, “.I will not be mastered by anything” (1 Cor. 6:12).
 5. **Does sexual self-stimulation draw one closer to God?**
 - a. The things that typically surround self-stimulation: the pornography, the impure thoughts, and moral corruption: destroy one’s relationship with God.
 6. **Is sexual self-stimulation a work of the flesh or fruit of the Spirit?**
 - a. Consider the meanings of “immorality, impurity, and sensuality” (Gal. 5:19).
 - b. Now consider Paul’s concluding remark, “and things like these,” and “those who practice such things will not inherit the kingdom of God” (Gal. 2:21).

- c. It is imperative when considering the question of sexual self-stimulation that one ask, “Is this more like a work of the flesh? Or, the fruit of the Spirit?”
- F. So, while the question of sexual self-stimulation may not specifically be mentioned in scripture, either in condemnation or approval, I think two things can be said:
1. One, it is not fornication (*porneia*), and therefore cannot be used as scriptural grounds for divorce.
 2. Two, while solo-sex may not be fornication, in most instances it arises from a sensual heart, corrupted by lust, stimulated by images the mind should never see. How can anything like this be said to be spiritually pure?
 - a. Matt. 5:8: ⁸“Blessed are the pure in heart, for they shall see God.

V. The Pornography Plague

- A. [On Thursday, July 27, 2017, Allen Dvorak “tagged-teamed” a presentation on the subject of pornography to a group of young ages 12-18 at Rustic Youth Leadership Camp. What follows in this section is a compilation of these two presentations]
- B. In October of 1347, a Genoese trading ship docked into the Sicilian port of Messina. Most of the sailors were dead, and those who were alive were gravely ill. They were infected with a bacteria (carried by fleas) which caused mysterious black boils that oozed blood and pus and gave the illness its name: the “Black Death” or “Black Plague.”
1. The Black Plague had already taken its toll in Asia and the Middle East, killing as many as 200 million people.
 2. Over the next 5 years this pandemic killed an estimated 20 million people in Europe alone, as much as 60% of the continent’s population (that’s 6 out of every 10 people!).
 3. The Black Death pandemic reduced the world’s population by almost 25%. It created economic, social, and religious upheaval.
 4. It is hard for us to imagine the panic that would be created by such devastation.
 5. Sociologists tell us that the disease radically altered the course of human history.
- C. Would you believe me if I told you that today there is a pandemic in our country and around the world that is effecting a slightly greater percentage of people than the Black Plague? According to a 2015 survey by the Barna Research Group and Covenant Eyes .
1. 63% of men 18-30 years old are infected by it (that’s six out of ten!)
 2. 21% of women 18-20 years old suffer from its effects (that’s one out of five!).
 3. What makes this even worse is that there is only a minuscule difference in the percentages between people of the world and people of faith who suffer from this addiction. [And I could almost drown you with the research to support what I am saying!]
 4. I’m talking about the Black Plague of Pornography!
 5. Please understand how serious this problem is!
 - a. The plague of pornography is not marked by carts laden with dead bodies as was the Bubonic Plague, but it is destroying the lives of countless individuals.

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- b. Suppose for a moment that, like the literal Black Plague of the 14th Century, people who suffered from addiction to pornography died within a few days of contact.
 - 1) Six out of every ten men you know: who you go to school with, work with, meet at the grocery store: would be dead or dying; one out of every five women!
 - 2) Think about how this would be devastating to family units: churches: communities.
 - 3) This would change social structures: destroy economies: bring nations to their knees, and perhaps to an end!
 - D. The effects of pornography addiction are real and visible.
 - 1. Marriages and families are troubled and destroyed.
 - 2. Adultery is encouraged.
 - 3. Jobs are lost.
 - 4. Violent sexual crimes such as rape and incest are glorified.
 - 5. Churches are robbed of their servants.
 - 6. And people live under the constant shame of pornography's bondage.
 - E. This is not just a "man's problem." It is everyone's battle. And it is a battle we all need to fight and, with the help of God, win!
 - F. Defining the Problem: What is pornography?
 - 1. The etymology of the word itself gives us a good beginning to our definition.
 - a. Pornography is a combination of two Gr. words: *porne* (prostitute) and *graphein* (to write).
 - b. Hence, "writing about prostitutes: a description of prostitutes and their trade."
 - 2. Dictionary definitions.
 - a. *American Heritage Dictionary* (1973): Written, graphic, or other forms of communication intended to excite lascivious feelings
 - b. *Webster* (1990): Written, graphic, or other material intended solely to excite feelings of sexual lust, and usually considered obscene (*The Tormont Webster's Illustrated Encyclopedic Dictionary*)
 - c. *American Heritage Dictionary* (online, 2017): "(1) Sexually explicit writing, images, video, or other material whose primary purpose is to cause sexual arousal. (2) Lurid or sensational material"
 - d. *Dictionary.com* (2017): sexually explicit videos, photographs, writings, or the like, whose purpose is to elicit sexual arousal.
 - 3. Pornography is usually divided into two types.
 - a. *Soft-core*: which traditionally has been defined as including nudity and simulated sexual acts without the details.
 - b. *Hard-core*: where nothing is left to imagination; explicit detail.
 - G. The Bible and Pornography.
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1. [The word “pornography” is not found in the Bible, but it is certainly described and it is presented as evil!]
 2. **Impurity** (NASB - Gr. *akatharsia*); **Uncleanness** (ASV, NKJV)
 - a. *BDAG*: “fig. a state of moral corruption, immorality, vileness, esp. of sexual sins”
 - b. *Louw-Nida*: “the state of moral impurity, especially in relationship to sexual sin – impurity, immorality, filthiness”
 - c. This word is used in passages like:
 - 1) Rom. 1:24: “²⁴ Therefore God gave them over in the lusts of their hearts to *impurity*, so that their bodies would be dishonored among them.”
 - 2) Eph. 5:3: “³ But immorality or any *impurity* or greed must not even be named among you, as is proper among saints;”
 - 3) 1 Th. 4:7: “⁷ For God has not called us for the purpose of *impurity*, but in sanctification.”
 3. **Sensuality** (NASB - Gr. *aselgeia*); **Lasciviousness** (ASV); **Lewdness** (NKJV)
 - a. *Louw-Nida*: “behavior completely lacking in moral restraint, usually with the implication of sexual licentiousness”
 - b. *Swanson*: “.debauchery, licentiousness, lewdness, i.e., unrestrained in moral attitudes and behaviors” (*Dictionary of Biblical Languages*)
 - 1) [Definitions from the *American Heritage Online Dictionary* (AHD)]
 - 2) **Debauchery**: “extreme indulgence of one’s appetites, esp. for sensual pleasure; dissipation”
 - 3) **Licentiousness**: “lacking in willpower or moral discipline, or being promiscuous (prone to random sex) or unwilling to conform to accepted rules.”
 - 4) **Lewdness**: “the quality of being very sexual or lustful in an offensive way”
 - c. The evils of sensuality are seen in such passages as:
 - 1) Mk. 7:21-23: “²¹ For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, ²² deeds of coveting and wickedness, as well as deceit, *sensuality*, envy, slander, pride and foolishness. ²³ “All these evil things proceed from within and defile the man.”
 - 2) 1 Pet. 4:3: “³ For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of *sensuality*, lusts, drunkenness, carousing, drinking parties and abominable idolatries.”
 - 3) 2 Pet. 2:1-2: “¹ But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. ² Many will follow their *sensuality*, and because of them the way of the truth will be maligned;”
 - d. There is no doubt that pornography is included in the definitions of these words and thus sinful, and condemned by God.
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H. But let's dig a little deeper and ask: **Why Is Pornography Sin?**

1. **Jesus condemned the lustful look.**

- a. Matt. 5:28-29: ²⁷ You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; ²⁸ but I say to you, that everyone who LOOKS ON A WOMAN TO LUST FOR HER has committed adultery with her already in his heart.

2. **Paul called it a "deed (work) of the flesh".**

- a. Gal. 5:19-21: [He actually uses both words that describes pornography]. ¹⁹ Now the deeds of the flesh are evident, which are: immorality, *impurity*, *sensuality*, ²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God."

3. **John tells us it is "of the world" and destined to destruction.**

- a. 1 John 2:15-17: ¹⁵ Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world, *the lust of the flesh* and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷ And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

4. **Peter describes it's addictive nature.**

- a. 2 Pet. 2:14: [Referring to false prophets he says that they have.] ¹⁴ . eyes full of adultery and that never cease from sin."
- b. In their SENSUALITY described in verse 2, they have reached the point that the only way they can look at a woman is as an object of their lustful eyes!
- c. When something is said to be addictive, that means that it enslaves one to its habit. People get caught up in pornography and can't let it go: it gets hold of them.
- d. When one looks at pornography, there are no less than five hormones released into the system that the body craves (dopamine, norepinephrine, testosterone, oxytocin, serotonin).
- 1) Any one of these chemicals produce a good feeling, but all five together are like a "drug cocktail": They produce a tremendous physical "high"
 - 2) The more this physical high is experienced, the more it is craved.
 - 3) Unfortunately it's like any other drug, it takes more and more to produce the "high" the body craves; thus pornography drags one deeper and deeper into its grasp.

5. **Pornography is the gateway to other sins (typical of addictions).**

- a. 2 Sam. 11:1-2: ¹ Then it happened in the spring, at the time when kings go out to battle, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah. But David stayed at Jerusalem. ² Now when evening came David arose from his bed and walked around on the roof of the king's house, and from the roof he saw a woman bathing; and the woman was very beautiful in appearance."

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- b. A lustful look caused David to covet, commit adultery, deceive, and ultimately commit murder.
 - c. Multiplied stories could be recounted of men caught up in pornography: unsatisfied at home: turning to prostitutes (and even further into sexual perversion)
 - d. Rape offenders are almost universally pornography addicts.
 - e. One law enforcement officer speaking of pornography on purely a secular level said, “I have never picked up a juvenile sex offender who didn’t have this stuff with him, in his car, or in his house” (Austin B. Duke)
6. **Pornography cheapens and degrades the beauty of women.** It presents a woman as nothing more than the object of a lustful thought or sexual desire.
- a. 1 Pet. 3:3-4: “³ And let not your adornment be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; ⁴but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.”
7. **It cheapens and degrades the beauty of human sexuality.**
- a. As with everything God created, He pronounced His blessings of goodness upon Adam and Eve and the physical desires He placed within them. There is a lawful outlet for every desire God put within people.
 - b. The only lawful outlet I know for the release and enjoyment of a sexual relationship is within marriage.
 - c. Heb. 13:4: “⁴ Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge.”
 - d. There is a beauty to physical intimacy inside marriage that surpasses pleasure. It is described by God in this way.
 - 1) Matt. 19:4-5: “⁴ And He answered and said, “Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE, ⁵and said, ‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH?’”
 - 2) Becoming “one flesh” includes physical intimacy but is certainly not limited to it.
 - e. The marriage bed brings consummation, where two people are made into a unit that is divisible only by God.
 - f. It is a unit that far surpasses any single act of sex and fulfills everything God promised and provides in the marriage unit: affection, companionship, pleasure, social stability, and so much more.
 - g. Pornography, on the other hand, glorifies sex.
 - 1) Without marriage
 - 2) Without love
 - 3) Without commitment
 - 4) Without affection
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- I. We live in a society that is bewildered by the fact that men and women can't seem to get along. Look at what they are seeing from the media!
1. No matter what you read, see on T.V. or the movies, here is the truth: Sexual relationships without love, commitment, affection and marriage do not produce happiness and fulfillment! They may bring physical pleasure for a moment, but in the end they produce misery!
 2. This new found sexual freedom that so many have been talking about and so many have promoted is not freedom at all, it is bondage! And it produces bitter fruit that many of its advocates never intended!
- J. **How can addiction to pornography be overcome?**
1. To win the battle with pornography one must be absolutely convinced of three things.
 - a. The danger of pornography and its consequences.
 - b. The possibility of defeating sexual temptation
 - c. The value and availability of eternal life.
 2. **First, believe that it can be overcome!**
 - a. 1 Cor. 10:13: ¹³“No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.”
 3. **Second, understand that the fight against pornography begins in the mind** (the Biblical” heart): because that is where temptation/sin begins.
 - a. Mark 7:21-23: ²¹“For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, ²²deeds of coveting and wickedness, as well as deceit, *sensuality*, envy, slander, pride and foolishness. ²³All these evil things proceed from within and defile the man.”
 - b. Jas. 1:14-15: ¹⁴“But each one is tempted when he is carried away and enticed BY HIS OWN LUST.” ¹⁵Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.
 - c. Prov. 4:23: ²³“Watch over your heart with all diligence, For from it flow the springs of life.”
 - d. Matt. 5:8: ⁸“Blessed are the pure in heart, for they shall see God.”
 4. **Third, find the motivation you need to overcome the addiction.**
 - a. Finding this will to overcome addiction is an absolute must.
 - b. Suppose for a moment that you are under the power of pornography's temptation: the physical desire is within you, more powerful than it has ever been in your life: and you believe that you can't resist the temptation to look at some pornography online.
 - 1) Then suddenly a black-hooded ISIS member drags your spouse/friend/mother into the room with a knife to his/her throat and says, If you look at that website, I will slit his/her throat.
 - a) You will find the self-control you thought you didn't have! You won't click!

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- b) When something is more important to you than physical pleasure, you find the will to resist it.
 - 2) Or, if a man walked into the room and said, “If you do not look at that pornography I will give you one million dollars, cash, tax free right now.”
 - a) You will suddenly have the self-control you thought you didn’t have!
 - b) When something is more important to you than physical pleasure, you find the will to resist it.
 - c. Now, what is it: what should it be: that is more important to you than physical pleasure?
 - 1) Obviously, there are many things that should be more important to you! But, chief among them is your relationship with God!
 - 2) No matter how secret you think your sin is: remember: God is watching you!
 - a) Jer. 23:24: ²⁴“Can a man hide himself in hiding places So I do not see him?” declares the LORD. “Do I not fill the heavens and the earth?” declares the LORD.
 - b) Heb. 4:13: ¹³ And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.
 - 3) If that doesn’t give you the motivation and the will to break pornography’s addiction, I confess I do not know what will!
5. **Fourth, make a covenant with yourself and with God.**
- a. Job.
 - 1) Job 31:1: ¹“I Have made a covenant with my eyes; How then could I gaze at a virgin?”
 - a) (NIV) ¹“I made a covenant with my eyes not to look lustfully at a girl.”
 - b. David.
 - 1) Psa. 101:3: ³ I will set no worthless thing before my eyes; I hate the work of those who fall away; It shall not fasten its grip on me.
 - c. Keep these covenant promises constantly before you!
6. **Fifth, place controls on your ACCESS to pornography.**
- a. Prov. 4:14-15: ¹⁴ Do not enter the path of the wicked And do not proceed in the way of evil men. ¹⁵ Avoid it, do not pass by it; Turn away from it and pass on.
 - b. Matt. 5:28-30: ²⁸ but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. ²⁹ “If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. ³⁰ “If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.
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- c. Rom. 13:14: ¹³“But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.”
 - d. People access pornography in several ways.
 - 1) Buy it at some physical location.
 - 2) View/subscribe to pornographic websites.
 - 3) Access it through friends.
 - e. Eliminating access to pornography may involve some radical measures because it is so pervasive in our culture.
 - 1) Remove all vestiges of pornography from your home, workplace, *etc.* : anything that reminds you of its availability.
 - 2) Move your computer to a public location in your home, where everyone present can see the screen.
 - 3) Parents can create password access to the Internet on computers, phones, tablets, *etc.* in order to protect children.
 - 4) Use filtering software.
 - a) The Covenant Eyes organization offers programs for filtering Internet sites and monitors Internet use. There is cost involved, but it is nominal.
 - b) The filtering software blocks objectionable sites.
 - c) The monitoring software records Internet activity and sends the log to someone (perhaps an accountability partner) designated by the user.
7. **Sixth, establish an accountability partner.**
- a. The Bible teaches that there are times when we need the help of others to overcome our sins.
 - 1) 2 Tim. 2:22: ²²Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.
 - 2) Gal. 6:1-2: ¹Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. ²Bear one another’s burdens, and thereby fulfill the law of Christ.
 - 3) Jas. 5:16: ¹⁶Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective [fervent - KJV] prayer of a righteous man can accomplish much.
 - 4) Eccl. 4:12: ¹²And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.
 - b. The term accountability partner is a relatively new term that gained wide use in the 1990’s. While the term may be new, according to the passages we just read its concept certainly is not.
 - c. By definition, an accountability partner is one who helps another adhere to specific morals or behaviors (sometimes used in the business world for secular purposes)
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- d. In our context, an accountability partner is someone to whom you give permission: thus someone with authority: to hold you accountable for your actions; permission to ask you specific questions about your behavior.
 - 1) Someone to whom you can go in the moment of temptation, not merely someone who's going to ask you a week later what you have been watching.
 - 2) Someone with a level of maturity (usually not a peer).
 - 3) Someone who, in the moment of temptation, will avoid explicit details; but who will divert your thinking into another pattern.
 - 4) Someone who does not coerce confession from you. The responsibility for confession is on the person with the problem, not the accountability partner.
 - e. I have taught many times that the Lord's church, the local church, is a spiritual support group. We are to help one another, particularly to overcome sin.
 - f. If you need help to overcome the addiction to pornography, by all means come to the elders and let us help you. As your shepherds this is what we are here for!
- K. As Christians we are taught to follow the example of Jesus.
- 1. In action.
 - a. 1 Pet. 2:21: ²¹For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps
 - 2. In thought.
 - a. Phil. 2:5: ⁵Have this attitude in yourselves which was also in Christ Jesus,
- L. Would Jesus place His approval on things that would pollute the mind? Can you picture Jesus trolling the internet looking for pornography? Can you picture Jesus thinking the thoughts that such would evoke?
- M. Neither should Christians! Jesus spent His life exposing the deeds of darkness. So it is not surprising that His disciples are commanded to do the same.
- 1. Eph. 5:11: ¹¹Do not participate in the unfruitful deeds of darkness, but instead even expose them
 - 2. 1 Thess. 5:21-22: ²¹But examine everything carefully; hold fast to that which is good; ²²abstain from every form of evil.

VI. The Fruit Of The Spirit (Gal. 5:19-23).

- A. Paul said in Galatians 5:18: ¹⁸“But if you are led by the Spirit you are not under the Law.”
- 1. The Law of Moses, Paul said in an earlier chapter, brought us to Jesus Christ “so that we may be justified by faith” (Gal. 3:24).
 - 2. Released from the Law, we experience freedom in Jesus Christ, a freedom we considered briefly in the introduction to this lecture.
 - 3. This freedom has a transforming effect upon the life of a Christian.
 - a. Gal. 2:20: ²⁰“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

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- b. Gal. 3:26-27: “²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For all of you who were baptized into Christ have clothed yourselves with Christ.”
 - c. Eph. 4:22-24: “²² that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, ²³ and that you be renewed in the spirit of your mind, ²⁴ and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.
 - d. Cf. Rom. 8:29; Col. 3:9-10; 2 Pet. 1:3-4
4. The Holy Spirit plays a major role in this transformation. [Without going into an in-depth study of the work of the Spirit at this point, let me simply assert.]
- a. The H.S. does NOT lead us through some better-felt-than-told subjective experience (“The Spirit moved me to.”)
 - b. The H.S. does NOT lead us through a still, small, inner voice. Neither the Father, Jesus the Son, nor the Holy Spirit speak directly to men today.
 - c. The H.S. does NOT lead us through some indefinable, indescribable way that makes us feel all warm and fuzzy inside, gives us goose bumps, or makes us feel all warm inside.
 - d. The H.S. DOES lead us through the truth which He revealed.
 - 1) Jesus promised inspiration to the apostles. (Cf. Jn. 14:26; 16:13)
 - 2) Those words, granted to the apostles and other inspired men through the Spirit, are meant to guide us! (Cf. 1 Cor. 2:12-13; 14:37; 2 Tim. 2:2)
 - 3) There is absolutely no evidence at all to show that the Spirit leads us today in any other way than through the word He revealed.
 - e. Still, it is self-evident to say that when we follow the Spirit’s revealed directions in the gospel of Jesus Christ, we are being “led by the Spirit” of God.
 - f. Further, if we are led by the Spirit of God, we are going to show evidence of it by the way we think, by the way we talk, and by the way we live. The “fruit of the Spirit” (Gal. 5:22-23) will be seen in us.
 - g. The “fruit of the Spirit” stands in stark contrast to the “deeds/works of the flesh.”
- B. Note the difference between “fruit,” singular, and “works,” plural.
- 1. Any one of the “works” of the flesh is enough to bring condemnation.
 - 2. But all of the “fruit” of the Spirit must be a part of one’s life if he is going to grow unto salvation, grow to be like God.
 - 3. The “fruit of the Spirit,” then, is all or nothing!
 - a. If our intentions are to be led by the Spirit we must possess all nine of these characteristics in our life. That is not to say that we may not be strong in some aspect and weak in another—there’s always room for growth—but these must define our lives!
 - b. We only know we are led by the Spirit—we can only show to others we are led by the Spirit—when this fruit is seen in us.
- C. What I want us to see in this brief overview is that the “fruit of the Spirit” is reflective of the very nature of God Himself!
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D. Love.

1. Love (*agape*) is the word that is used to express the essential nature of God. Or, put another way, love is defined by the character of God – He is love’s perfect illustration.
 - a. 1 Jn. 4:8: ⁸“The one who does not love does not know God, for God is love.”
 - b. 1 Jn. 4:16: ¹⁶“We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.”
2. It is the word that describes God’s attitude toward His Son (Jn. 17:26); toward the human race in general (Jn. 3:16); and His attitude toward believers in particular (Jn. 14:21).
3. Anyone who is led by the Spirit to partake of the divine nature must be a loving person.
 - a. Jn. 13:34: ³⁴“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

E. Joy.

1. Just as love is a part of the essential nature of God, we need to understand that we also serve a God of joy (*chara*).
 - a. Zeph. 3:17: ¹⁷“The LORD your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy.
 - b. Deut. 30:9: ⁹“Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers;
2. In the same way, God calls us to a life of joy.
 - a. Rom., 15:13: ¹³ Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.
 - b. Phil. 4:4: ⁴ Rejoice in the Lord always; again I will say, rejoice!

F. Peace.

1. “Peace” (*eirene*) is “a state of freedom from anxiety and inner turmoil—peace, freedom from worry” (Louw, Johannes P., and Eugene Albert Nida. *Greek-English Lexicon of the New Testament*: 1996 : 25.248. Vol. 1, p. 314).
2. Peace, at least generally speaking, defines the nature of God; the state in which God dwells.
 - a. Rom. 15:33: ³³ Now the God of peace be with you all. Amen.”
 - b. Heb. 13:20-21: ²⁰ Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, ²¹ equip you in every good thing to do His will.”
3. Not only is God at peace, but He is also the source of our peace.
 - a. Eph. 2:14: ¹⁴ For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,

- b. Eph. 2:17: ¹⁷ AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;
- 4. Anyone who would seek the character of God, must become a person of peace.
 - a. 1 Pet. 3:10-12: ¹⁰ For, “THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. // “HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT. ¹²“FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL.”

G. Patience.

1. Like most of you, I’ve spent a lot of time over the years studying the OT. I’ve learned from that study, particularly about the nature and character of God.
2. One prominent lesson relates to how patient God can be with frail, sinful men.
 - a. Num. 14:18: ¹⁸ ‘The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.’
 - b. Psa. 86:15: ¹⁵ But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth.
 - c. Jer. 15:15: ¹⁵ You who know, O LORD, Remember me, take notice of me, And take vengeance for me on my persecutors. Do not, in view of Your patience, take me away; Know that for Your sake I endure reproach.
3. But this is not only an O.T. lesson, God remains a God of patience.
 - a. Rom. 2:4: ⁴ Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?
 - b. 2 Pet. 3:9: ⁹ The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.
4. If we want to pursue the character of God in our lives, we’ve got to learn to be patient people.
 - a. 1 Thess. 5:14: ¹⁴ We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.
 - b. 2 Tim. 2:24-25: ²⁴ The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, ²⁵ with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,

H. Kindness.

1. “Kindness” (Gr. *chrestotes*) is the quality of being helpful or beneficial, generous” to others (BDAG).
2. God asks of us nothing more than what He is Himself: we serve a God of kindness.

- a. Eph. 2:4-7: ⁴ But God, being rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), ⁶ and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, ⁷ so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.
 - b. Neh. 9:17: ¹⁷ “They refused to listen, And did not remember Your wondrous deeds which You had performed among them; So they became stubborn and appointed a leader to return to their slavery in Egypt. But You are a God of forgiveness, Gracious and compassionate, Slow to anger and abounding in lovingkindness; And You did not forsake them.
 - c. Titus 3:3-7: ³ For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. ⁴ But when the kindness of God our Savior and His love for mankind appeared, ⁵ He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, ⁶ whom He poured out upon us richly through Jesus Christ our Savior, ⁷ so that being justified by His grace we would be made heirs according to the hope of eternal life.
3. So, it is not surprising, since kindness is entrenched in the nature of God, that a part of the “fruit of the Spirit” is kindness.
 - a. Eph. 4:32: ³² Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.
 - b. 2 Tim. 2:24: ²⁴ The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,
 4. In so doing you’ll be like God and a partaker of the divine nature.

I. Goodness.

1. “Goodness” (*agathosyne*) is a lot like kindness. BDAG says that it is a “positive moral quality characterized especially by interest in the welfare of others.”
2. We serve a God of goodness: One who is certainly interested in our welfare.
 - a. Psa. 31:19: ¹⁹ How great is Your goodness, Which You have stored up for those who fear You, Which You have wrought for those who take refuge in You, Before the sons of men!
 - b. Psa. 27:13: ¹³ I would have despaired unless I had believed that I would see the goodness of the LORD In the land of the living.
 - c. Psa. 68:10: ¹⁰ Your creatures settled in it; You provided in Your goodness for the poor, O God.
 - d. Rom. 11:22: ²² Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off.
3. God, then, is merely asking that we share in His nature.
 - a. Eph. 5:8-9: ⁸ for you were formerly darkness, but now you are Light in the Lord; walk as children of Light ⁹ (for the fruit of the Light consists in all goodness and righteousness and truth),

J. Faithfulness.

1. “Faithfulness” (Gr. *pistis*) involves that which is deserving of trust and confidence (on account of past fulfillments of promises and obligations).
2. God has never failed to fulfill anything He has promised to do. Hear the testimony of others.
 - a. Lam. 3:22,23: ²²The LORD’S lovingkindnesses indeed never cease, For His compassions never fail. ²³They are new every morning; Great is Your faithfulness.
 - b. Psa. 36:5: ⁵Your lovingkindness, O LORD, extends to the heavens, Your faithfulness reaches to the skies.
 - c. Psa. 89:1-2: ¹I will sing of the lovingkindness of the LORD forever; To all generations I will make known Your faithfulness with my mouth. ²For I have said, “Lovingkindness will be built up forever; In the heavens You will establish Your faithfulness.”
 - d. Psa. 119:90: ⁹⁰Your faithfulness continues throughout all generations; You established the earth, and it stands.
 - e. 1 Cor. 10:13: ¹³No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.
 - f. 2 Tim. 2:13: ¹³If we are faithless, He remains faithful, for He cannot deny Himself.
3. When you are faithful to your commitments, dependable and trustworthy in the hand of God, you’re demonstrating a characteristic of God: and that is no small thing!

K. Gentleness.

1. The word for “gentleness” (*prautes*) here is sometimes translated “meekness” or “humility.”
 - a. One Lexicon defines it as “the quality of not being overly impressed by a sense of one’s self-importance, gentleness, humility, courtesy, considerateness, meekness” (BDAG)
 - b. Here it is used in the sense of “acting in a manner that is gentle, mild, and even tempered” (Logos).
2. Gentleness is certainly consistent with God’s nature.
 - a. Psa. 18:35: ³⁵You have also given me the shield of Your salvation, And Your right hand upholds me; And Your gentleness makes me great. (Cf. 2 Sam 22:36)
 - b. Matt. 11:28-29: ²⁸“Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹“Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS.
 - c. 2 Cor. 10:1: ¹Now I, Paul, myself urge you by the meekness and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent!

3. If you want to be like Christ, and if you are not already, you've got to learn to be a gentle, humble person.

L. Self-control.

1. "Self-control" (Gr. *enkrateia*) is defined as the "restraint of one's emotions, impulses, or desires" (BDAG).
 - a. It is that trait that resolutely controls one's desires (that often work themselves out in actions).
 - b. It is not just a control of one's actions (though it includes that), but the control of our desires and emotions that produce our actions. You're not just controlling what you do, but how you feel.
 2. God possesses self-control, as evidenced in a number of areas.
 - a. In regard to sin. (Cf. Jas 1:13; Titus 1:2)
 - b. In regard to His emotions. (Cf. Ex. 32:1-14)
 3. Anyone who wants to be Christ-like simply must possess the ability to control his heart and actions.
 - a. It is not only mentioned here as a part of the "fruit of the Spirit" against which there "is no law" but.
 - b. It is also one of the ten virtues mentioned by Peter in 2 Peter 1:5-7, about which he said.
 - 1) 2 Pet. 1:8-9: ⁸ For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹ For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.
- M. In the Bible, God has not only revealed His will for mankind (*i.e.*, what He wants us to do), but He has also revealed Himself and His nature (which tells us a lot about why He wants us to follow His instructions: In obeying Him, we become like Him!)
- N. Christians, then, are to take on His nature and grow to be more and more like God Himself. Remember: "Be holy, for I am holy." (1 Pet. 1:16)
- O. We can know whether or not we are taking on those qualities by which we will be godly if we can see evidence of "the fruit of the Spirit" in our lives.

Conclusion

- I. In a preacher's study a little over a week ago in Cullman (February 20, 2018), Jack Smith said something like this as he summed up the "deeds of the flesh" and "fruit of the Spirit: "I take a pretty simple approach to looking at this passage. I see it as describing two different worlds, the world of the flesh, and the world of the Spirit. Then, I ask myself, 'Which of these two worlds do I want to live in.'"
- II. I think Jack's simple approach is spot on. We have to choose. For the thoughtful person, it should be an easy choice to make.

Appendix A
Works of the Flesh
Alan Yeater

Introduction:¹

- I. Constant Battle between Flesh and Spirit (Gal. 5:16-17; Rom. 7:22-23).
 - A. **“The Spirit”** reveals the mind and will of God. He also reveals Jesus, who I am called to imitate. If I walk by the Spirit, I am following what He has revealed. I am committing to live my life for God’s will and purposes, seeking to let Christ rule in my life.
 - B. **“The flesh”** is not “sinful nature” describing a corruption outside of my control. It is not simply describing my body or physical desires I experience in my body, because my body can be given to God for service. The **flesh** describes **my will and sinful desires**. “The flesh is what man has made himself in contrast with man as God meant him to be.” [Eph. 2:3; Titus 3:3f.] (William Barclay, *Flesh and Spirit*, p. 22)
 1. Sadly, the NIV has chosen to translate *sarx* in Romans 7-8 and Gal. 5 as “sinful nature”.
 2. This betrays a false view that men are born with an inherited sinful nature.
 3. Please note Ezekiel 18 and Eccl. 7:29 to recognize the error of this doctrine.
 - C. **“These are in opposition to one another”**. God’s will and my sinful desires are in opposition to one another. There is a conflict between the two; they have different aims, outcomes and desires. I must choose which I will allow to rule in my life. If I choose “the Spirit”, I “cannot do the things that I please” (Gal. 5:17).
 1. The *flesh* (Gk. *sarx*) is “against,” and “in opposition to” the spirit (*pneuma*). (Gal. 5:17).
 2. The flesh (*sarx*) cannot please God (Rom. 8:7-8).
 3. “Lust of the flesh” is not limited to the sensual desires of the physical body (cf. Gal. 5:20 – relates to attitudes of mind).
 4. “The intent of each principle in opposing the other is to prevent man’s doing what the other principle moves him to do.” (*Flesh and Spirit*, Barclay)
 5. To live in the flesh is the precise opposite of being a Christian.
 - D. **Paul already described this process in his own life (Gal. 2:19-20)**. His death to “law” was a death to the system of law that enslaved him – trying to be right on his own efforts. This “death” brought about freedom so that he could live to God. Beyond this death to his own efforts, he crucified his own will and sinful desires so that Christ could rule in his life. He put his sinful desires to a violent death, and now lives by faith with a constant view of grace – that is walking by the Spirit. (Gal. 2:20) Theme of our studies.
- II. In Paul’s writings, man is composed of three distinct parts: (1 Thess. 5:23)

¹ Alan Yeater’s material was originally two different multi-part sermon series on the works of the flesh. To eliminate duplication, this material has been combined into one document, edited, and slightly rearranged in various places. Kevin Kay added the main headings (I., II., etc.) and the sub-points “English translations.” No significant material has been omitted, and this edited version accurately reproduces the content of the original material.

- A. **Body** - (Gk. *soma*) perfectly neutral (not evil or righteous). The physical house of the spirit (1 Cor. 6:20). The value of the body depends on usage (Rom. 1:24).
- B. **Soul** - (Gk. *psuche*) is the principle of physical life. (Rom. 16:4) Paul's life = psuche
- C. **Spirit** - (Gk. *pneuma*) the ruling part of man which lives eternally, distinguishes us from animals.

III. In Galatians 5, Paul discusses:

A. **Opportunities of Freedom** (Gal. 5:13-15):

1. In Christ, we were called to freedom (Gal. 5:13); set free from the bondage of sin and death and self-dependence.
2. However, we must not abuse our freedom to think we can do what we want. Freedom in Christ is not license to sin; it is not license to give into our own sinful desires. That is turning freedom into an "opportunity for the flesh" (Gal. 5:13).
3. We were set free so that we could serve, not be served; so that we could serve others and not our own selfish desires. We were called to love and love finds its ultimate expression in our serving one another.

B. **Walk by the Spirit** (Gal. 5:16-18):

1. Rather than turning freedom into an opportunity for the flesh, walk by the Spirit.
2. "Walk", describes the overall course of my life, not just a specific uncharacteristic action here or there.
3. The challenge we're given in these verses: Will I live for God's will or will I live for my own will?

C. **Evidence of Your Walk (Gal. 5:19-23)**: Am I living for God or for myself? That is evident by our works; "the works of the flesh are evident" (Gal. 5:19). "Fruit" also is visible and obvious (Gal. 5:22).

1. Whether I am living for God's will or my own will is obvious by my life – the words I say, the attitudes I express, and the actions I take. These all demonstrate whether I am living for myself or for God's will. And so Paul presents works of the flesh and fruit of the Spirit to help us see which side we are on.
2. There are certain thoughts and actions that should be on our "won't list".
 - a. Participating in these thoughts and actions are killers.
 - b. Consequences are eternal (Gal. 5:21) "those who practice such things shall not inherit the kingdom of God."

IV. Before we begin to examine the list of the works of the flesh we should note two preliminary facts.

A. The KJV and NKJV lists two words which are not listed in the newer translations which went back and evaluated the manuscript evidence discovered over the last 400 years.

1. Adultery (vs. 19) and murders (vs. 21) only appear in a few late manuscripts and have therefore been rejected in newer translations.
2. Of course both of these sins are condemned in numerous other places in the New Testament.

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- B. You will note differences in the translation of words when used in the plural rather than the singular form.
1. These differences are not due to different manuscript readings, nor is it due to errors or inaccuracies in translation.
 2. The Greek abstract noun when used in the plural form often means manifestations, demonstrations or examples of the quality which the singular form denotes.
 3. Ex. Gal. 5:20 (Gk. *thumos*) - singular “wrath” (Gk. *thumoi*) - plural “outbursts of wrath,”

Body:I. **Sexual Sins** (Gal. 5:19)A. **“Adultery”** (*moicheia*)

1. English translations: **“adultery”** (KJV; NKJV; YLT); Omitted (ASV; ESV; HCSB; ISV; LEB; NET; NAB; NIV; NRSV; RSV)

B. **“Fornication”** (*porneia*)

1. English translations: **“fornication”** (ASV; ESV; HCSB; ISV; LEB; NET; NAB; NIV; NRSV; RSV); **“sexual immorality”** (ESV; HCSB; ISV; LEB; NET; NIV); **“immorality”** (NAB; NASB); **“whoredom”** (YLT)
2. Definitions:
 - a. *Porneia* - “general word for unlawful and immoral sexual intercourse and relationships.” (F&S, Barclay, p. 24)
 - b. Derivation of *porneia* - prostitution; *porne* is a prostitute.
 - 1) Essentially *porneia* is the love which is bought and sold - which is not love at all.
 - 2) Basic error - person with whom such love is gratified is not considered as a person, but as a thing.
 - 3) He or she is a mere instrument.
 - c. “Porneia describes the relationship in which one of the parties can be purchased as a thing is purchased and discarded as a thing is discarded and where there is neither union of, nor respect for personality.” (*Ibid.* p. 24)
3. Social Standard - Immorality
 - a. It is significant that Paul begins the list with this sin.
 - b. The sexual life of the Graeco-Roman world in New Testament times was a lawless chaos.
 - 1) J. J. Chapman, describing the time in which Lucian lived, in the first half of the second century, writes: “Lucian lived in an age when shame seems to have vanished from the earth.”
 - 2) “In Greece there had never been any shame in relationships before marriage or outside of marriage.” (F&S)
 - a) Demosthenes (4th cent. BC) writes, “We keep mistresses for pleasure, concubines for the day-to-day needs of the body, but we have wives in

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- order to produce children legitimately and to have a trustworthy guardian of our homes.”
- b) Solon (6th cent. BC Athenian) - illustrates Greek attitude by being first to legalize prostitution and opening state brothels.
- 3) Greek laxity invaded Roman thinking:
 - a) Seneca (1st Cent. AD) said: “Roman women were married to be divorced and divorced to be married.”
 - b) “Innocence, says Seneca, is not rare, it is non-existent.”
 - 4) Upper stratum of society had become largely promiscuous.
 - a) Messalina the wife of 1st cent. Emperor Claudius, slipped out of the royal palace at nights to serve in the public brothel.
 - 5) Unnatural vice was rampant (Rom. 1:26-27).
 - a) Caligula notoriously lived in habitual incest with his sister Drusilla.
 - b) Nero’s lust, reportedly, did not even spare his mother.
 - 6) Every level of society was riddled with homosexuality.
 - a) Lucian wrote, “It were better not to need marriage, but to follow Plato and Socrates and to be content with the love of boys.”
 - b) Plato’s Symposium: subject is love, but declared to be homosexual “love.”
 - 1] Gibbon writes: “Of the first fifteen Emperors, Claudius was the only one whose taste in love was entirely correct.”
 - 7) All the above quotes were taken from William Barclay’s book: *Flesh and Spirit* (pgs. 24-27).
 - 8) Note: all the evidence presented above for the unspeakable sexual immorality of the world contemporary with the New Testament comes, not from Christians, but from pagans who were disgusted with themselves.
4. NT teaching Against *Porneia* (fornication).
 - a. 1 Cor. 5:9-13: Paul is amazed that the Corinthians are not appalled.
 - b. 2 Cor. 12:21: Repent of sins or the so-called Christian’s life is a mockery to God.
 - c. 1 Thess. 4:3-8: Christian must totally abstain from it.
 - d. Col. 3:5: The members of our body are to be dead to immorality.
 - e. 1 Cor. 6:13: The body is not for immorality.
 - f. 1 Cor. 6:18: We must **flee** immorality. It is a sin against our own body.
 - g. Why? Our body belongs to God (1 Cor. 6:19-20).
 5. Chastity, some have said, was the one completely new virtue which Christianity introduced into the pagan world.
 - a. Note: Three reasons why this task was extraordinarily difficult.
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- 1) There was no strong body of opinion against immorality.
 - a) To the Graeco-Roman world these activities were not immoral, but rather, established custom and practice.
 - 2) Prevalence of Gnostic ideas was a serious problem.
 - a) The Gnostic saw spirit as altogether good and matter as essentially bad.
 - 1] If matter is bad then the body is evil.
 - 2] If that is true, there are two possibilities:
 - a] Rigid asceticism - every desire of the body is strenuously denied, or
 - b] Since the body is bad - it doesn't matter what you do with it. (Cf. 1 Cor. 6:13).
 - 3) In many cases prostitution was connected with religion.
 - a) The temple of Aphrodite in Corinth had 1,000 sacred prostitutes which came down to the city streets to ply their trade each evening.
6. We ought not be surprised that the Holy Spirit begins this list of the works of the flesh with the sexual sins.
- C. **“Uncleanness”** (*akatharsia*) (Rom. 1:24; 2 Cor. 12:21; Eph. 4:19; 5:3)
1. English translations: **“uncleanness”** (ASV; KJV; NKJV; YLT); **“impurity”** (ESV; HCSB; ISV; LEB; NET; NIV); **“moral impurity”** (HCSB)
 2. Etymology: *Akatharsia* began in the physical world, made its way into the ritual and ceremonial world and finished up in the moral world.
 - a. *Akatharsia* begins by meaning physical and material dirt.
 - 1) Transfer of ownership of a house, outgoing tenant was responsible to leave the house clean from all *akatharsia*.
 - b. *Akatharsia* = uncleanness: in the Greek O.T. denotes ritual and ceremonial impurity.
 - 1) There are about 20 such instances of *akatharsia* being used in reference to ceremonial uncleanness in Leviticus.
 - 2) When a person is in an unclean condition he or she cannot approach God.
 - 3) In the spiritual sense, then, *akatharsia* is that which makes it impossible for a person to come into the presence of God, it shuts him off from God. (Eph. 5:5).
 - c. Finally, *akatharsia* enters the moral world.
 - 1) It is used for the lewdness of a loose and immoral woman (Hosea 2:10).
 - 2) Of moral uncleanness which destroys a nation (Micah 2:10).
 3. Three ideas gathered from *Akatharsia*.
 - a. It is the quality of that which is soiled and dirty (Eph. 5:3-4).
 - 1) The kind of mind which is soiled and which soils everything which passes through it.
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- 2) It can reduce the finest action to a sensual motive.
- 3) It can defile the purest things with a smutty jest (Rom. 1:24).
- b. There is a certain repulsive quality in this impurity.
 - 1) It should cause disgust in any decent person - Ex. Cartoons and comedies - getting us to laugh at sin.
 - 2) "Dirty minded old man" vs. "sexy senior citizen." (Jerry Springer Show)
- c. Impurity, or uncleanness in the spiritual realm separates us from God (Eph. 5:5).
 - 1) (Mal. 2:13-14; 1 Pet. 3:7) "prayers be not hindered."
 - 2) "Blessed are the pure in heart for they shall see God" (Matt. 5:8).
 - 3) The sinner who repents will never find God far away.
 - 4) But the sinner who seeks to justify his impurity has erected a barrier between himself and God (Rom. 1:24).

D. "Lewdness" (*aselgia*)

1. English translations: "**lasciviousness**" (ASV; KJV; YLT); "**sensuality**" (ESV; NASB); "**promiscuity**" (HCSB; ISV); "**licentiousness**" (LEB; NAB; NRSV; RSV); "**depravity**" (NET); "**debauchery**" (NIV); "**lewdness**" (NKJV)
2. NT Usage:
 - a. Rom. 13:13: Paul warns against such - note the company it keeps.
 - b. Eph. 4:18-19: Morally unrestrained; greed is the ruling motive. "What I want, etc."
 - c. 1 Pet. 4:3; Jude 4: Total disregard for moral standards.
 - d. 2 Peter 2:7: "wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females." (Thayer)
 - e. In the N.T. *aselgia* is linked to sexual excess (2 Cor. 12:21).
 - f. The prominent idea is shameless conduct. In thoughts, words, music then deeds.
3. Classical Greek Usage:
 - a. Basil defines it as "a disposition of the soul which neither possesses nor can endure the pain of discipline."
 - 1) Example: Musical: Oklahoma: "I'm just a girl who can't say no."
 - 2) Popular concept in some rap music.
 - b. Definition: "Readiness to indulge in any pleasure."
4. Three characteristics of *Aselgia*:
 - a. It is wanton (lewd) and undisciplined action. Lacks self-control (2 Pet. 1:6).
 - 1) "It is the action of a man who is at the mercy of his passions and... emotions."
 - b. It has respect neither for the persons nor the rights of anyone else. Greed (Eph. 5:3)

- c. It is completely indifferent to public opinion and to public decency.
 - 1) Gradual worsening condition; first ashamed, then open and blatant.
 - 2) Lost to shame and no longer cares what others see, say or think.
 - 3) The terrible thing about *aselgia* is that it is the act of a character which has lost that which ought to be its greatest defense - its self-respect and its sense of shame.
 - 4) Jer. 6:15: “Are they ashamed of their loathsome conduct? No, they have no shame at all; they do not even know how to blush.”

E. Concluding observations about these sexual sins:

1. Having briefly studied the sexual sins of immorality, impurity and sensuality, we should, from now on, recognize how God views these thoughts and actions. “those who practice such things shall not inherit the kingdom of God.”
2. The battle is for our minds:
 - a. Mk. 7:21-23: ²¹ “For from within, out of the heart of men, proceed the **evil thoughts, fornications**, thefts, murders, adulteries, ²² deeds of coveting and wickedness, as well as deceit, **sensuality**, envy, slander, pride and foolishness. ²³ “All these evil things **proceed from within** and defile the man.”
3. Let us fight valiantly the enemy of the spirit (1 Pet. 2: 11) “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.”
4. May we never conform to the world and its desires, but be transformed by the Spirit to be pure and clean children of God
 - a. Rom. 12:2: “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”

II. **Religious Sins** (Gal. 5:20a)

A. **“Idolatry”** (*eidololatreia*)

1. English translations: **“idolatry”** (ASV; KJV; ESV; HCSB; ISV; LEB; NET; NAB; NASB; NIV; NKJV; NRSV; RSV; YLT)
2. Hard for modern man to understand worship of images of stone and wood *etc...*
 - a. In the beginning no one worshipped the idol itself.
 - b. The idol had two functions:
 - 1) Used to **localize** the god it represented
 - 2) Used to **visualize** the god it represented
 - c. The idol was not to be worshipped, but to make it easier for a man to worship the god by giving him something visible and localized in a definite place.
3. Basic Error of Idol Worship
 - a. It is the worship of the created thing rather than the Creator (Rom. 1:19-23).
 - 1) This kind of idolatry is basically the worship of things instead of God.

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- 2) Idolatry is a result of failing to glorify and thank God.
 - 3) “A man’s God may rightly be said to be that to which he dedicates his time, his substance and his talents, that to which he gives himself.”
 - 4) Idolatrous “status symbol” - car, clothes, house, education, etc. (Col. 3:2, 5)
- b. “Whenever anything in the world begins to hold the principal place in our hearts and minds and aims, then that thing has become an idol.” (Matt. 6:24; Luke 8:14)
4. Sexual Immorality and Idolatry were Closely Related.
 - a. First three words of the list in Gal 5 were sensual sins.
 - b. Note the Old Test. connection between immorality and idolatry.
 - 1) Hosea 2:5, 8: Baals were fertility gods. Celebrate the harvest.
 - 2) When Israel (God’s chosen bride) was unfaithful to Him she was said to “play the harlot” after strange gods.
 - 3) Adultery became the symbol for apostasy and infidelity.
 - 4) False worship - consisted of bowing to Baal and/or joining yourself to a religious prostitute.
 - c. When we are unfaithful to Christ, our husband, we have committed spiritual adultery (James 4:4)
- B. **“Sorcery”** (*pharmakeia*)
1. English translations: **“sorcery”** (ASV; ESV; HCSB; LEB; NET; NAB; NASB; NKJV; NRSV; RSV); **“witchcraft”** (KJV; ISV; NIV; YLT)
 2. Etymology:
 - a. Definition of *pharmakon* - a drug; *pharmakeia* - the use of drugs
 - b. Used medically with no bad meaning at all.
 - c. Gradually began to denote the misuse of drugs as a poison rather than a cure.
 - d. Finally, the word took the meaning of sorcery and witchcraft (see Ex. 7:11, 22; 8:18; Isa. 47:9, 12-13).
 3. Use of sorcery in NT times.
 - a. Towards the end of the Roman Empire magic became widespread in Rome.
 - 1) Wax images of a person were melted down.
 - 2) Lead strips made with the name of an attacked person on them, then cursed and thrown into a tomb.
 - 3) Bones would be buried under a man’s house.
 - 4) “The evil eye was universally feared.”
 - b. Luke tells of this sorcery (Acts 19:19)
 - c. Much of the sorcery and superstition of the Romans was grafted into the Catholic church - cross; images; incense; exorcism.
 - d. Rather than eliminate these evils they were “Christianized.”
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4. Applications:

- a. What is your sign? Astrology - worship of the stars; Astronomy - science that studies the universe, including the stars.
- b. Do you read your horoscope? Sorceress claims that one can predict your future by means of looking at tarot cards, your palm or the stars.
- c. God destroyed nations for participating in these activities. (Isa. 47:12-13).

III. **Relational Sins** (Gal. 5:20b-21a)A. **“Hatred”** (*echthra*)

1. English translations: **“enmities”** (ASV; NASB; NRSV); **“hatred[s]”** (KJV; HCSB; ISV; NAB; NIV; YLT); **“enmity”** (ESV; LEB; RSV); **“hostilities”** (NET)
2. Definition - (Gk. *echtros* – “enemy”; *echthra* “enmity”) [demonstrations]
3. NT Usage:
 - a. Romans 8:6-8: ⁶ “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, ⁷ because the mind set on the flesh is **hostile (enmity)** toward God; for it does not subject itself to the law of God, for it is not even able to do so, ⁸ and those who are in the flesh cannot please God.”
 - 1) What is your mind set? You choose.
 - b. Ephesians 2:14-16: ¹⁴“For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, ¹⁵ by abolishing in His flesh the **enmity**, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into **one new man**, thus establishing **peace**, ¹⁶ and might **reconcile** them both in one body to God through the cross, by it having **put to death the enmity.**”
4. Enmity between man and man
 - a. Wall of hostility between Jew and Gentile
 - 1) Hatred existed on both sides
 - 2) Racial and ethnic slurs (Samaritan, cf. John 8:48) were not attributes of Christ – he came to save not to demean.
 - b. Hatred (enmity) in this case is the exact opposite of *agape* (love).
 - 1) Hatred “is the attitude of mind and heart which puts up barriers and which draws the sword.”
 - 2) *Agape*, says Barclay, “is the attitude of mind which will never seek anything but the highest good of others, no matter what the attitude of others be to it.”
5. Speaking truth in love may result in enemies (Galatians 1:6; 2:4; 3:1; 4:11, 16; 5:7-10; 6:12-14)
 - a. God expected the Galatians to make critical judgments and recognize and expose those who were teaching “another gospel”.
 - 1) Salvation by Circumcision – trusting in the flesh and law keeping to earn salvation.

- b. The goal of God’s teacher is never to create enemies, but it is always to “not participate in the unfruitful deeds of darkness, but rather to expose them.” (Eph. 5:6-12)
 - c. We must adhere to rules of discussion prescribed by the Holy Spirit (2 Timothy 2:22-26)
 - d. Even though some are described by the Spirit as (1 Timothy 6:3-5).
 - e. We are to seek peace even with those who are enemies (Rom. 12:17-21).
6. We know what God did in Christ while we were His enemies (Rom. 5:8-10)
7. Which term: hatred (*echthra*) or love (*agape*) best describes our attitude toward others?

B. “Contentions” (*eris*)

1. English translations: “**strife[s]**” (ASV; ESV; HCSB; LEB; NET; NASB; NRSV; RSV; YLT); “**variance**” (KJV); “**rivalry**” (ISV; NAB); “**discord**” (NIV); “**contentions**” (NKJV)
2. Definitions:
 - a. “Contention, strife, wrangling” (Thayer)
 - b. “Discord, quarrelsome” (Arndt & Gin)
3. To some extent *echthra* (hatred) and *eris* (strife) are connected.
 - a. Enmity is a state and attitude of mind towards other people.
 - b. Strife is the outcome in actual life of that state of mind.
4. NT Usage (Two basic points)
 - a. Strife is one of the evils which are characteristic of the pagan world (Rom. 1:29; 13:13-14).
 - b. The really significant fact about Paul’s use of the work *eris* is that four out of its nine occurrences are connected with life **among brethren** in Christ.
 - 1) Three occurrences from the Corinthian letters (1 Cor. 1:11; 3:3; 2 Cor. 12:20)
 - a) It is strife (contentions, quarrels) which divided the Corinthian church into sections and groups (1 Cor. 1:11-13) “I am of...”
 - b) (1 Cor. 3:3) “for you are still fleshly, (carnal, worldly). For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? Cf. vs. 4) “I am of Paul,... Apollos.”
 - 2) Once in Philippians
 - a) Preaching for the wrong reason (strife) (Php. 1:15-17) – teachers desired to cause Paul distress in his imprisonment.
5. Contention **characteristically thinks more about people, parties, slogans and personal vindication than about how to serve Christ.**
 - a. “When a man begins to argue to demolish his opponent rather than to win him, *eris* has invaded.”

- b. Contentions and quarrels will destroy us physically and spiritually; individually and as a church. Don't even let it get a foothold in your heart.

C. **“Jealousies”** (*zelos*)

1. English translations: **“jealousies”** (ASV; NKJV); **“emulations”** (KJV; YLT); **“jealousy”** (ESV; HCSB; LEB; NET; NAB; NASB; NIV; NRSV; RSV); **“jealously”** (ISV)
 - a. Remember that the Greek abstract noun when used in the plural form often means manifestations, demonstrations or examples of the quality which the singular form denotes.
2. Definition:
 - a. *Zelos* - defined as “zeal” “an envious and contentious rivalry, jealousy.” (Rom. 13:13)
3. OT Usage:
 - a. “Zeal of the Lord” (Isa. 9:7)
 - 1) God’s enthusiasm (zeal) to work out what He has purposed.
 - 2) Holy jealousy of God, as the true husband of Israel (Ezek. 16:37-38; 23:25).
 - b. *Zelos* is used in a good sense in reference to men,
 - 1) Psa. 69:9: “Because zeal for Your house has eaten me up,” also found in John 2:17)
 - 2) Psa. 119:39: “My zeal has consumed me, Because my enemies have forgotten Your words.”
 - c. *Zelos* (jealousy) used in a bad sense.
 - 1) Job 5:2: “For wrath kills a foolish man, And **envy** slays a simple one.”
 - 2) Prov. 6:34: “For jealousy is a husband’s fury; Therefore he will not spare in the day of vengeance.”
4. NT Usage:
 - a. Good sense of *zelos* (2 Cor. 7:7, 11; 9:2)
 - b. Bad sense:
 - 1) Christians are to rid themselves of jealousy [*zelos*] (Rom. 13:13)
 - 2) Jealousy and strife are proof that “the flesh” is winning the battle (1 Cor. 3:3)
 - 3) Paul was afraid of what he might find when he returned to Corinth
 - a) 2 Cor. 12:20: “²⁰ For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be **contentions, jealousies**, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;”

D. **“Outbursts of wrath”** (*thumos*)

1. English translations: **“wrath[s]”** (ASV; KJV; YLT); **“fits of anger”** (ESV); **“outbursts of anger”** (HCSB; ISV; LEB; NET; NASB); **“fits of rage”** (NIV);

“**outbursts of wrath**” (NKJV); “**anger**” (NRSV; RSV)

2. Etymology - (*thumos*) - anger - used in a good and bad sense.
 - a. Good sense - righteously indignant at the sight of wrong.
 - 1) Jesus anger toward the Pharisees who wanted to trap him for healing on the Sabbath.
 - a) Mark 3:5: “He looked around at them **in anger** and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored.”
 - b. Bad sense - like an explosive that blasts a town away; a fit of rage.
 - c. Derivation of (*thumos*) - “raging and boiling of the soul.”
3. NT Usage:
 - a. Used of God’s wrath (*orge*) and indignation (*thumos*)
 - b. Used of sinful anger
 - 1) 2 Cor. 12:20: “For I am afraid that when I come I may not find you as I want you to be, and you may not find me as you want me to be. I fear that there may be quarreling, jealousy, **outbursts of anger**, factions, slander, gossip, arrogance and disorder.”
 - 2) Ephesians 4:26: “Be angry (Gk. *orge*), and do not sin”: do not let the sun go down on your wrath, (gk. *orge*.” (cf. Psalm 4:4)
 - 3) Eph. 4:31: “Get rid of all bitterness, **rage** (wrath, gk. *thumos*) and anger, brawling and slander, along with every form of malice.” (Cf. Col. 3:8)
 - c. The explosive temper is something which must be banished from the life of a Christian.
 - 1) Temper can be controlled. God requires it. If we *practice* this we “shall not inherit the kingdom” (Gal. 5:21).
 - 2) Sometimes we do things in anger which inflicts pain in the hearts of those we love.
 - 3) We forget after the explosion, but the damage is done and the pain lingers.
 - 4) “Anger which is selfish, and which comes from pride and undue sensitiveness to one’s own feelings is always wrong.”
4. Righteous Anger (Eph. 4:26)
 - a. Anger for the sake of others, anger which is based on the disregard for God’s ways, is useful and powerfully beneficial
 - b. Jesus cleansing the temple (John 2:13-17).
 - c. Caution: “for the anger (wrath - *orge*) of man does not achieve the righteousness of God.” (James 1:20)
5. *Thumos* and *Orge* (Wrath) Contrasted:
 - a. *Orge* (wrath) is used by Paul to refer to this characteristic of God which is long lasting.

- b. *Thumos* - very violent, but very brief, temporary and momentary.
- c. *Thumos* is, therefore, not long cherished anger; it is the blaze of temper which flares into violent words and deeds, and just as quickly dies.

E. “**Selfish ambitions**” (*eritheia*)

1. English translations: “**factious**” (ASV); “**strife**” (KJV); “**rivalries**” (ESV; YLT); “**selfish ambition[s]**” (HCSB; LEB; NIV; NKJV); “**quarrels**” (ISV; NRSV); “**selfish rivalries**” (NET); “**acts of selfishness**” (NAB); “**disputes**” (NASB); “**selfishness**” (RSV)
2. Definition:
 - a. “Wrong attitude in the doing of work or in the holding of office; contention, **rivalry** (ESV), divided loyalties; partisan spirit.” (Agenda driven)
 - b. Also “selfish devotion to one’s own interests.” “My” “I feel” “I expect.”
 - c. “I never neglected a command of yours” (Luke 15:25-29).
3. Etymology:
 - a. *Eritheia* – Originally meant working for hire; came to indicate working with no other motive than to see how much one could make.
 - b. The word came to mean the election to office by means of hired partisans.
 - c. Motive is either party or personal ambition, not desire to serve.
4. NT Usage:
 - a. Romans 2:8: “But for those who are **self-seeking** and who reject the truth and follow evil, there will be wrath and anger.”
 - b. 2 Corinthians 12:20: “I fear that there may be quarreling, jealousy, outbursts of anger, **factious**, slander, gossip, arrogance and disorder.” (NIV)
 - c. Philippians 1:16 or 17; 2:3: “^{1:17}The former preach Christ out of **selfish ambition**, not sincerely, supposing that they can stir up trouble for me while I am in chains.... “^{2:3}Do nothing out of **selfish ambition** or vain conceit, but in humility consider others better than yourselves.” (NIV)
 - 1) The problem then and now among Christians is a spirit of personal ambition, rivalry and loyalty to a party rather than Christ.
 - 2) The church of our Lord is not to be a political arena - not a popularity contest.
5. When Christ is dethroned in my heart and as head of His church – **selfish ambition** will reign.

F. “**Dissensions**” (*dichostasia*)

1. English translations: “**divisions**” (ASV); “**seditions**” (KJV); “**dissension[s]**” (ESV; HCSB; LEB; NET; NAB; NASB; NIV; NKJV; NRSV; RSV; YLT); “**conflicts**” (ISV)
2. Definition:
 - a. “A standing apart,” “a state in which all fellowship and all togetherness are gone.”

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- b. G4714; disunion, i.e. (fig.) dissension:--division, sedition.
 - c. *Gk. dicha stasis* “splits in two”
3. Different types of Division:
- a. Personal division: Two people who refuse to get along; won’t speak to each other
 - b. Class division: Acceptance based upon social status. “Can any good thing come out of Nazareth?” (Nathanael – John 1)
 - c. Party division: Do what is best for our party, not for the sake of truth (Mt. 21:23-27) Cf. Pharisee and Sadducee
 - 1) Refused to state the obvious truth for fear of damage to party reputation (cf. Mt. 21:23-27)
 - 2) Pharisees and Sadducees and Herodians (cf. Mt. 22:15-23)
 - 3) Hatred for Jesus brought groups together momentarily
 - d. Racial division: Samaritans - “call down fire from heaven” (Lk. 9:54)
4. NT Usage:
- a. Romans 16:17-18 “¹⁷I urge you, brothers, to watch out for those who cause **divisions** and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. ¹⁸For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people.”
 - b. Some men seek to divide Christians in order to make them slaves of themselves rather than of Christ. (cf. Acts 20:30)
 - c. Examples:
 - 1) Gal. 5:7, 10, 12: “You were running a good race. Who cut in on you and kept you from obeying the truth? The one who is throwing you into confusion will pay the penalty, whoever he may be....As for those agitators, I wish they would go the whole way and emasculate themselves!.... Those who want to make a good impression outwardly are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ.”
 - a) It is a serious matter to be the cause of creating division in God’s family.
 - b) It is easy to confuse prejudice with principle and preference with precept.
 - 2) Gal. 6:12: “Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ.”
 - d. “Grave responsibility to be a cause of division in the church.”
 - e. If division should come may it only be a result of doctrinal apostasy and never be caused by one pressing his opinion upon others.
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- f. It is easy to confuse prejudices with principles. (Black - White issues for example).
 - g. Some are determined to “split apart” from all other family members except for a brief interaction on the Lord’s Day.
 - 1) They have no interaction with the family of God except at services.
 - 2) This results in their being vulnerable to Satan’s efforts to devour them.
 - 3) This makes wayward children easy targets for Satan’s devouring.
 - 4) God has good reason for calling his family together for mutual encouragement. Our elders want us to feed on good pasture.
 - 5. The cure for dissension is seeking the “peace of God.”
 - a. Colossians 3:12-15: “¹²Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. ¹³Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. ¹⁴And over all these virtues put on love, which binds them all together in perfect unity. ¹⁵Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.”
 - 6. Abandoning anger, selfish ambition and dissension is only fully possible by coming to Christ for forgiveness and healing
 - a. Galatians 6:15-16: “¹⁵Neither circumcision nor uncircumcision means anything; what counts is a **new creation**. ¹⁶Peace and mercy to all who follow this rule, even to the Israel of God.”

G. “Heresies” (*haireisis*)

- 1. English translations: “**parties**” (ASV); “**heresies**” (KJV; NKJV); “**divisions**” (ESV); “**factions**” (HCSB; ISV; LEB; NET; NAB; NASB; NIV; NRSV); “**party spirit**” (RSV); “**sects**” (YLT)
- 2. Definition:
 - a. “A body of people belonging to a particular school of thought and action and holding to a particular kind of belief.”
- 3. NT Usage:
 - a. Sect of: Pharisees (Acts 15:5; 26:5); Sadducees (Acts 5:17); the Nazarenes (Acts 24:5); Christians (Acts 24:14; 28:22).
 - b. Sect - not necessarily heretical, (those which abandon true teaching for party lines, cf. Mt. 21:25-27), sometimes used to describe a body of people who have chosen the same system of belief and conduct. For example: Christians (Acts 24:14; 28:22).
 - c. What is under consideration in (Gal. 5:20) is the division within the church (local assembly) into groups and cliques and parties which destroys the togetherness of the church.
 - 1) Beware of huddles: “as you all know” “we all know” “everybody in the group...” “all who are core know...” Not all of us have been here 30 years
 - d. For example note 1 Cor. 11:18-22 (v. 19) “heresies; factions”

- 1) Instead of sharing united fellowship the members were divided into cliques and sections.
- 2) They turned the Lord's Supper into a common meal without respect for Christ or brethren.

H. "Envy" (*phthonos*)

1. English translations: "envying[s]" (ASV; KJV; NET; NASB; YLT); "envy" (ESV; HCSB; ISV; LEB; NIV; NKJV; NRSV; RSV); "occasions of envy" (NAB)
2. Definitions:
 - a. *Phthonos* - defined as "envy" - "is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others."
3. NT Usage:
 - a. Paul uses it twice
 - 1) Romans 1:29: "being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,"
 - 2) Phil. 1:15: "Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;"
 - a) Some preached, not because they coveted Paul's success for themselves, but they wished to deny it to him.
4. Distinction between jealousy and envy.
 - a. Envy desires to deprive another of what he has.
 - b. Jealousy desires to have the same sort of thing for itself. (W.E. Vine)
 - c. The broad principle is that jealousy has a good and bad sense, while envy is always bad.
5. "Envy is the attribute of a man who is simply embittered at the sight of someone else possessing what he has not...not to possess the things, but to prevent the other person from possessing it."
 - a. Think of how jealousy and envy were displayed in the later life of king Saul.
6. Sometimes this characteristic is seen in friendships.
 - a. "I don't want you to have any friends but me."
 - b. If you won't be my friend then I will malign your character.
7. What is your attitude toward the spiritual progress (compliments); financial and social esteem of others.
8. Concluding observations about jealousy and envy:
 - a. Let's beware of the potential for hatred – enmity, strife – quarrelsome contention, and jealousy and envy from persisting as works of our flesh (selfish – self) after we come to Christ and determine to be led by the Spirit.
 - b. If we practice (harbor these attitudes) in our heart we cannot inherit the kingdom of God.
 - c. But thanks be to God that we can overcome the flesh by belonging to Christ.

1) Galatians 5:24-26: ²⁴ “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵ If we live by the Spirit, let us also walk by the Spirit. ²⁶ Let us not become boastful, challenging one another, envying one another.”

2) Are you in Christ? (Gal. 3:26-27)

I. “Murders” (*phonos*)

1. English translations: “**murders**” (KJV; ISV; NET; NKJV; YLT); omitted (ASV; ESV; HCSB; LEB; NIV; NAB; NASB; NIV; NRSV; RSV)

IV. Intemperate Sins

A. “Drunkenness” (*methe*)

1. English translations: “**drunkenness[es]**” (ASV; KJV; ESV; HCSB; ISV; LEB; NET; NASB; NIV; NKJV; NRSV; RSV; YLT); “**drinking bouts**” (NAB)
2. Note: Alcohol is not the only intoxicant
3. Notice the company it keeps:
 - a. (Rom. 13:13)
 - 1) Greek: *komos* and *methe*
4. God’s view of drunkenness
 - a. Prov. 20:1; “Wine is a mocker and beer (strong drink) a brawler; whoever is led astray by them is not wise.”
 - b. Isaiah 28:1.7-8: ⁷“Woe to the proud... drunkards of Ephraim... And these also stagger from wine and reel from beer: Priests and prophets stagger from beer and are befuddled with wine; they reel from beer, they stagger when seeing visions, they stumble when rendering decisions. ⁸All the tables are covered with vomit and there is not a spot without filth.”
 - 1) Putrid filth and degradation produced by alcohol.
5. Why is drunkenness incongruent with the life of a Christian?
 - a. Sober minds are necessary to serve Christ. Clarity of thought is critical.
 - 1) 1 Thess. 5:6-8: ⁶“So then, let us not be like others, who are asleep, but let us be alert and self-controlled. ⁷For those who sleep, sleep at night, and those who get drunk, get drunk at night. ⁸But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet.”
 - 2) 1 Peter 4:7: ⁷ “The end of all things is near. Therefore be clear minded and self-controlled so that you can pray.
 - 3) Usages of “Wine in Scripture” (See Website 6-22-2014 or email me for an outline)
 - b. Alcohol and other chemicals distort sober thinking and diminish natural inhibitions.
 - c. Driving under the influence” is a crime. Christians are law-abiding.
 - 1) Blood Alcohol Content (BAC) – two beers

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- 2) Steering our minds, mouths, and passions is far more important than steering a car.
6. Jesus was never drunk and he never encouraged others to become intoxicated.
 - a. John 2:1-11 Jesus turned water to wine
 - b. No basis in the text to presume that this “wine” (*oinos*) was alcoholic or intoxicating
 - c. Especially when we consider everything Jesus taught and did that required soberness and sound judgment
 - d. Would Jesus have done anything to contradict these principles He advocated?
 - 1) Do you picture Jesus saying, “This Bud’s for you.”
 - e. He personally refused “sour wine” even at the point of intense pain.
 - 1) Jesus never sinned (1 Peter 2:22)
 - 2) God does not tempt people to sin (Jas. 1:13)
 - 3) Jesus did not and would not contradict what He directed Peter to write in 1 Peter 4:3
 7. Please consider 1 Peter 4:3-5
 - a. “³For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, **drunkenness, carousing, drinking parties** and abominable idolatries. ⁴In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you; ⁵but they will give account to Him who is ready to judge the living and the dead.”
 - 1) KJV translates “**banquetings**” NIV “**carousing**” ESV “**drinking parties**”
 - 2) R.C. Trench says about (Gk. *potos*) translated, “drinking parties” “The banquet, the symposium, not of necessity excessive.”
 - b. The Bible covers any and all misuses and abuses of alcohol from “a little bit” to excessive use.
 8. The question of whether or not to use alcohol boils down to **motive and influence**.
 - a. At times it has been prescribed as a necessary medicine (1 Tim. 5:23).
 - 1) Is that your motive?
 - a) The health benefits are in the grape not in the alcohol.
 - b) Timothy chose to drink water until directed by an apostle to do otherwise for health reasons.
 - b. What do others think about us when they see us choosing to drink alcoholic beverages?
 - 1) Does it cause them to think of us as spiritual or carnal? (1 Pet. 4:3) Gentile life.
 - 2) Does it encourage them to drink or not to drink alcohol?
 - 3) Could our drinking cause others to sin? (1 Cor. 8:9-11)
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- 4) A few years ago “THE HOUSE OF SEAGRAM” placed a whole page ad in the Los Angeles Times comparing a 12 oz. Beer, 5 oz. of wine and 1¼ oz. of 80 proof whiskey, vodka, gin or rum.
 - a) There is the same amount of alcohol in each of these products.
 - b) Their point was that if the other two could be advertised on TV, why not their product?
 - c) Why then do some Christians want to justify a can of beer as harmless or a glass of white wine as inconsequential?
 9. Motives to drink:
 - a. Parental influence: either they drink or they expect you to do so
 - b. College influence: Fraternities and Sororities and Admin expects it
 - c. Professional organizations, employers, conferences, symposiums
 10. I encourage you to interview the recovering alcoholics among us.
 - a. Ask them their advice about drinking or starting to drink.
 - b. Ask them the costs in their life for choosing to drink.
 - c. Ask those of us who had family members who used alcohol.
 11. Personally, I am pleading with you not only to not drink and drive, but don’t drink at all.

B. **“Revelries”** (*komos*)

1. English translations: **“revellings”** (ASV; KJV; YLT); **“orgies”** (ESV; NAB; NIV); **“carousing”** (HCSB; LEB; NET; NASB; NRSV; RSV); **“wild partying”** (ISV); **“revelries”** (NKJV)
2. Definition:
 - a. “a carousal (as if a letting loose):--revelling, rioting.” (*Hebrew-Greek Dictionary*)
 - b. “It expresses a lustful excess in physical and sexual pleasure, offensive to God and man.” (Barclay)
3. Notice the company it keeps:
 - a. Rom. 13:13: “Let us behave properly as in the day, not in **carousing** and **drunkenness**, not in **sexual promiscuity** and **sensuality**, not in **strife** and **jealousy**.”
 - b. These two words describe the pleasure which has become debauchery - extreme indulgence of one’s appetites.
4. NT usages of Greek synonyms for *komos* “carousing”:
 - a. Luke 21:34: (Jesus describing a time of judgment) ³⁴ “But take heed to yourselves, lest your hearts be weighed down with **carousing** [*kraipale*], drunkenness [*methe*], and cares of this life, and that Day come on you unexpectedly.
 - b. 2 Peter 2:13: ¹³ and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, **carousing** [*truphe*] in their own deceptions while they feast with you, ¹⁴ having

eyes full of adultery [*moichalis*] and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.

5. No wonder that guys want girls to drink in order to take advantage of their lowered inhibitions
 - a. Purdue girls admit to drinking to numb the pain of conscience in sexual activity. (Exponent)
 - b. Date rape with drugs placed in drinks.
 - c. “My dad taught me how to handle alcohol.”
6. There is one way for the Christian to avoid all such sinful pleasure. It is simply to remember that he is forever in the presence of Jesus Christ. This fact challenges us to make every aspect of our life, in its work and pleasure, fit for Jesus Christ to see.

C. “**And the like**”

1. English translations: “**and such like**” (ASV; KJV; YLT); “**and things like these**” (ESV; LEB; NASB; NRSV); “**and anything similar**” (HCSB); “**and things like that**” (ISV); “**and similar things**” (NET); “**and the like**” (NAB; NIV; NKJV; RSV)
2. This catalog of sins is not exhaustive

D. Concluding observations about these sins of intemperance:

1. The Devil is the master of taking that which is good in itself and distorting and perverting it for the selfish destruction of our souls.
2. Let us once again be reminded
 - a. Gal. 5:19-21: ¹⁹ Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things **shall not inherit the kingdom of God.**
3. Abandoning factions, drunkenness, and carousing can only be fully realized in the power of Christ as we submit our will to His.
4. Do you want to live for God?
 - a. Gal. 2:20: ²⁰ “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”
5. Every time God gives a don’t or “must not” list He always supplies a “must” list. Replacement Therapy is essential for victory over the flesh.
 - a. Gal. 5:22-23: ²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness and self-control. Against such things there is no law.
6. Forgiveness is real and constantly available in Christ
 - a. 1 Cor. 6:9-10: ⁹Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders ¹⁰nor thieves nor the

greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.”

- b. 1 Cor. 6:11: ¹¹ “And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”
- c. Coming to God for help and healing
 - 1) Acts 18:8-10: “...⁸and many of the Corinthians who heard him believed and were baptized. ⁹... “Do not be afraid; keep on speaking, do not be silent. ¹⁰ For I am with you, and no one is going to attack and harm you, because I have many people in this city.”

 Appendix B

The Meaning of Fornication/Porneia

Allen Dvorak

Introduction

- I. Illustration: A married woman in the congregation informs the preacher/elders that her husband is guilty of fornication and she intends to divorce him for that cause. With further discussion, it is discovered that her husband had been looking at pornography on his computer and his wife considers his pornography use to be fornication. How should the preacher/elders react?
- II. It would be great if this were only a hypothetical example, but it closely resembles some real-life situations.
 - A. The advent of computers and the Internet have radically changed our world, presenting both incredible advantages in information procurement and manipulation and daunting dangers in terms of temptation.
 - B. Computers have become smaller and nearly ubiquitous. From toddler to senior, most of us are immersed in a digital culture.
 - C. Those with prurient interests have been quick to take advantage of the Internet.
 - D. Illustration: We live in what has been described as a “hook-up” culture.
 1. “A **hookup culture** is one that accepts and encourages casual sexual encounters, including one-night stands and other related activity, which focus on physical pleasure without necessarily including emotional bonding or long-term commitment.”
(Wikipedia)
 2. The Internet and Smart phones have popularized “dating” (hook-up) apps such as Tinder, Bumble Hinge, Happn, JSwipe, OkCupid and Plenty of Fish.
- III. The widespread use of pornography, even among religious people, presents brethren with some unique problems.
 - A. Fornication is the only scriptural cause for divorce.
 1. **Matthew 19:9 (KJV 1900)**: ⁹ And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
 2. **Matthew 19:9 (ESV)**: ⁹ And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”
 - B. What constitutes fornication?
 1. Does fornication necessitate sexual relations?
 2. Does fornication merely involve some sexually stimulating physical contact, but not necessarily sexual relations?
 3. Does the use of pornography constitute fornication?
 4. Does “online sexual activity” constitute fornication?
 5. Does “sexting” constitute fornication?
 6. If a man lusts after a woman in his heart, has he committed fornication?

- IV. In this age of digital technology, we find ourselves trying to properly apply biblical words to situations/circumstances that we could hardly have imagined just a few decades ago.
- V. It would be difficult to study this topic in detail without using frank language. I don't wish to offend anyone, but I do wish to be clear.
- VI. Purpose: Identify the sin of fornication for the purpose of properly applying Matthew 19:9.

Body:

I. Fornication: The Words Involved

A. Fornication: Transliteration of a Latin word

B. Hebrew words:

1. *Zana* (verb) – Hebrew equivalent of *porneuo*
 - a. Example: Genesis 38:24 (*has been immoral; immorality*; ESV; LXX – form of the verb *porneuo*; plural of *porneia*)
 - b. Example: 2 Chronicles 21:11 (*whoredom*; ESV; LXX – form of the verb *porneuo*)
2. *Taznut* (noun) – Hebrew equivalent of *porneia* (TWOT, #563c, p. 246)

C. Greek words:

1. *Porneia* – (πορνεία) the word translated *fornication*
2. *Porne* - (πόρνη) - a prostitute or harlot.
3. *Porneuo* – (πορνεύω) the verb meaning *commit fornication*
4. *Moixeia* – (μοιχεία) the noun translated *adultery*

II. Fornication Identified

A. Some would define *fornication* by the use of Webster's dictionary, i.e., fornication is:

1. "Illicit sexual intercourse on the part of an unmarried person." [Merriam Webster's Collegiate Dictionary, 5th Edition]
2. "Consensual sexual intercourse between two persons not married to each other" [10th Edition]

B. *Fornication*, however, is an English translation of a Greek word in the original text.

1. To be more precise, *fornication* is a transliteration of a Latin word.
2. For a more accurate definition, one must define that Greek word (*porneia*).

C. Note these definitions and comments from lexicographical sources:

1. "prop. of illicit sexual intercourse in general" [Thayer 532]
2. "illicit sexual intercourse...in Matt. 5:32 and 19:9 it stands for, or includes adultery; it is distinguished from it in 15:19 and Mark 7:21;" [fornication - Vine 465]
3. "*prostitution, unchastity, fornication*, of every kind of unlawful sexual intercourse" [BDAG 693]
4. "generally, of every kind of extramarital, unlawful, or unnatural sexual intercourse *fornication, sexual immorality, prostitution*" [Friberg]
5. "*fornication, prostitution, Demosthenes*" (Liddell)

6. πορνεία, rare in class Gk., “fornication,” “licentiousness.” (Kittel)
7. “*prostitution*,...; of a man,... *fornication, unchastity*,...; metaph., *idolatry*, (Liddell)
8. “Πορνεία..., which is rare in classical Greek... originally meant ‘prostitution,’ ‘fornication,’ but came to be applied to unlawful sexual intercourse generally. It was a wider term than μοιχεία, embracing the idea of ‘barter,’ ‘traffic’ in sexual vice, though in the OT there was a tendency to assimilate in some respects the two terms.” (Moulton & Milligan)
9. “sexual immorality, sexual sin of a general kind, that includes many different behaviors (Mt 5:32; 15:19; 19:9; Mk 7:21; Jn 8:41; Ac 15:20; 1Co 6:18; 7:2; 2Co 12:21; Gal 5:19; Eph. 5:3; 1Th 4:3)” (Swanson)
10. “*sexual immorality; unfaithfulness* (Mt. 5:32; 19:9)” (Newman)
11. “πορνεία - Gn 38,24; Nm 14,33; 2 Kgs 9,22; Is 47,10; 57,9 *whoredom, fornication* Gn 38,24; *sexual urges* Tob 8,7; *unfaithfulness and apostasy* (in relation to God) Hos 4,12” (Lust & Hauspie)
12. “Πορνεία, ας, □, (πορνεύω,) prop. *harlotry*; also *fornication*; any commerce of the sexes out of marriage, as oft. in Class. In N. T. 1) prop. and gener. Matt. 15:19, μοιχευται, πορνευαι. Rom. 1:29, and oft.; John 8:41, □μες □κ πορν. ο□ γεγενν. ‘we are not born of fornication,’ we are not spurious children, born of a concubine, but are the true descendants of Abraham; see, however, my note: spec. of whoredom with a married woman, *adultery*, Matt. 5:32; 19:9; Ecclus. 23:23; see my note; of *incest*, or incestuous marriage, 1 Cor. 5:1. Probably also in reference to marriages within the degrees prohibited by the Mosaic law, and gener. to all such intercourse as that law interdicted, Acts 15:20; 21:25. 2) from the Hebr. Symbol. for *idolatry*, the forsaking of the true God to worship idols, (comp. πορνεύω, 2.) Rev. 2:21, al.” (Bloomfield)

D. Comment on the meaning of the word *intercourse*:

1. The English word *intercourse* has both a general and specific meaning as Webster’s definitions illustrate. [10th Edition]
 - a. General: “connection or dealings between persons or groups”
 - b. Specific: “physical sexual contact between individuals that involves the genitalia of at least one person”
2. Some would argue that it is not clear the Greek lexicons are using the word *intercourse* in its specific sense (a meaning for the English word that is relatively modern), but rather with the sense of any illicit sexual behavior whether it involved “becoming one flesh” or not. That assertion, however, does not answer the question of whether such lexicons were using the “general” sense of *intercourse* to talk about coitus.

E. Comments from other sources on the meaning of *fornication/porneia*:

1. “The word-group can describe various extra-marital sexual modes of behaviour insofar as they deviate from accepted social and religious norms (e.g. homosexuality, promiscuity, paedophilia, and especially prostitution)... In the Pauline writings the word-group *porne* denotes any kind of illegitimate sexual intercourse.” [H. Reisser, *The New International Dictionary of New Testament Theology*, 1, 497-500]
2. “*Porneia* is here used as a quite general word for unlawful and immoral sexual intercourse and relationships.” [Barclay 24]

3. As with the Latin word from which the English word *fornication* comes, the Greek word is connected to prostitution in its etymology, a fact which “sheds a significant flood of light on the attitude of mind behind it.” [Barclay 24]
4. “Unchastity, sexual immorality. The word ‘fornication’ is used in the Scriptures to mean several different things. Its general meaning refers to every kind of illegal sexual intercourse, that is, any intercourse except that between a husband and wife. For example, in 1 Corinthians 5:1 (KJV) the word is used twice to refer to a sin which was being tolerated by the church: a man apparently was living with his stepmother as though with a wife. In a list of terrible sins in Romans 1:29, the apostle Paul included fornication, apparently intending the term to mean all acts of sexual immorality (KJV). In 1 Corinthians the context suggests that Paul used the word in reference to all sorts of illicit sexual activity (vv 13, 18 KJV). In 1 Corinthians 7:2 (KJV) Paul used the plural Greek word for ‘fornications’ to imply the various ways in which the sin may manifest itself. He thus gave a reason why people in Corinth, should marry and live together properly. One of the sins included in the word’s general sense is adultery. ‘Fornication’ also has a more limited sense of immoral sexual activity between unmarried people. Such a meaning is implied in those biblical lists where both fornication and adultery come together. Jesus’ list of the defiling sins that proceed out of a person’s heart includes ‘fornication’ and ‘adultery’ (Mt 15:19; Mk 7:21). Paul’s list of those sinners who will not inherit the kingdom of God also contains both fornicators and adulterers (1 Cor. 6:9 KJV). ‘Fornication’ in Matthew 5:32 and 19:9 (KJV, ‘unchastity’ RSV) is usually taken by biblical students today to refer specifically to adultery. The conclusion has to do with interpretation rather than translation. Conservative scholars disagree whether Jesus’ exceptive phrase relative to divorce has to do with fornication in a general or limited sense. He might have meant adultery alone, or he might have been including it generally with other sexual sins. He also could have used the term in a more limited sense of unlawful premarital sex.” (Baker Encyclopedia 815)
5. “Fornication: any type of illicit sexual activity. Included in the realm of sexual misconduct in the OT are seduction, rape, sodomy, bestiality, certain forms of incest, prostitution (male or female), and homosexual relations (cf. Lev. 18; 19:20-22, 29; 20:10-21). The specific sin of adultery, related to marriage, was considered more serious than the others, however, so that a special set of laws governed it. In the NT, almost any form of sexual misconduct (that is, sexual activity outside the marriage relationship) could be designated as fornication or ‘immorality’ (cf. 1 Cor. 6:9; 2 Cor. 12:21; Eph. 5:5; Col. 3:5; 1 Thess. 4:3; 1 Tim. 1:10; Heb. 13:4; Jude 7).” (Harper’s Bible Dictionary 319)
6. “In general, illicit sexual intercourse (Heb. *zānā*), a sin violating the spirit of the Seventh Commandment (Exod. 20:14), which was meant to protect the integrity of the family. Fornication (Gk. *porneía*) can be linked with adultery (Matt. 5:32; 19:9) or distinguished from it (15:19 = Mark 7:21). Committing fornication is noted and rebuked (1 Cor. 6:18; 10:8; Jude 7). Paul advised monogamous marriage ‘because of cases of sexual immorality’ (1 Cor. 7:2). Metaphorically, fornication can describe the corruption of God’s people with pagan idolatry (e.g., Jer. 2:20-36; Ezek. 16:15-43; Rev. 2:14, 20-22; 17:1-18; 18:2-9).” (Eerdmans Dictionary of the Bible 469)
7. “Christianity opposed fornication in every form, not only overt acts but even lustful thoughts.” (Dictionary of the Apostolic Church, Vol. 1, p. 418)
8. **FORNICATION** Various acts of sexual immorality, especially being a harlot or whore. **Old Testament** Normally women are the subject of the Hebrew verb *zanah*,

but in Num. 25:1 ‘people began to play the harlot’ (NASB). The clearest example is that of Tamar sitting on the roadway to entice Judah (Gen. 38:12-30). Such action was subject to criminal prosecution bringing the death penalty (Gen. 38:24; cp. Lev. 21:9; Deut. 22:21). Fornication meant being unfaithful to a marriage commitment (Judg. 19:2). Israel’s neighbors practiced a fertility religion in which prostitution was part of the worship. This led naturally to describing worship of other gods as prostitution (Exod. 34:15-16; Judg. 8:27, 33; Hos. 4:13). This concept is central for Hosea’s preaching based on his experience with his unfaithful wife Gomer. Ezekiel also used this concept (Ezek. 16; 23) and extended it to include political treaties with foreign enemies (Ezek. 16:26, 28; 23:5). **New Testament** The NT also condemns prostitution. Here again prostitution played a central role in worship in places like Corinth and Athens. Greek philosophers could even distinguish the roles of prostitutes for pleasure, slave mistresses to give daily care to the master’s body, and wives to produce legitimate children. Some Stoic philosophers reacted against such practices and condemned sex outside marriage. Many women used the situation to take slave lovers for themselves or become lesbians. Jesus went against Jewish tradition and forgave prostitutes and opened the way for them to enter God’s kingdom through faith (Matt. 21:31-32; cp. Heb. 11:31; James 2:25), though He still regarded fornication as evil (Mark 7:21). Paul extended the use of the Greek term for fornication to cover all sinful sexual activity. He dealt with the problem particularly in writing the Corinthians who faced a society permeated with sexual religion and the sexual sins of a seaport. A believer must decide to be part of Christ’s body or a prostitute’s body (1 Cor. 6:12-20). The believer must flee sexual immorality and cleave to Christ, honoring Him with the physical body. Fornication is thus a result of sinful human nature (Gal. 5:19) and unsuitable for God’s holy people (Eph. 5:3; 1 Thess. 4:3). The book of Revelation also says much about fornication, condemning those guilty to eternal punishment (Rev. 2:21-22). Revelation, as well as the prophets, extends the meaning of fornication to include political and religious unfaithfulness (Rev. 14:8; 17:2, 4; 18:3; 19:2). As a whole, the NT uses *porneia*, most often translated ‘fornication,’ in at least four ways: voluntary sexual intercourse of an unmarried person with someone of the opposite sex (1 Cor. 7:2; 1 Thess. 4:3); as a synonym for adultery (Matt. 5:32; 19:9); harlotry and prostitution (Rev. 2:14, 20); various forms of unchastity (John 8:41; Acts 15:20; 1 Cor. 5:1). (*Holman Illustrated Bible Dictionary* 597)

F. Various versions translate *porneia* (Mt. 19:9) with:

1. “fornication” (ASV; KJV;
2. “sexual immorality” (ESV; NKJV; NIV; HCSB; ISV)
3. “whoredom” (John Wesley translation; Geneva; YLT)
4. “unchastity” (RSV; NRSV)
5. “immorality” (NET; NASB95)
6. “unfaithfulness” or “unfaithful” (God’s Word Translation; NLT)
 - a. Note that “unfaithfulness” is a rather generic translation. A husband, for example, can be “unfaithful” to his wife in a number of ways, i.e., not fulfilling his responsibilities as a husband.
 - b. When *porneia* is used in a literal sense, it is connected to sexual unfaithfulness.

G. It would appear that the Greek word *porneia* has the general meaning of *sexual immorality*.

1. As such, the word would include pre-marital and extra-marital sexual relations, homosexuality, pedophilia, bestiality, etc.
2. It is also clear that there is not widespread agreement on all that the word would include.

III. Observations:

- A. It is difficult to give a precise definition for fornication based solely on its metaphorical use in the Scriptures.
- B. OT passages that reference *porneia* appear to use it primarily to describe sexual relations, often prostitution.
- C. In some passages, it is clear that sexual relations (coitus) is the meaning of *porneia*.
 1. Genesis 38:24 (ESV): ²⁴ About three months later Judah was told, “Tamar your daughter-in-law has been immoral. Moreover, she is pregnant by immorality.” And Judah said, “Bring her out, and let her be burned.” [forms of the porne word-group in the LXX]
 2. **John 8:41 (ESV):** ⁴¹ You are doing the works your father did.” They said to him, “We were not born of sexual immorality. We have one Father—even God.”
 3. **1 Corinthians 6:12–20 (ESV):** ¹² “All things are lawful for me,” but not all things are helpful. “All things are lawful for me,” but I will not be dominated by anything. ¹³ “Food is meant for the stomach and the stomach for food”—and God will destroy both one and the other. The body is not meant for sexual immorality, but for the Lord, and the Lord for the body. ¹⁴ And God raised the Lord and will also raise us up by his power. ¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! ¹⁶ Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, “The two will become one flesh.” ¹⁷ But he who is joined to the Lord becomes one spirit with him. ¹⁸ Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. ¹⁹ Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ²⁰ for you were bought with a price. So glorify God in your body.
 - a. “Joined to a prostitute becomes one body with her”
 - b. “The two will become one flesh”
- D. In a number of NT passages, *porneia* is listed in addition to other words which would describe lust, lascivious behavior, etc.
 1. **Galatians 5:19 (ESV):** ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, [*akatharsia, aselgeia*]
 2. **2 Corinthians 12:21 (ESV):** ²¹ I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned earlier and have not repented of the impurity, sexual immorality, and sensuality that they have practiced. [*akatharsia, aselgeia*]
 3. **Colossians 3:5 (ESV):** ⁵ Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. [*akatharsia, pathos, epithumia*]

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4. **Romans 13:13 (ESV):** ¹³ Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. [*aselgeia*]
 - a. Note also the relationship between the words in each word-pair: drunkenness leads to orgies; sensuality leads to sexual immorality; jealousy leads to quarreling.
 - b. It would appear that we are not dealing with synonyms, but rather cause and effect.

 5. **Ephesians 5:3–5 (ESV):** ³ But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. ⁴ Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. ⁵ For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. [v. 3 - *akatharsia*; v. 5 – *akathartos*]

 6. **Revelation 14:8 (ESV):** ⁸ Another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality.” [*thumos*]
 - a. Although passion and sexual immorality are related, they do not seem to be synonyms in this verse.
 - b. The same observation could be made about the passage below:
 - 1) **Revelation 18:3 (ESV):** ³ For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living.”
 - c. **Revelation 17:4 (ESV):** ⁴ The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. [*akathartos*]
 - 1) There is certainly some relationship between “impurity” and “sexual immorality,” but that doesn’t necessarily mean that all impurity is *porneia*, i.e., sexual immorality.

 - E. Note, however, the inclusion of adultery in Matthew 15:19, along with *porneia*.
 1. **Matthew 15:19 (ESV):** ¹⁹ For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.
 2. It seems that most scholars consider adultery to be a specific kind of fornication.
 3. Could Jude 7 explain why the inclusion of adultery in Matthew 15:19? A refining of the meaning of fornication?
 - a. **Jude 7 (ESV):** ⁷ just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

 - F. It doesn’t appear that “looking at a woman,” either in person or via digital means would qualify as *porneia*.
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1. **Matthew 5:27–28 (ESV):** ²⁷ “You have heard that it was said, ‘You shall not commit adultery.’ ²⁸ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.
2. Why did Jesus qualify “adultery” with the phrase “in the heart”?
3. A distinction is made between the overt act of adultery and looking at a woman with lustful intent. The second is “adultery in the heart.”
4. If lusting after a woman is not literal adultery (the overt act), then is viewing pornography literal fornication?
5. Why did Jesus use the term *fornication* instead of *adultery* in Matthew 5:32?
 - a. Some argue that *fornication* is used with the meaning of *adultery* in the Matthew passages.
 - b. If that was Jesus’ intention, why not just say *adultery*?

Conclusion

- I. The Scriptures clearly teach that sexual lust is sinful, whether it is properly identified as fornication/*porneia* or not.
- II. My conclusions are that:
 - A. The use of pornography, while clearly fitting the description of sensuality, uncleanness and impurity, does not constitute fornication/*porneia*.
 - B. Adultery in the heart does not constitute fornication, nor is it a scriptural cause for divorce.
 - C. Fornication/*porneia*, as used in the Scriptures, involves some physical and sexual contact, if not sexual intercourse.

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Appendix C

The Necessity of Fruit Bearing

Introduction:²

- I. The word faithful in the Bible (Gr. *pistos*) means, “being worthy of belief or trust, trustworthy, faithful, dependable” (BDAG).
 - A. Faithfulness is a characteristic of God, the Father (1 Cor. 1:9; Heb. 11:11; Rom. 4:21)
 - B. Faithfulness is a characteristic of Jesus Christ (2 Th 3:3; Rev 1:5)
 - C. Faithfulness is a necessary characteristic in those who are followers of Christ (t 24:45-46; 1 Cor. 4:2)
- II. Indeed, the Bible places a great premium on faithfulness (Eph. 1:1; 6:21; Col. 1:1-2,7; 4:7, 9; 1 Tim. 1:12; 2 Tim. 2:2; Rev. 2:10)
- III. Again, the idea behind the concept of faithfulness is that of trustworthiness, dependability. We sometimes sing the song: “*Can He depend on you, His blessed will to do? Will you be crowned with the faithful and true, Can He depend on you?*”
- IV. But some, particularly in our tradition, seem to have redefined the term solely in doctrinal terms. That is, you are faithful IF you believe the right doctrines.
 - A. Practically speaking, many have come to practice the “faith only” doctrine that our denominational friends preach! They may teach the right things, but practice is lacking?
 - B. If that is the case, if we practice what they teach, there’s little difference between us and denominational folk we sometimes oppose.
- V. Actually, there is no faithfulness without fruitfulness—and that is the subject of this lesson. (Jn 15:1-8)
- VI. Let’s talk, for a few minutes, about what this passage means.

Body

- I. **The NECESSITY of fruit-bearing**
 - A. Jesus demands it. (John 15:2)
 - B. We are called by Jesus for this purpose, to bear fruit. (John 15:16)
 - C. We glorify God by bearing fruit. John 15:8
 - D. We prove ourselves Jesus’ disciples by bearing fruit. (John 15:8)
 - E. We please God by bearing fruit. (Col. 1:10)
- II. **Specifically, let’s consider the IDENTITY of the fruit we must bear.**
 - A. Sometimes fruit is an action: the reflection of a changed life, genuine repentance. (Mt. 3:7-10)

² Note from Jim Deason: About half of the following material represents the work of either Terry Francis or Tim Norman. The three of us presented this material in a lectureship in Jonesboro, AR many years ago. I used their material as resources to complete a series I later preached at home. Unfortunately, I have long forgotten which material to attribute to whom, even my own! Nothing is ever completely original with me anyway.

- B. Sometimes fruit takes the form of fitting (constructive) words. (Mt. 12:33-37)
- C. Sometimes fruit takes the form of meeting the needs of others. (Rom. 15:25-28)
- D. Sometimes fruit takes the form of the financial support of men who preach the gospel. (1 Cor. 9:3-11)
- E. Sometimes fruit describes those who are converted from sin. (Rom. 1:13; 1 Cor. 16:15; Col. 1:3-6)
- F. Sometimes fruit is the term used to reflect God-like character traits. Righteousness, particularly, is repeatedly described as the fruit God desires from us. (Phil. 1:9-11; Heb. 12:11; Jas. 3:18)
 - 1. Perhaps the most prominent passage in the Bible that deals with the fruit of God-like character traits is Galatians 5:22-23
 - 2. Please notice that the “fruit” of the Spirit is singular—it is all, or nothing.
 - a. If our intentions are to be like Christ, led by the Spirit, and a partaker of the divine nature, we must possess all nine of these characteristics in our life.
 - b. That is not to say that we may not be strong in some aspect and weak in another—there’s always room for growth—but these must define our lives!
 - c. We only know we are led by the Spirit—we can only show to others we are led by the Spirit—when this fruit is seen in us.

III. **One important thing we need to remember: Jesus reserved some of His severest rebukes for the unfruitful.** (Mk. 11:12-14; Mt. 25:18, 24-30)

Conclusion

- I. This lesson is the first, in a special summer series of lessons, on the “Fruit of the Spirit.” I hope each lesson will find a lodging place in your heart and help you draw closer to God.
- II. Which will it be for you? Fruitful or unfruitful? Consider Jn. 15:2
- III. The power to be fruitful is only to be found in Jesus Christ. We must abide in Him. Jn. 15:4-5

Appendix D

Love

Introduction:

- I. Paige and I like watching HGTV. One of our favorite programs is House Hunters, and I especially like House Hunters International: where expatriates are looking to buy or rent a house in a foreign country.
 - A. One thing I have learned by watching the International version is that people in other places around the world use the term garden a little differently than we do.
 1. We use the term garden to refer either to a place where you grow flowers, or (especially in the south) to the place where we grow vegetables.
 2. They use the term garden to refer to their backyard, (or, in some cases, a patio): whether much is grown there or not.
 - B. It doesn't take you but a moment in my backyard to realize that I love gardens: of all varieties: I love to see things either blooming or bearing fruit: or both: all year round, if possible. I love the sights, smells, and tastes of the earth and what it produces.
- II. Can you imagine living in the garden of Eden?
 - A. I picture a pristine yard with grass so thick it feels like a cushion beneath your bare feet.
 - B. There are blooming flowers everywhere you look: camellias, azaleas, roses, day lilies, calla lilies, gardenias, gladiolas, iris', hibiscus', etc. You name it, and somewhere you can see it.
 - C. And the vegetables: oh, the vegetables – corn, beans, squash, okra. About anything a good ole southern boy can imagine and more.
 - D. The privilege of tending that garden (with no weeds to spoil it!) fell to Adam and Eve. It's hard to imagine, at least at first glance, why they ever messed it up.
- III. When I think of the fruit of the Spirit, my first thoughts are of a garden: a moral garden: where flowers bloom and fruit grows unspoiled: a perfect place, or nearly so. But we all know that is not reality: at least not in this world. Not for the Galatians. Not for us. We are at war! (Cf. Rom. 8:5-8; Gal 5:16-25)
 - A. The war that Paul describes in both of these passages is a war over who/what is going to govern our lives.
 1. Will we allow Satan and our carnal nature to be the driving force behind what we do, resulting in death?
 2. Or, will we submit to the will of God and the leading of the Spirit, to be conformed to the image of Christ and live righteously?
 - B. As for the Galatians, they were “biting and devouring one another” to the point they were about to “consume one another” (Gal 5:17).
 - C. As for us? Well, it's not much different sometimes, is it?
 - D. But, who/what wins this war, is up to you and me: the choice is ours!
- IV. To allow God the victory and see eternal life, we have to bud, bloom, and produce the “fruit of the Spirit” in our lives: and the first and fundamental characteristic of this fruit is “love”

Body:

I. The Meaning of “Love”

- A. The Greeks had four words, all of which we translate by our one English word love. The most often used of these words in the NT (*agape*) is the one found here.
- B. *Agape* is used in the NT to describe God’s feelings and actions toward.
 - 1. His Son (cf. Jn. 17:26)
 - 2. The human race, generally (cf. Jn. 3:16; Rom. 5:8)
 - 3. And to such as believe on the Lord Jesus Christ particularly (cf. Jn. 14:21)
- C. Love (*agape*) is the word that is used to express the essential nature of God. Or, put another way, love is defined by the character of God – He is the love’s perfect illustration. (Cf. 1 Jn. 4:8; Eph. 2:4-5; Jn. 15:13)
- D. Consider the qualities of God’s love.
 - 1. It is intellectual – It is not an uncontrolled reaction of the heart, but a concentrated exercise of the will.
 - a. *William Barclay*: “*Agape* has to do with the mind: it is not simply an emotion which rises unbidden in our hearts; it is a principle by which we deliberately live. *Agape* has supremely to do with the will.”
 - 2. It is selfless – It is a caring love, one which becomes involved with the need of others and thinks others more important than self.
 - 3. It is giving – It provides the need that another has. It looks not to its own interests but to the interest of others.
 - 4. It is unearned – It does not depend upon the one being loved having to earn such love.
 - 5. It is non-exclusive – It is not expressed only to a select few, but an all-embracing benevolence, shown toward all.
- E. Therefore, we need to know that *agape* love is not.
 - 1. A romantic love that is governed by fickle feelings or volatile emotions.
 - 2. A love of friends that springs from having things in common; a natural liking that exists between two because of common bonds.
- F. To the contrary, *agape* love is a selfless, active good will toward and in behalf of another. It motivates in our hearts a genuine concern for others and a readiness to think and do what is best for them, regardless of their attitude or conduct!
 - 1. It is an attitude which is determined from our convictions and is expressed from our will. Love is a selfless decision to do what is in the best interest of others.
 - 2. It will affect the way we feel toward others, particularly the way we view them, but is not governed by our feelings. (Mt 5:44)

II. The Importance of Love.

- A. Paul said it was the greatest of the three abiding virtues. (1 Cor. 13:13)
 - 1. One day, faith will be lost in sight and hope in fruition.
 - 2. But, with every passing moment in eternity, love will grow richer and deeper.

- B. It circumscribes our walk as a disciple of Jesus. (Eph. 5:1-2)
- C. By clothing ourselves in love, the other qualities of Christian character are bound together to produce a complete person. (Col. 3:12-14)
- D. It is the safeguard principle that prevents our Christian liberties from turning into destructive selfishness.
- E. It is a sieve through which all our preaching and teaching of the truth must pass. (Eph. 4:15)
- F. It is the “universal motive” for all that we do. (1 Cor. 16:14)

III. **The Demonstration of Love.**

- A. W. E. Vine, in his *Expository Dictionary of New Testament Words*, said that, “Love can be known only from the actions it prompts.”
 - 1. In this, it’s like James’ description of faith and works, “love, if it has no action, is dead, being by itself.” (Jas. 2:17)
- B. We are to love God. (Mt. 22:37)
- C. We demonstrate that love by keeping His commandments. (Jn 14:15, 21, 23-24; 15:10)
 - 1. Some say that being a Christian is not about keeping the rules, but about loving God. I beg to differ, loving God is all about knowing what He says and doing it!
 - 2. The proof of our spirituality toward God ultimately rests in how serious we are about doing what He says, about obeying what He commands!
- D. We are also to demonstrate our love toward our fellow-man.
 - 1. Here we could spend the rest of the week looking at commands of God that show love. However, the spirit of *agape* is captured beautifully in the sermon on the plain. (Luke 6:27-38)
 - 2. As we read this text we can see the actions of love.
 - a. Do good
 - b. Bless
 - c. Pray
 - d. Don’t return evil for evil
 - e. Treat as we would like to be treated
 - f. Lend expecting nothing in return
 - g. Be merciful
 - h. Do not judge or condemn
 - i. Pardon
 - j. Give

IV. **The RESULT of showing love in our lives.**

- A. Remember, “the fruit of the Spirit” is but a reflection of the nature of God.
 - 1. Peter wrote. (1 Pet. 1:14-16)

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2. “God is love” (1 Jn. 4:8). This is His essential nature and we are to be partakers of it (2 Pet. 1:4), conformed to His image (Rom. 8:29).
- B. Isn't it amazing that, when we teach people the identifying marks of the Lord's church we leave off love?
1. When we talk to our neighbors about the Lord's church we'll affirm that.
 - a. It was established in 30/33 AD, on the day of Pentecost, at 9:00 AM (it was!)
 - b. Jesus was the one who built it, and not John or Joe Smith (He did!)
 - c. We worship “in spirit and in truth” (Jn. 4:24), by singing, praying, teaching, taking the L.S. and giving (we do!).
 - d. Each congregation is to be organized with elders, deacons, evangelists, and teachers (it is, or needs to be!).
 - e. YET, more often than not, we leave off the very thing that Jesus specifically said was to be an identifying mark of His disciples!
 2. The only thing that Jesus specifically mentioned as a mark of our discipleship is our love for one another. (John 13:34-35)
 3. This is said, not to diminish any point of doctrinal truth, but merely to put Jesus' emphasis on love in its proper perspective.

Conclusion

- I. 1 Jn. 4:7-8; Gal. 5:16-25
- II. The word garden is almost synonymous with the word delight. Even folks who do not consider themselves gardeners, enjoy the gardens of others (flower or vegetable).
 - A. Birmingham Botanical Garden has over 350,000 visitors each year.
 - B. The Bellingrath Gardens in Mobile are visited by more than 120,000 visitors yearly.
- III. Anywhere you see “the fruit of the Spirit” is a delightful place. Anyone in whom “the fruit of the Spirit” is seen, is an attractive person, displaying the character of Jesus.
- IV. The problem with any garden, however, since the fall of man into sin, is that there are noxious weeds that have to be uprooted. The “deeds of the flesh are evident” and the war within rages? What fruit will you bear in your life?

Appendix E**Joy****Introduction:**

- I. When I welcome you to our assembly by saying “I am glad you are here,” I truly mean it: your presence in this assembly is a source of pleasure to me. It feels good to be here; and it feels good to be here with you.
- II. In fact, being together to worship God is the kind of thing that ought to bring us all great joy. (Psa. 118:24; 122:1; Rom. 10:15)
- III. My Bible is open to Galatians 5:22-23
- IV. Generally speaking, we live in a sad world filled with heartache and pain; A world filled with despair, depression, disappointment, and dissatisfaction.
 - A. If you don’t believe me.
 1. Go to the waiting room of a hospital and just watch people for a few moments.
 2. Take a short trip to “the other side of the tracks” to see how the other side of the world lives: visit the waiting room in the local jail, or the inner city of most any large community.
 3. Sometimes all you have to do is look to the pew in front or behind you, and you may see a hurting brother or sister in Christ.
 - B. To be sure, there are moments of pleasure and happiness in most every life, but these are just that: fleeting moments of joy in a life otherwise characterized by pain and sorrow.
- V. The AHD defines joy as “a condition or feeling of high pleasure or delight; happiness; gladness”; but that definition says nothing about the conditions or basis of joy.
 - A. The Greek word joy (*chara*) mirrors our English word well.
 1. Vine: “joy, delight, gladness”
 2. Friberg: “literally joy, as a feeling of inner happiness, rejoicing, gladness, delight, a state or condition of happiness or blessedness.
 - B. The importance of the theme is seen when we consider that the word joy is found 64 times in the NASB95 NT; the word rejoice 71 times. The sheer volume of references alone shows how important this disposition is to God.
 - C. For most folk, their happiness is directly related to good circumstances.
 1. The problem with this is that circumstances are always changing (fickle). Happiness, then, is always fleeting, often elusive (just out of reach).
 2. Our circumstances are largely beyond our control, and if our joy is based on circumstance, we might find it difficult to ever be happy and, if we reach that state, it may not last long.
 - D. To the contrary, the joy we read about in the Bible transcends chance or circumstance. Consider Paul. (Phil. 1:3-4; 2:17-18)
 1. When he wrote these words he was under house arrest in Rome (in what is considered his first Roman imprisonment).

2. Though he was allowed to receive visitors/teach/preach, he still considered himself “an ambassador in chains” (Eph. 6:20) and a “prisoner” (Eph. 3:1; 4:1).
 3. To say the least, less than ideal circumstances but still filled with joy!
- E. The joy that is “the fruit of the Spirit” is the delight and happiness that comes because all is well between you and the Lord.
1. Wilson Adams correctly observed: “Joy is the outward expression of an inward condition.”
 2. When your life is right with God, joy is going to be felt in your inner being. It is going to express itself in the way you think, the words you say, and the disposition you show to the world.

VI. It is not surprising that God calls us to a life of joy. (Rom. 15:13; Phil. 4:4)

VII. [Let’s begin our study of joy, then, by noticing that.]

Body:

I. **We serve a God of joy.** (Zeph. 3:17; Deut. 30:9; Isa. 62:5; 65:17-19)

- A. Should there be any wonder, then, since God is a God of joy, that He wants us to live a life of joy?
- B. Solomon wrote (Prov. 17:22)
- C. This joy is found in and secured by our relationship with God. (Rom. 14:17-18; John 15:9-11)
- D. And this is a joy that cannot be taken away from you (no matter the circumstance). (Jn. 16:22)

II. **Joy-Builders.** (some things that bring joy to me).

- A. The redemptive work of Christ on the cross. (Eph. 2:4-5; 1 Pet. 1:18-19)
 1. At the cross, Jesus did something for me that I couldn’t do for myself. (2 Cor. 5:17; Heb. 2:9)
 2. What Jesus did on the cross brings great joy to me, personally.
 3. But also, one of the greatest joys of preaching is in telling the old, old story of the cross to others and bringing them to know the Savior. (3 Jn. 4; Col. 1:24-25; 2 Thess. 2:8; 1 Tim. 1:12)
- B. Our deliverance from sin. (Rom. 6:4-6)
 1. We live on a sin-cursed, sin-polluted earth. When you obeyed the gospel, you were freed from all of that.
 2. From the moment the Savior came into the world, he has brought joy to those in need of salvation. (Lk 2:9-10)
 3. Listen to these verses. (Hab. 2:18; Psa. 32:11)
 4. Those who do not rejoice in being delivered from the guilt, power, and consequences of sin must not understand being lost.
- C. You are now a child and heir of God. (Gal 3:26-29; Rom. 8:16-17; 1 Pet. 1:3-4)
- D. Your life can bring glory to God. (Mt. 5:16)

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- E. Your life can be a blessing to others. (saved to serve) (cf. Gal. 6:10; Phil. 2:1-4)
1. Instead of devouring our brethren by hatred, envy, strife, self-seeking and conceit (Gal 5:15), you can bring them joy.
 - a. Someone said, “Joy is multiplied when it is divided.”
 2. It should give us great joy to know that you can make a difference in someone’s life if you’ll just put them ahead of yourself and serve.
- F. *[In all of this and much more you can find reason to rejoice in Christ Jesus but, before we close, we need to think about.]*
- III. **Joy-Killers.** (I want to talk about four areas that threaten our joy).
- A. Bad people (people problems).
1. Nothing can threaten our joy more than relationship problems.
 2. Paul had those people in his life who tried to destroy his joy (he didn’t let them). (Phil. 1:15-18; 2 Tim. 4:14)
 3. Sometimes, there are some people we have to avoid because they steal our joy. (1 Cor. 15:33)
- B. Bad things. (circumstances beyond our control)
1. Most of the time we worry because we have a “circumstance orientation”: we allow our circumstances to dictate our joy.
 2. Listen to Jesus. (Mt. 6:25-34)
- C. Bad thoughts / Negative thinking. (Prov. 23:7)
1. What we need to understand is that what we think, controls how we feel, what we say, and what we do!
 2. If we are not careful, we can find ourselves slipping into a critical mentality, focusing only on what is bad in the world and the people around us. (And it is not hard to find a critic; or a cynic).
 3. This is not to say that you “accentuate the positive and eliminate the negative.” I’ve not found a way to “eliminate (altogether) the negative” yet. Jesus couldn’t, Paul didn’t, and neither can I. Sometimes you just have to “put on your big boy pants and deal with it.”
 4. Still, just because you can’t eliminate the negative entirely, doesn’t mean that you shouldn’t try to focus on the good, positive things around you. Hear Paul. (Phil. 4:4-8; 2 Cor. 10:5)
 5. Philippians 4:8 thinking can revolutionize your life: restoring your joy in the process.
- D. Bad deeds. (the guilt of our own failures)
1. Remember David’s tryst with Bathsheba? Can you imagine his feelings when Nathan said to him, “You are the man” (2 Sam. 12:7)?
 2. You don’t have to imagine: David tells us what happened as he felt the weight of his own guilt. (Psa. 32:3-4)
 3. What did David do? (Cf. Psa. 32:5)
 4. Look at David’s prayer, about this same matter, from Psalm 51:10-12
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- a. Let me ask you, “Have you ever been there? Burdened with guilt and not happy about it? Joy gone? What did you do? What have you done?”
5. Was it any different on Pentecost? (Cf. Acts 2:36-38, 46)
6. Folks, here is the point. Not living right, not obeying the Lord produces guilt, and guilt will destroy your joy.

Conclusion:

- I. Brethren, God expects His people to live a life of joy. (Phil. 4:4; 1 Thess. 5:16)
- II. In fact, I believe that most people want to live a happy life. That’s what they are searching/longing for.
 - A. But, you won’t find genuine joy in worldly things: Money, cars, houses, jewelry, furniture, clothes, recreation, entertainment, parties, and *etc.* are all “counterfeits.”
 - B. You won’t find genuine joy in the “works of the flesh” (Gal 5:19-21).
 1. Moses called these “the passing pleasures of sin” (Heb. 11:25) and that leads only emptiness.
- III. I think we all realize that people are attracted to joy and happiness (everyone loves a sense of humor). I have a question:
 - A. If someone was looking for a group of Christians with whom to worship, looking for those with the true joy of Christ in their life, would they choose this church?
 - B. If this church was made up of 150 people just like you, would others want to worship here?

Appendix F

Peace

Introduction

- I. A paradox is a statement(s) that is seemingly contradictory or opposed to common sense and yet is actually true. Jesus is the “Prince of Peace” (Isa. 9:6). Yet, He Himself said (Mt 10:34)
 - A. Since he was light, everything that partook of darkness was disturbed by his presence.
 - B. Since he was truth, everything that was a lie or which was founded on a lie stood in opposition to him.
 - C. Since he was altogether good, every person who loved evil hated his presence.
- II. Jesus predicted that his disciples would experience the same opposition and hatred. (Jn. 15:18, 21)
- III. Yet, even as he was facing such hatred: and warning his disciples of the same: Jesus was nevertheless at peace within himself. Further, he promised peace to those who followed. (Jn. 16:33)
- IV. A life led by the Spirit of God is going to show it: *i.e.*, if we are led by the Spirit, we are going to exhibit the fruit of the Spirit. And one aspect of that fruit is peace. (Gal 5:22-23)
- V. *[Let's begin our study by.]*

Body:

- I. **Defining the concept of “peace”.**
 - A. Our English word peace is defined as “1. a state of tranquility or quiet. 2. freedom from disquieting or oppressive thought or emotions” (MWD, Logos).
 - B. BDAG says that the Greek word (*eirene*) means, “1. a state of concord, peace, harmony; 2. a state of well-being”
 - C. Thayer says it refers “to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and (is) content with its earthly lot, of whatsoever sort that is” (Logos).
 - D. Sometimes peace is defined in negative terms.
 1. I have described peace before as “the felt absence of disturbance” (and so it is: but that definition probably doesn’t go far enough: but that is viewing the concept only negatively).
 2. *Oliver Wendell Holmes* said, “The only condition of peace in this world is to have no ideas, or, at least, not to express them” (and I fear that, too many times, he was right)
 - E. But the Biblical definition of peace includes more than that, it includes positive elements. It is a state in which.
 1. Things are right within you.
 2. Things are right in your relationship with God.
 3. Things are right in your relationships with others.
 - F. *[But more will be said about this in a few moments, let's first notice that.]*
- II. **Peace is a part of the divine nature, a characteristic of God.**

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- A. Peace, is the state in which God dwells. (Rom. 15:33; Heb. 13:20)
 - B. Jesus is our perfect example of peace.
 - 1. All through his life, he clearly seems to have been at peace. You never see him in a panic.
 - a. You never catch him exhibiting the signs of nervous anxiety that are so common to my experience and, perhaps, to yours.
 - b. I can't imagine Jesus wringing his hands, biting his nails, and chewing his lip as he tried to figure out how to respond to a situation.
 - 2. Even surrounding the events of the cross, Jesus was the only one who seemed to be at peace.
 - a. Confused disciples were fleeing, denying, and hiding.
 - b. Wicked enemies were lying, playing power politics, and denying justice.
 - c. Innocent bystanders were bewildered and confused by it all.
 - d. In the middle of all this confusion and horror, the Jesus was the only one who remained restrained and composed; he even prayed. (Lk. 23:34)
 - C. And because of all of this, Jesus is our source of our peace. (Eph. 2:14, 17)
 - D. Anyone who would seek the character of God, must become a person of peace. (1 Pet. 3:10-12)

III. **The Bible concept of peace involves three important areas.**

- A. Peace with God. (Rom. 5:1-11)
 - 1. Peace comes when we are "justified by faith" (5:1)
 - a. This is an obedient faith, not faith alone (H, B, R, C, B, remain faithful)
 - b. Unbelief and disobedience thwart the peace of God.
 - 1) You cannot have peace with heaven while living in rebellion against the divine will.
 - 2) You certainly cannot know peace while you are living carnally: by the "works of the flesh": and giving way to evil desires.
 - 2. Peace is accompanied with rejoicing and love, even in tribulation (5:2-5)
 - 3. Peace is made possible by the cross (5:6-9)
 - 4. Peace continues by virtue of His resurrected life (5:10-11)
 - a. Heb. 7:25: ²⁵ Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.
- B. Peace with others: and this involves two very important aspects.
 - 1. God wants His people to be united. (Rom. 14:19; 15:5-6; 1 Cor. 1:10; Eph. 4:1-3; Col. 3:15)
 - 2. We are also challenged as Jesus' disciples to be at peace with all men, not just other Christians. (Heb. 12:14)

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3. God's plan to make this happen is really very simple. When you are not at peace with people in the world or with another brother, make sure it is not your fault.
 - a. If you have done wrong, repent of it; at that point the burden is no longer on you but on him—to forgive.
 - b. If you have offended someone, apologize; your obligation is not to defend your pride but to maintain peace.
 - c. If there has been a misunderstanding, make the first move to talk things over with the other party; God made the first move to get through to you.
 4. Sometimes the requirement to be holy will have to take precedence over the goal of being at peace with all men. You can't compromise truth and right for the sake of peace.
 - a. More often, however, the failure to be at peace is over something far less crucial than an issue of holiness.
 - b. Remember. (Rom. 12:18)
- C. Peace within.
1. While I could be wrong, it appears to me that peace within oneself is mostly a by-product.
 - a. A by-product, first, of being at peace with God. When all is well between me and God there's not much that can disturb that.
 - b. A by-product, also, of being at peace with those around us! Life is good when all is right with God, your family, your brother and sisters in Christ, your neighbors, and your fellow-workers.
 2. Paul talked about the gift of God's peace.
 - a. Phil. 4:7: ⁷ And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.
 - b. It comes from God
 - c. It surpasses all understanding
 - d. It serves as a fortress to guard our hearts and minds and it comes through Christ Jesus!
- D. When we are reconciled with both God and man, then, peace is the natural by-product.
- E. *[Is there anything, then, that we can and should be doing to preserve the peace we have from God indeed there is.]*

IV. Preserving our peace

- A. Maintaining peace with God and self requires.
1. Keeping our minds set on God: putting our trust in Him. (Isa 26:3)
 2. Loving God's word, and heeding His commandments. (Psa. 119:165; Isa. 48:18; Jn. 14:23)
 3. Being diligent in prayer. (Phil. 4:6-7)
 4. Filling our mind with spiritual thoughts. (Phil. 4:8-9; Rom. 8:5-8)

- B. Maintaining peace with one another requires.
 - 1. Being at peace with God first (cf. Prov. 16:7)
 - a. Making peace with God gives us the peace within whereby we are in a better position to make peace with others!
 - 2. A concentrated effort to “pursue” peace (cf. 1 Pet. 3:8-12)
 - a. Peace must be sought and pursued (3:11)
 - b. Peter mentions some of the qualities necessary (3:8-9)
 - 3. Please note that the pursuit of peace does not require compromise of truth
 - a. For “the wisdom that is from above is first pure, then peaceable.” (Jas. 3:17)
 - b. But if we wish to bear the fruit of righteousness, it must be “sown in peace by those who make peace” (Jas. 3:18)

Conclusion:

- I. Let us never forget that Jesus, as the Prince of peace.
 - A. Came preaching peace
 - B. Died on the cross to make peace possible with God, man, and self
 - C. Is the conduit through which God now grants peace to man, as pronounced the night He was born.
- II. Indeed, the element of peace is a key feature of His kingdom. (Rom. 14:17-19)
 - A. We should therefore “let the peace of God rule in our hearts” (Col. 3:15)
 - B. And allow Jesus to give us His peace as expressed in this prayer (2 Th. 3:16)
- III. Do you want to make sure that the Lord is always with you, so that you can experience the “peace which surpasses all understanding”? Then you need to obey the gospel.

Appendix G

Patience

Introduction:

- I. There are nine virtues listed in Galatians 5:22-23 that comprise “the fruit of the Spirit.” These are easily organized into three categories.
 - A. The first three relate to man’s relationship with God.
 1. Love: because love is of God
 2. Joy: because God is the source of our joy and we can rejoice in Him.
 3. Peace: because there would be no peace but for God, and he provides us a peace that surpasses all comprehension
 - B. The second three have to do with our relationship with others.
 1. Patience
 2. Kindness
 3. Goodness
 - C. The third group relates more directly to oneself.
 1. Faithfulness
 2. Gentleness
 3. Self-control
 - D. In this lesson, I want to focus on the subject of patience.
- II. In most cases, murder takes place because people become angry; and anger often stems from a lack of patience.
 - A. I think this is the point behind. (Mt. 5:21-22)
 - B. That being the case, impatience and anger are as old as man. Lamech boasted, “I have killed a man for wounding me.” (Gen. 4:23).
- III. Most of us sense the need for patience very day.
 - A. In the long check-out line at Walmart (Why don’t they open up more? Where’s another cashier?)
 - B. Waiting for someone to move out of a parking space (How long does it take them to start a car?)
 - C. Getting stuck behind a “slow poke” in traffic (Can you pick up a little speed, please??)
 - D. Raising kids (Another dirty diaper? Not again?)
 - E. Dealing with teens (You did what? Again? How many times do I have to tell you.???)
 - F. Steve Cauthen once told the story of a woman in Fayetteville, AR that came out by him on Sunday morning and said, “Steve, I need a sermon on patience, and I need it tonight!!” (I suppose we all feel a little sympathy toward that woman).
- IV. So, recognizing the need, let’s turn our attention to the subject of patience.

Body:

I. What is patience?

- A. Our English word is related to the Latin *pati* which means “to suffer.” The *MWD* defines the word.
1. bearing pains or trials calmly or without complaint
 2. manifesting forbearance under provocation or strain
 3. not hasty or impetuous
 4. steadfast despite opposition, difficulty, or adversity
- B. The Greek word (*makrothymia*) is used to refer to (BDAG).
1. the state of remaining tranquil while awaiting an outcome, patience, steadfastness, endurance
 2. the state of being able to bear up under provocation, forbearance, patience toward others

II. The Scriptures tell us that patience is an attribute of.

- A. God.
1. God was patient in the days of Noah. (1 Pet. 3:20)
 2. God was patient with the nation of Israel. (Neh. 9:16-21)
 3. God is patient with us as well. (2 Pet. 3:9)
 4. We need to understand three very important things about God’s patience.
 - a. First, we need to regard His patience as our salvation. (2 Pet. 3:15)
 - b. Second, it is the purpose of God’s patience to lead us to salvation. (Rom. 2:4)
 - c. God’s patience doesn’t endure forever. It will wear out. (2 Kgs. 24:3-4; Acts 17:30-31)
- B. Jesus Christ. (Col. 3:13; 1 Tim. 1:12-16)
- C. The Holy Spirit. (Gal. 5:22)
- D. Righteous men.
1. David: best seen in his dealings with Saul
 - a. Saul had made several attempts to kill David
 - b. David had several opportunities to kill Saul
 - 1) In the cave in the wilderness of Engedi (1 Sam. 24:1-22) David was so close to Saul that he cut off the edge of Saul’s robe.
 - 2) In the wilderness of Ziph, on the hill of Hachilah, (1 Sam. 26:1-25), David approached Saul while he slept and took his spear and water jug.
 - c. In both instances, David could have killed Saul. Yet, out of respect for the fact that Saul was the Lord’s anointed, David demonstrated the true meaning of patience : manifesting forbearance under provocation or strain; not hasty or impetuous; steadfast despite opposition, difficulty, or adversity
 2. The prophets. (Jas 5:10-11; Mt 5:10-12)
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3. The Old Testament faithful in general. (Heb. 6:11-12)

III. **The quality of patience is a necessary trait for any Christian.**

- A. If we want God to be patient with us, we must be patient.
 1. This is illustrated in the “Parable of the Unmerciful Servant.” (Mt 18:32-35)
 2. Compare (Col. 3:12-13)
- B. Patience is necessary to maintaining the unity of the Spirit. (Eph. 4:1-3)
 1. Without patience, the sins we commit against one another will quickly destroy the unity for which Christ died!
- C. Patience is necessary especially for teachers and preachers.
 1. Paul charged Timothy. (2 Tim. 4:2)
 2. Paul practiced his preaching before Timothy and others. (2 Tim. 3:10)
 3. No servant of the Lord can faithfully correct those in opposition, without the quality of patience. (2 Tim. 2:24-26)
 4. Therefore, to be “useful for the Master, prepared for every good work” (2 Tim. 2:21), and even to ensure God’s patience toward us (Mt. 18:35), we need to develop the virtue of patience.

IV. **What patience can do for you.**

- A. It allows time for growth.
 1. Jesus struggled trying to teach his disciples greatness through service. Sometimes they could be so slow to catch on. While they argued over which one of them was the greatest, he washed their feet (Jn. 13). He was patient.
 2. The character traits that the Lord wants to see in us (Col. 3:5-17; 2 Pet. 1:5-8; Gal. 5:22-23) are not developed overnight.
 - a. The Bible calls this process growth. (1 Pet. 2:1-2; 2 Pet. 3:18)
 - b. The Lord knows that this growth process takes time, and is so patient with us as we do.
 - c. Sometimes, however, we think every person ought to be where we are spiritually, and that is just not the case. People need time to grow and we need to be patient as they do.
- B. It considers weakness. (Rom. 15:1)
 1. Not everything is to be classified as a “weakness”, but surely many things are and we need to bear with them when we see them in our brethren.
 2. Jesus considered Peter’s moment of weakness and prayed for Him. (Lk 22:31-32)
 3. If someone you know falls away through weakness: and needs you to help strengthen him: he is much more likely to receive you and the things you say when you tell him, “I’m praying for you.”
- C. It will attract people to your ear. (Gal. 6:2)
 1. People who are hurting are attracted to people who are patient because patient people listen, and are compassionate.

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2. By being patient, you open yourself up to helping others, making yourself more useful in the kingdom.
- D. It will stop quick retaliation. (1 Pet. 2:23)
1. I've heard some Christians almost boast about being quick to let people know what's on their mind: and this is almost always when they are unhappy about something.
 2. While there are certainly times when we need to speak up, we are served well to make sure we know whereof we speak, and to be patiently cautious when we do.
 3. And rather than "blow off steam," we would be better people to just patiently endure: Jesus did. (Rom. 12:17-18)
- V. **How do we develop patience?** [Let me offer two quick but important thoughts:]
- A. Develop a greater love for people.
1. The first quality of love is that it is "patient" (1 Cor. 13:4)
 - a. Unless we love those around us: even those who have wronged us: we will not have sufficient motivation to bear with them
 - b. So love is fundamental to bearing with the weakness and offenses of others.
 2. By growing in love, then, we will grow in patience!
- B. Spend much time in prayer.
1. Paul believed that prayer would help the Colossians in this regard. (Col. 1:9-11)
 2. Certainly the God who is patience (cf. Psa. 145:8) will strengthen those who desire to be like Him!
- VI. **One final warning: We must be careful that we not allow patience to turn into toleration!**
- A. It is true that we must be patient with weak people, even those who are in sin. (1 Th. 5:14; 2 Tim. 2:24-26)
- B. Jude 21-23 teaches that there are distinctions that we must sometimes make.
1. Some cases are dealt with very compassionately and others need a harsh snatch.
 2. Jesus seemed to do this (compare Mt 23 w/ John 8)
- C. And patience should never be used as an excuse for not doing what the Lord has commanded us to do. (1 Cor. 5:11; Tit. 3:10; 2 Th. 3:6)

Conclusion:

- I. God has certainly revealed Himself to be a God of patience, as David wrote in Psa. 86:15.
- II. All of those who want to truly be His children, and be led by His Spirit, want to become like Him.
- III. Our prayer should be as David's. (Psa. 86:11)
- IV. The way of the Lord is truly one involving patience, and it will be a quality evident in the lives of those who bear the fruit of the Spirit!
- V. May the Lord help us to be patient with those around us! May we also be careful to respond to the Lord's patience toward us in the proper way.

Appendix H

Kindness

Introduction:

- I. Over a hundred years ago, a woman in a small German town advertised a piano recital she was going to give on a certain day. Her posters falsely identified her as a student of the famous Hungarian composer and pianist Franz Liszt. To her utter dismay, Liszt visited her little village on holiday at the very time of her performance. Knowing she would be found out as a liar and have her budding career ruined by the scandal, she went to the place where Liszt was staying and asked for a conversation with him.
- II. She spoke through tears of embarrassment and humiliation to make her confession to the great man. Liszt responded to her penitence and tears in an unanticipated manner. “You have certainly done a terribly wrong thing,” he said, “but we all make mistakes. The only thing to do now is to be sorry, and I think you are truly sorry. Now will you let me hear you play?”
- III. As surprised as she was embarrassed at that point, the girl began to play the piano. She made several errors at first, many of them perhaps caused by her nervousness in the great man’s presence. Then, as she gained more confidence, she played better. Liszt corrected her at certain points and made suggestions at key places.
- IV. When she had finished, the famous musician said, “My dear, you are now a pupil of Franz Liszt. I have given you instruction this afternoon. Tomorrow you may go on with your concert as advertised. And the last number on the program will be played not by the pupil, but by the teacher.” (Rubel Shelly, *In Step With The Spirit*, 97-98)
 - A. It is hard for us to imagine one so famous being so big-hearted.
 1. Have you ever had anything like that happen to you?
 2. Have you ever done that sort of thing to someone else?
 - B. In his case, Liszt had his name and reputation misused. Someone had taken advantage of him. Seeing her humiliation and believing her penitent, he forgave.
 - C. That is an act of kindness!
- V. The condition among the churches of Galatia are remarkably similar to what we see in America today. If we are not careful, we will find ourselves “biting and devouring one another” (Gal. 5:15). We shouldn’t really be surprised at this.
 - A. Paul said, “there must also be factions among you, to that those who are approved may become evident among you” (1 Cor. 11:19)
 - B. There are always going to be factious issues that arise among us; and there will also be factious people.
- VI. This, however, is not the characteristic of Spirit led people. Those who are led by the Spirit are going to show it by exhibiting “the fruit of the Spirit”
 - A. Gal 5:22-23: ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.
- VII. I don’t know if he was led by the Spirit or not, but Franz Liszt was a kind man. I want to think that we are a kind people. But, to say the very least, we can all grow in kindness.

Body:

I. Let's begin by defining kindness (gentleness - KJV).

A. Our English word kind.

1. Etymologically, is from a Middle English term (*gecynde*) that means “natural or innate”: so, we are talking about a trait that should be rooted deep within one’s character.
2. The word kind, used as an adjective, means “Of a friendly nature; generous or hospitable; warmhearted, good. 2. Charitable; helpful; showing sympathy or understanding. 3. Humane, considerate. 4. Forbearing; tolerant; charitable. 5. Courteous; thoughtful. 6. Generous, liberal.” (*AHD*).
3. Kindness is the noun form of kind and means “the state or quality of being kind.”

B. The Greek word (*chrestotes*) translated kindness means, “1. upright in one’s relations with others. 2. the quality of being helpful or beneficial, goodness, kindness, generosity” (*BDAG*).

C. Peter commanded. (1 Pet. 1:13-16)

1. God want us to be like Him!
2. What we need to see that is so important about this is that the “fruit of the Spirit,” and “kindness” in particular (as the subject of this lesson), is reflective of the very nature of God Himself! Let me show you.

II. The kindness of God in the O.T.

A. In the Septuagint, kindness (*chrestotes*) is used more of God than anyone else.

1. For example, consider these two verses, where the word is translated “good” (Psa. 106:1; 145:9)
 - a. The reference in these verses is not so much to God’s moral goodness, as it is to His kindness, especially as expressed in His mercy
2. The kindness of God motivated the Psalmist to worship: and to encourage others to worship. (Psa. 100)
 - a. Notice the call to action in this psalm: shout joyfully, serve, give thanks, praise bless.
 - b. Why? “For the LORD is good.” (He still is!)

B. Writers of the O.T. saw God’s kindness expressed.

1. In nature. (Psa. 65:9-13)
2. In the events of history. (Psa. 145:1-7)
3. In the instructions of His Word. (Psa. 119:65-68; 25:8)
4. In special ways, to certain people.
 - a. To those in trouble who trust in Him. (Nahum 1:7)
 - b. To those poor, who follow Him. (Psa. 68:10)
 - c. To all those who hope and trust in Him. (Psa. 34:8)
 - d. To all those who fear Him. (Psa. 31:19)

C. [But we also see.]

III. The kindness of God in the NT.

- A. Expressed even to ungrateful and evil men. (Lk. 6:35; Mt. 5:44-45)
- B. In the giving of His Son, in Whom we have salvation. (Tit. 3:4-7)
- C. Even in the ages to come. (Eph. 2:7)

IV. The kindness of Jesus (seen abundantly by the things He did).

- A. Raising the only son of the widow of Nain. (Lk. 7:11-17)
- B. In the way he treated the sinful woman. (Lk. 7:36-39)
 - 1. The Pharisees wanted to treat the woman differently.
 - 2. Notice Jesus response: the Parable of the Two Debtors (cf. Lk. 7:40-50)
- C. In the way he treated the woman bound by an evil spirit for eighteen years. (Lk. 13:10-17)
- D. Jesus was a kind man.

V. God wants us to be kind.

- A. It is taught us in the OT. (Pr. 3:1-4; 31:26)
- B. Kindness is part of the “new self” in Christ that we must put on. (Col. 3:12)
- C. Kindness is to characterize our treatment of one another.
 - 1. Eph. 4:31-32: ³¹ Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. ³² Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.
 - 2. It is, in large part, how we are able to “preserve the unity of the Spirit in the bond of peace” (Eph. 4:3).

Conclusion:

- I. I’m curious. If you had been Franz Liszt, would you have treated that young pianist in the same way? Would you have helped her save face? Or would you have treated her with indignance (like a Pharisee)?
- II. Are you kind to others? What would those around you say? What would God say? Do you think you have room to grow in this area?
- III. If we truly want to be sons of God, then we’ve got to learn to imitate Him.
- IV. Speaking of the kindness of God. What do you think is in store for those who reject His kindness?

Appendix I

Goodness

Introduction:

- I. What do you think of when you hear the word good?
 - A. It seems to me that, if someone or something is good, then three things are implied.
 1. It fulfills its purpose, or the expectations we have of it (a good car, *etc.*)
 2. It involves some sort of benefit to us (a good car, good friend, *etc.*).
 3. Especially when referring to people or character traits, there is a sense of morality attached: such as is defined by God (a good man, *etc.*)
 - B. The actual meaning of the word can be a little elusive because it often depends upon the context in which it is used. For example.
 1. A good book is different for different people and purposes. I might use Bauer's *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* in preparation for this sermon, but it is not necessarily a good book for bedtime reading.
 2. My idea of a good vacation destination may be different from yours.
 - C. There are a myriad of ways in which we use the word good: there are many ways it is used in both the Old and New Testaments: but all seem to involve the idea of fulfilled expectations, benefit, and a sense of morality.
 - D. But, when Paul mentioned the trait of goodness as a part of "the fruit of the Spirit," surely he had something definite in mind. Our task is to discover what that goodness is, and put it into practice in our lives. (Gal. 5:22-23)
- II. Bauer defines goodness (Gr. *agathosyne*) as a "positive moral quality characterized especially by interest in the welfare of others, goodness, generosity.
 - A. Of its root word (*agathos*), Bauer says it "pertains to meeting a relatively high standard of quality, useful, beneficial."
- III. Two things seem to stand out.
 - A. First, goodness is rooted in the character of God, and is characteristic of how He treats those He blesses. (Ex. 33:19; Psa. 86:5; Neh. 9:25, 35)
 1. Goodness is so closely associated with God that some folks irreverently use it as a euphemism for Him when making an interjection, such as "Oh, goodness" Oh, My goodness!"
 - B. Two, goodness is often presented in light of its opposite: evil. (Gen. 2:16-17; 50:20; 1 Kgs. 3:9; Psa. 34:14; Pr. 12:2; Isa. 5:20; Amos 5:14)
- IV. Probably the best way, however, to understand what goodness and its root word good means is to consider an example of one who embodied the trait: Barnabas. (Acts 11:22-24)
 - A. Barnabas is one of the most prominent figures in the book of Acts. He enters the divine record from obscurity, exerts a powerful influence for good, then fades again.
 - B. He was not one of the 12 apostles. He wrote no inspired book. Still, he effectively touched lives.
 - C. And God said, "he was a good man" (Acts 11:24).

- D. Just what was it that made him so?

Body:

- I. **He was a sacrificial and encouraging man.** (Acts 4:32-37)
- A. What a great contrast between he and Ananias and Sapphira!
 - B. Indeed Barnabas lived up to the translation of his name: Son of Encouragement.
- II. **He knew how to be a friend.** (Pr. 17:17; 18:24)
- A. [Relate persecutions and conversion of Saul.]
 - B. Sometime after his conversion, Saul decided to return to Jerusalem, this time to visit Peter. It must have been an emotional trip as he neared the great city of Jerusalem. What do you suppose crossed his mind.
 - 1. As he passed by the spot where Jesus met him.
 - 2. When, as he approached the city, he saw the walls of Jerusalem and the battlements of the temple once more came in view.
 - 3. When he passed Calvary, the place where Jesus was crucified.
 - 4. When he passed the spot where he held the coats of those that stoned Stephen.
 - 5. When he realized that, once again, on the streets and in the synagogues he would meet his old allies whom he had deserted and the disciples whom he had once persecuted.
 - C. When he came to Jerusalem, the church was unwilling to accept him, not believing he was a disciple. Barnabas interceded for him. (Acts 9:26-28)
 - D. How different the course of church history might have been if it had not been for Barnabas or someone like him!
- III. **He was a wise counselor, effective teacher.**
- A. Wise counselors and effective teachers are valuable. (Pr. 11:14; 12:20)
 - B. [Relate the establishment of the church in Antioch and the conversion of the Gentiles]
 - C. Acts 11:19-21. This was a potentially explosive situation.
 - 1. Because of the racial and social differences between Jews and Gentiles, the church at Antioch was under tension and could have been rent in two.
 - 2. A division at this point could have caused great damage to the growth and development of the early church.
 - D. But, Barnabas was there. (Acts 11:22-24)
 - E. Jerusalem obviously sent the best man they had!
 - F. Barnabas had the wisdom and humility to seek out Saul's help. (Acts 11:25-26)
 - 1. Sometimes the mark of a great leader is not in what he knows, but who he knows and is willing to recruit to get the job done!
- IV. **He was a faithful man.** (Acts 11:27-30)
- A. There was a general famine, Jerusalem was in need, Antioch responded.
 - B. Barnabas was a man who was "full of the faith" (Acts 11:24).

1. Faith (*pistis*) means faithful, dependable.
2. Dependable, trustworthy men are needed when it comes to handling funds: Barnabas was just such a man.

V. **Barnabas was evangelistic.**

- A. The Great Commission was given to carry the gospel to every creature. (Mk. 16:15-16; Acts 1:8)
- B. Barnabas was in the middle of it all. (Acts 13:1-3)
- C. Barnabas heard the good news and shared it.

VI. **Barnabas was a peacemaker, a peace-preacher.**

- A. The dispute: (Acts 15:1-2)
 1. Should Gentiles be taught that they must obey the Law of Moses and be circumcised.
- B. [Doctrinal differences often heat to the point of division. Issue that can be settled by a calm appeal to authority can be lost in the passion of disagreement. Calm but solid reasoning was needed.]
- C. Barnabas was there to help. (Acts 15:12; Jas. 3:17-18; Mt. 5:9)
- D. Barnabas was not a compromiser, Barnabas taught people to use the revealed word of God as their polar star.

VII. **Barnabas was an effective mentor.**

- A. When Paul purposed a second missionary journey to Barnabas, there arose a dispute over John Mark. (Acts 15:36-40)
- B. Who was right? Paul or Barnabas? Perhaps they both were right: looking at the problem from two different perspectives. Paul looking at the work, Barnabas looking at Mark.
 1. Paul, accomplished a lot in his 2nd and 3rd journeys, taking Silas and Timothy along.
 2. Barnabas, also helped John Mark. (2 Tim. 4:11; Col 4:10)
 3. Note: When the H.S. selected a person to dip his quill in ink and pen the first biography written about our Lord, especially suited for Gentile readers, he chose John Mark!
- C. Every young man needs a Barnabas to help him through the unstable years.

Conclusion:

- I. Barnabas was a good man, an illustration of what it means to be “led by the Spirit” and of one who possessed “the fruit of the Spirit.” These are not the only qualities of goodness, but they are important.
- II. The ancient church in Rome possessed this characteristic. (Rom. 15:14)
- III. This is the quality of heart and life that Jesus is looking for in us. (Lk. 8:15)
- IV. This will be a standard by which we will be judged when we stand before Him. (Mt 25:21)
 - A. We can talk about good people and good things in terms of human standards, and our expectations for them, but when it really comes down to it, God is the one who sets the ultimate standard and expectations for goodness. He will reward/judge accordingly.
- V. But what about you? Are you a good person? What will God say?

Appendix J

Faithfulness

Introduction:

- I. There is a story that is told about two close friends, Joe and Carl. Both were soldiers. Their company was engaged in battle, outnumbered, and suffering heavy casualties. The commander ordered a retreat.
- II. When the company got to safety, Joe noticed that Carl was not with them. He asked permission from the commander to go back and look for him, but not wanting to lose another soldier, the commander said “no.” Ignoring the order, Joe ran back to the battlefield.
- III. A short while later, Joe came back carrying Carl’s dead body. As he put down the body, the company saw that Joe himself was now badly wounded. The commander was furious. Now he had lost another soldier. “What a waste,” he said.
- IV. But Joe, now fighting for his life, calmly told the commander, “Sir, it was not a waste. When I got to Carl he was still alive. I held him, propped him on my lap, and encouraged him to hold on. He gasped for breath, smiled, and his last and only words were, ‘Joe, I knew you would come.’”
- V. This story reminds me of the faithful friendship of David and Jonathan in 1 Samuel 20.
 - A. Knowing that David was a threat to the throne, Saul ordered Jonathan and his servants to put David to death (1 Sam. 19:1).
 - B. Jonathan, however, loved David “as he loved his own life” (1 Sam. 20:17) and sent David a message by arrow that there was a plot against his life: to flee: and he saved David’s life.
 - C. When David learned of Jonathan’s death, he wept and lamented. 2 Sam. 1:25-26
 - D. This kind of faithful friendship doesn’t come along often. Most folks don’t have more than a handful of these relationships in a lifetime, if they have that many. A faithful friend is a blessing: and we cherish them.
 - E. One of the most discouraging things in life is treachery: the betrayal of a trusted friend. I don’t know who, specifically David was thinking about when he wrote, “Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me” (Psa. 41:9), but Jesus quoted this passage as a prophecy of Judas’ betrayal (Jn. 13:18).
 - F. Of another, David lamented. (Psa. 55:12-14)
- VI. I want to talk with you for a few minutes about the subject of faithfulness.
 - A. If we are led by the Spirit of God, we will exhibit the fruit of that leading in our lives. (Gal. 5:22-23)
 - B. One key component of this fruit is faithfulness.
- VII. It is sad, but altogether true, that relatively few people in any generation are faithful: particularly to the Lord. (Psa. 12:1; Pr. 20:6; Mic. 7:2; Lk. 18:8)
- VIII. So, let’s talk about the concept of faithfulness for a few minutes.

Body:

- I. **Let’s begin by noticing a definition.**

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- A. English: *AHD*: “1. Adhering strictly to the person, cause, or idea to which one is bound; dutiful, loyal. 2. Worthy of trust or credence; consistently reliable. 3. Consistent with truth or actuality; accurate, exact.”
 - B. Greek (*pistos*): *Bauer*: “1. That which evokes trust and faith. a. the state of being someone in whom confidence can be placed, faithfulness, reliability, fidelity, commitment.”
 - C. After her conversion, Lydia asked of Paul, “If you have judged me to be faithful to the Lord, come into my house and stay” (Acts 16:15).
 - 1. Lydia was calling upon Paul to make a judgment about her based upon what he had seen out of her: she is away from home; at a river bank; praying; willing to listen; openly receptive, *etc.*

II. Faithfulness is an attribute of God. (Dt 7:9; Psa. 33:4; 1 Cor. 10:13)

- A. He is never fickle, or capricious
 - 1. The gods of paganism were thought to be fickle and capricious
 - 2. In contrast, God is immutable (not capable of or susceptible to change). He has a faithful, unchanging character. You don’t ever have to worry about him “changing the rules in the middle of the game”. (Mal. 3:6; Heb. 13:8; Jas. 1:17)
- B. God is always true.
 - 1. Satan is the archenemy of God and righteous men. The Bible describes him as “a liar and the father of lies” (Jn. 8:44)
 - 2. In contrast, God “keeps truth” forever. (Psa. 146:5-6 [NKJV]; Psa. 31:5; 111:7; Tit. 1:2)
- C. God is always a righteous judge.
 - 1. It is essential that any judge adhere to a standard of justice and not be partial.
 - 2. God is perfectly and eternally just and righteous. (Gen 18:25)
 - 3. This is both a sobering and a comforting reality. (Rom. 2:6, 9-11)
- D. God always keeps His promises.
 - 1. Just as God cannot lie, He cannot fail to keep His promises. (2 Tim. 2:13)
 - 2. The Bible is filled with examples of God’s faithfulness in keeping His promises.
 - a. Noah: He promised to bring the flood (Gen. 6:17) to destroy all in whom was the breath of life and He did (120 years later: the passing of time didn’t change it).
 - b. Abraham: God gave Abraham three promises (nation, land, seed – Gen. 12:1-3). The rest of the Bible is the story of these promises being fulfilled.
 - 3. God will keep His promises to us.
 - a. To meet our needs. (Psa. 37:25; Mt. 6:33; Phil. 4:19)
 - b. To forgive our sins. (Psa. 103:12; Micah 7:19; Acts 2:38; 22:16)
 - c. To provide us an escape from temptation and sin. (1 Cor. 10:13)
 - d. To hear our prayers. (1 Jn. 5:14-15)
 - e. To give us eternal life if we follow Him. (Jn. 10:27-28)

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4. God has never failed to keep a promise. Do you believe this?
- E. Since God is faithful, and He wants us to partake of His nature (2 Pet. 1:4) and to “become conformed to the image of His Son” (Rom. 8:29), then it is not surprising that He wants us to be faithful. (Pr. 12:22; 25:13; 28:20; Mt. 25:21; Lk. 16:10; 1 Cor. 4:2)
- III. Bible examples of faithfulness**
- A. Abraham. (Neh. 9:7-8; Gen. 26:3-5)
- B. Daniel. (Dan. 6:3-4)
- C. Moses. (Heb. 3:5)
- D. Brethren at Ephesus and Colossae. (Eph. 1:1; Col 1:2)
- E. Epaphras. (Col 1:7)
- F. Tychicus. (Col. 4:7)
- G. The point being: These people were faithful before God. And, if they were considered faithful, you can be faithful also.
- IV. Areas of life where faithfulness is needed.**
- A. God: true faithfulness is focused on God! (Mk. 12:30; Mt. 4:10; Rev. 14:6-7; Eph. 5:8-10)
- B. Marriage. (Eph. 5:22, 25; 1 Cor. 7:1-5; Heb. 13:4)
- C. Church. (Eph. 4:16)
1. Elders, deacons, preachers, and teachers need to be faithful and dependable to fulfill our roles in the local body.
 2. All need to be dependable and reliable in areas like attendance, giving, inviting, and working in every way we can to build up the body.
- D. Job. (Eph. 6:5-8; Tit. 2:9-10)
- E. Friendship. (Pr. 17:17; 18:24; 27:6, 10)
- F. Citizenship. (Rom. 13:1, 7; 1 Pet. 2:13, 17)
- G. Neighbors. (Pr. 12:26; 27:10; Mk 12:31)

Conclusion:

- I. If we are led by the Spirit of God, we will be faithful in all things. Faithfulness is a key component in the fruit of the Spirit. (Gal. 5:22-23)
- II. In fact, we will be faithful not matter what the cost.
 - A. A truly faithful Christian will pay any price, endure any hardship, suffer any loss in order to remain faithful to the Lord. (Lk. 14:26-27, 33)
 - B. A truly faithful Christian will give his life for the Lord. (Rev. 2:10; Gal. 2:20)
- III. And, your faithfulness is going to be apparent to all who know you.
 - A. Lydia called upon Paul and Silas to judge whether or not she was faithful to the Lord, and they were able to do that.
 - B. If you are truly faithful to the Lord your faithfulness will not go unnoticed, especially by other faithful Christians. (Mt. 5:14). If you are not faithful, well, your unfaithfulness is going to be apparent as well, especially to the Lord.

Appendix K

Gentleness

Introduction:

- I. When Paul wrote to the Ephesians about the need for unity, here is what he said. (Eph. 4:1-6)
 - A. A key element: an essential character trait: in being able to maintain “the unity of the Spirit in the bond of peace” is “gentleness.”
- II. The trait of gentleness must be important because, in the Sermon on the Mount: the Constitution of the Kingdom: at the very outset of His ministry, Jesus said. (Mt. 5:5)
- III. So, when one is led by the Spirit of God, like a city set on a hill, it can’t be hidden: it will be seen by all in our general disposition and treatment of other folks around us. (Gal 5:22-23)
- IV. But, what does it mean to be gentle? Just what is this important character trait that Jesus wants each of us to possess and show to the world?

Body:

- I. **Defining the term “gentleness”.**
 - A. I’ve worked enough with foreign and ancient languages to know that, sometimes, there is no language-to-language equivalent of a particular word. This is the case with the Greek word (*prautes*) here.
 1. In older translations (KJV, ASV) our English word meekness is used here.
 - a. Of the 27 translations I checked on this passage, *prautes* is variously translated gentleness (17x), meekness (3x), humility (1x), mildness (1x).
 2. But, the problem with using either gentleness or meekness, is that neither convey the exact or complete idea behind the original.
 - B. Our English terms sometimes suggest the idea of weakness, timidity, or shyness.
 1. Meek (*AHD*): “1. Showing patience and humility; longsuffering. 2. Easily imposed upon; submissive; spineless.”
 2. Meek (*MWD*): “1. enduring injury with patience and without resentment; mild; 2. deficient in spirit and courage: submissive; 3. not violent or strong”
 3. Gentle (*AHD*): “1. Considerate or kindly in disposition, amiable, patient; 2. Easily managed or handled, docile, tame.
 - C. *Kittle* defines the Greek term (*praus, prautes*)
 1. *Praus*. This word means, a. “mild” of things, b. “tame” of animals, c. “gentle” or “pleasant” of persons, d. “kindly” or “lenient” of such things as activities or punishments. The adverb *praos* denotes quiet and friendly composure.
 2. *Prautes*. This word means “mild and gentle friendliness.” The Greeks value this virtue highly so long as there is compensating strength. Thus rulers should be gentle with their own people and stern with others. Laws should be severe but judges should show leniency. Gentleness is a mark of culture and wisdom if it does not degenerate into self-abasement.
 - D. *Bauer*: “pertaining to not being overly impressed by a sense of one’s self-importance, gentle, humble, considerate, meek in the older favorable sense”

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- E. Logos: “acting in a manner that is gentle, mild, and even-tempered” (*Bible Sense Lexicon*)
- F. Aristotle said that “gentleness” is
1. “The ability to bear reproaches and slights with moderation, and not to embark on revenge quickly, and not to be easily provoked to anger, but to be free from bitterness and contentiousness, having tranquility and stability in the spirit.” (*On Virtues And Vices*)
 2. This doesn’t imply that there is never a place for anger in the gentle man.
 3. To the contrary, Aristotle said, “the gentle man feels anger on the right grounds, against the right persons, in the right manner, at the right moment, and for the right length of time.”
- G. The Greeks used this term to describe.
1. People or things which have a soothing, calming quality: *e.g.*, the humble and kind demeanor which calms another’s anger.
 2. Gentleness of conduct, especially on the part of people who had it in their power to do otherwise.
 - a. Illustration: There’s a story told of a corporal at Valley Forge who was directing three men as they tried to lift a log into place. It was too heavy, but the corporal commanded again and again, “All right, men, one, two, three, lift!” A man in an overcoat came by and said to the corporal, ‘Why don’t you help them?’ The corporal pulled himself up to full height and replied, “Sir, I am a corporal.” Without a word the man stepped over and with his help the log went easily into place. The man was George Washington.
 3. The ability to take unkind remarks with good nature; *e.g.* as when one is embroiled in a controversy. Being able to discuss things without losing one’s temper because of unkind and unfair personal remarks
 4. (Most often) the character in which strength and gentleness are perfectly combined *e.g.* a horse obedient to the reins, a watchdog friendly to the family owning him. Great strength, but tempered by a gentle spirit.
 - a. Illustration: A guide was taking a group of visitors through a factory. One of the things he showed them was a giant steam hammer capable of flattening an automobile. Then the guide put down a walnut and had the hammer break the shell without hurting the meat of the nut. That’s power under perfect control.
- H. Gentleness (or meekness, KJV), then, is that virtuous quality by which “we treat all men with perfect courtesy, that we can rebuke without rancor, that we can argue without intolerance, that we can face the truth without resentment, that we can be angry and sin not, that we can be gentle and yet not weak” (Barclay, 121).

II. Bible examples of gentleness.

- A. God. (Psa. 18:35; Is 40:10-11)
- B. David. (Psa. 45:3-4)

- C. Moses. (Num. 12:3)
 - 1. He could have rebuked Aaron and Miriam, he gently kept silent (cf. Num. 12:1-8).
 - 2. His silence was not from personal weakness. Moses was no spineless coward. (Ex. 32:19-20, 25-28)
- D. Jesus. (Mt 11:28-30)
 - 1. Consider the action: lack of it: when before Pilate. (Mt. 27:12-14; Isa. 53:7)
 - 2. But it was not because He was spineless, weak, a coward.
 - a. He denounced the Pharisees. (Mt. 23:23-24)
 - b. He cleansed the temple. (Jn. 2:14-17)
 - 3. *Baker's Evangelical Dictionary of Biblical Theology*, tells us that gentleness is “a sensitivity of disposition and kindness of behavior, founded on strength and prompted by love.”
 - 4. It comes from having a humble opinion of one's self, along with the inner strength to control one's emotions, tongue, and behavior.

III. The Christian needs gentleness.

- A. When we listen to the Word of God. (Jas. 1:21)
- B. When we attempt to restore the erring. (Gal. 6:1)
- C. When correcting those who oppose the teaching of the gospel. (2 Tim. 2:24-25)
- D. When we go about practicing every good deed (our daily lives). (Tit. 3:1-2)
- E. When, as a woman, you seek the special qualities that make you “precious in the sight of God.” (1 Pet. 3:1-4)
- F. When answering people who question you. (1 Pet. 3:15)

Conclusion

- I. Let me close by calling your mind to the words of James regarding the subject of wisdom. (Jas. 3:13-18)
- II. If you are going to be led by the Spirit of God, filled with the wisdom that is from above, and if you would display the fruit of the Spirit in your life, then you must develop gentleness. (Gal. 5:22-23)
- III. Gentleness gives you the ability to face the difficult moments of life.
 - A. Not in weakness or cowardice, because that's not what gentleness is all about;
 - B. But with a calm and peaceful resolve that comes from the inner strength to control your emotions, your tongue, and your actions.
- IV. Above all, to develop gentleness is to develop Christ-likeness.

Appendix L

Self-Control

Introduction:

- I. Gal. 5:16-26: As I read these words I am keenly aware of a battle that rages within me:
 - A. Will I be led by the Spirit of God to do the things of God?
 - B. Or, will I allow myself to be led by the whimsical and sometimes diabolical desires of the flesh?
 - C. I know, based on what is said here, that this problem existed in the hearts of our brethren in Galatia, and I'm pretty sure, because temptation is something we all have in common (1 Cor. 10:13), that each of you know this struggle as well.
 - D. Those who claim that the Bible is not relevant either have not read the book of Galatians, or they are not honest with themselves.
- II. In this lesson, I want to consider the last virtue that characterizes the person who is led by the Spirit of God and who shows it by bearing the fruit of the Spirit: Self-control.
- III. Oddly enough, the word "self-control" is found only six times in the NT (NASB95). Yet, that fact should not diminish its importance in our minds. (Gal. 5:22-23; Acts 24:25; 1 Cor. 7:9; 9:25; Tit. 1:8; 2 Pet. 1:5-6)
 - A. (List of virtues necessary to "partaking of the divine nature:")
 - B. 2 Pet. 1:5-6: ⁵ Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, ⁶ and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness,
- IV. Self-control may be the most important of all of these virtues: for two reasons:
 - A. Without self-control, the "deeds of the flesh" can't be overcome
 - B. Without self-control, the other elements of the "fruit of the Spirit" will not be evident
- V. Let's begin by making sure we understand what we are talking about when we use the term self-control.

Body:

- I. **Defining the term: Self-Control.**
 - A. English: Self-Control
 1. *AHD*: "Control of one's emotions, desires, or actions by one's own will."
 2. *COED*: "The ability to control one's emotions or behaviour, especially in difficult situations"
 - B. Greek: Our English term, self-control translates the Gr. *enkrateia* and *enkrateuomai* very well.
 1. *BDAG*: "restraint of one's emotions, impulses, or desires, self-control.
 2. *NIDNTT*: "contains the root *krat* which means power or control (and) accordingly denotes a man who has power in the physical or intellectual sense. It is used absolutely of having power over oneself."

- a. Synonyms: “self-control, self-restraint, abstinence, master of oneself, have control over oneself, exert self-restraint”
- b. “According to Aristotle, the one who is (self-controlled)
3. Aristotle said that “the one who is (self-controlled) has strong desires but is able to suppress them.” (NIDNTT) and defined self-control as “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” (Barclay, p. 126).
- C. William Barclay, in his comments on the word as used in 2 Pet. 1:6 offers this insight into *enkrateia*:
 1. “When the word enters the moral and ethical sphere it describes that strength of soul by which a man takes a 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. Hence it is “victory over desire”. (Barclay, p. 123)
- D. The truth of the matter is this: When a man possesses self-control, temptation is going to have little influence on him.
- E. Practically speaking, we can all understand the value of self-control. In many areas of life there are severe consequences where we lack it.
 1. A diabetic has to control his appetite for carbohydrates (sugar, flour, corn, *etc.*)
 2. A person with high blood pressure has to control his/her intake of salt.
 3. A student cramming for a test has to keep focused, keep from being distracted.
- F. And, if we can see this in a practical, physical way, certainly we can see the need for self-control in spiritual matters.

II. Areas of our lives where self-control is especially needed.

- A. We need to control our bodies.
 1. My body is to be my servant, not my master. (1 Cor. 6:12, 19-20; Rom. 12:1-2; 6:12-13)
 2. Consider some areas where we especially need to control our bodies.
 - a. Food is good, but you can lose control and become a glutton (one habitually gorges). (Pr. 23:20; Tit. 1:12; Pr. 25:16)
 - b. Sleep is good but you can become lazy, a sluggard. (Pr. 26:14-15; 6:6-11)
 - c. We need self-control when it comes to our sexual desires.
 - 1) God created us to be sexual beings.
 - a) It’s a part of who we are.
 - b) It’s an integral part of the marriage relationship.
 - 1] Not only for procreation (Gen. 1:28), but also for the passion and fulfillment it provides a husband and wife (Heb. 13:4, 1 Cor. 7:9).
 - 2) But the fulfillment of that passion and sexual desire is restricted to the marriage bed. (Heb. 13:4)

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- 3) It is interesting to notice that Paul frightened Felix when he spoke of self-control and righteousness. (Acts 24:25)
 - a) Felix was notorious for his sexual misconduct.
 - b) Is it possible that Paul touched a nerve with Felix on the subject?
 - 1] A spiritual and righteous person restrains himself from his desires because of reason and understanding.
 - 2] He knows God's will.
 - 3] He understands behavior that contradicts it is destructive to all involved.
 - 4) Do we understand that?
 - a) I see homes—Christian homes—that are being damaged and destroyed by sexual immorality.
 - b) I know of godly men who are being destroyed by their addiction to lust and pornography.
 3. We simply must learn to exercise self-control!
 - B. In the expression of our emotions: especially anger. (Pr. 16:32; 25:28; Eph. 4:26-27)
 1. How many marriages and homes have been destroyed by the short-fused temper of someone who lost control?
 2. How many churches have been plagued by angry outbursts and divided by uncontrolled emotions?
 3. It is such a problem that many organizations offer anger management courses for people. Judges, as a part of their sentencing procedure, often require anger management counseling for people who have lost control of their temper.
 - C. We need self-control when it comes to our speech.
 1. Here again, the tongue can be used for either good or bad. (Pr. 25:11; 18:21)
 2. James said a lot about our speech and the way we use our tongues. (Jas. 1:19, 26; 3:7-8)
 3. Controlling our tongue is hard. We often find ourselves, “sticking our foot in our mouth.”
 - a. We say things and immediately think, “I shouldn't have said that.”
 - b. We promise things and then fail. We say we'll take care of a task and then don't.
 4. Of the seven things the Lord hates in Proverbs 6:16-19, three of them relate to the tongue.
 5. The Scripture speaks. (Pr. 10:19; 39:1)
 - D. We must exercise self-control in regard to money and the things it will buy.
 1. Money can be good, and used with God's will and purposes in mind. (Pr. 22:9; 28:27; Eph. 4:28; 1 Tim. 6:17-19)
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2. There is a mad quest in our society for wealth and what it will bring at the disregard of almost everything else. People, we need to be warned about the dangers of a love of money. (Pr. 23:4-5; 1Tim. 6:9-10)
3. Equally destructive is the mad pursuit of pleasure. People pursue pleasure with a sense of entitlement that says I deserve the good life.
4. When people live above their means, it not only shows a lack of self-control, but it raises the more fundamental issues of contentment and humble acceptance of our portion from God. 1 Tim. 6:6-8)

III. How can we develop more self-control?

A. We need to master our thoughts and that begins with the heart.

1. Mt. 15:17-20
 - a. It seems that every sin begins in the heart.
2. Mastering our hearts was a central part of Jesus' teaching in the Sermon on the Mount.
 - a. Don't just avoid the act of adultery, control the thoughts that lead to it. (Mt. 5:27-28)
 - b. Don't just avoid murder, control the thoughts that lead to it. (Mt. 5:21-22)
 - c. Master your thoughts so that they don't become actions
 - 1) 2 Cor. 10:5: ⁵ We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,

B. We need to control our circumstances to avoid temptation

1. The Lord taught this principle in an astounding hyperbole. (Mt. 5:29; Rom. 13:14)
2. It may mean choosing new friends!
3. It may mean leaving somewhere, or not going to certain places where we are tempted.
4. It may mean strictly limiting the television/movies you watch, or the Internet.
5. Sometimes we have to change the environment around us to master temptation.

C. Refrain from using anything which inhibits self-control.

1. We must avoid things such as alcohol; other drugs. (1 Cor. 6:9-10; 1 Pet. 5:8)
2. Men do things under the control of drugs or alcohol that they might never do when stone sober – they cause men to lose their inhibitions and self-control.
3. Paul said. (Eph. 5:18)
 - a. The disciple is not under the influence of alcohol, but the Holy Spirit!
 - b. Christians should never be out of control because of intoxicants; but they should want to always be in the control of the Holy Spirit!

D. Concentrate on the ultimate goal of heaven. (1 Cor. 9:25)

1. To an Olympic gymnast, the gold is everything! They are willing to invest hours and hours for years for a few minutes competition. What self-control they manifest!

2. What do you really want in life? Have you made going to heaven your ultimate priority?!!

Conclusion:

- I. Alexander was the son of Philip of Macedon. He was a victorious general at 16, ruled all of Macedonia at 18, and was made king at 20. By the age of 33 he had conquered the world and has earned in history the title “Alexander...the Great.”
- II. On the way home from his many conquests, stopping in Babylon, he spent the bulk of his time in carousing with his soldiers. On the second night of his carousing he drank to all of his company and, taking the cup of Hercules, drank till he passed out. He died a few days later. Here was a man who conquered the world; but did not possess the power to conquer himself!
- III. The world is full of people out of control (2 Tim. 3:3).
 - A. It needs an example of those who have their act together, who have taken hold of their lives, and are serving God.
 - B. We can be those people. In fact, that’s God’s plan for our lives.
- IV. A part of the good news of the gospel is that if your life is out of control, Christ can help you put things back together again. Come and obey Him.