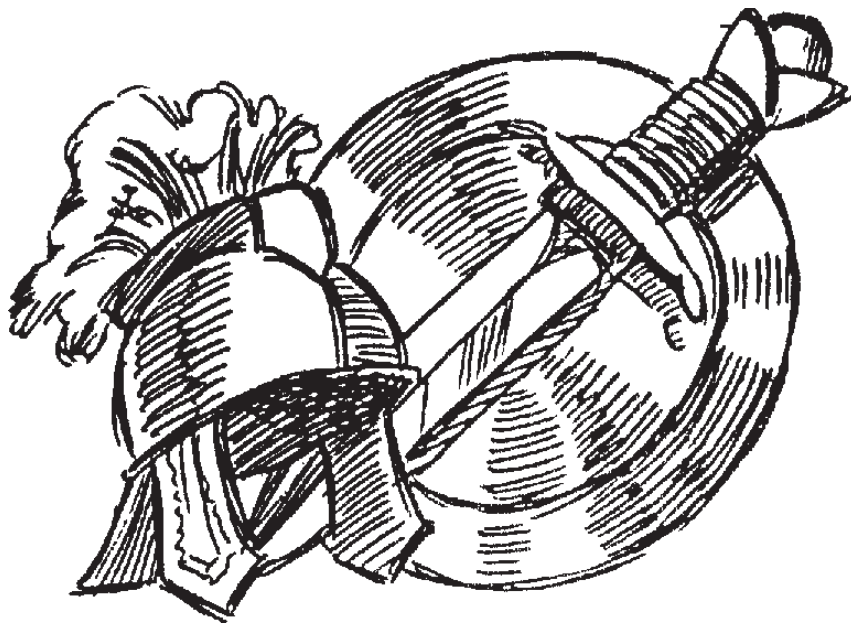

The Works of the Flesh



At War with the
Forces of Darkness

Mark Roberts

The Works of the Flesh

Why does sin seem to control me?

Why are some people "more spiritual" than others?

Why can't I do the good things that I want and know I should be doing?

Christianity seems so hard sometimes! Is there anything that can be done to make living this a little easier?

Welcome to a class that will deal exclusively with answering the questions that come from weary soldiers on the battlefield of the heart. This course is designed to explore the very tools and mechanisms the Deceiver uses to destroy saints, the items that Paul lists as the works of the flesh in Galatians 5. To succeed in Christianity, to attain the level of spirituality we all desire, and to free ourselves from sin's control we must learn how to effectively defend ourselves against Satan's terrible devices.

This course should prove enormously useful to both old and young, to the newly married and those celebrating anniversaries with gold, to new converts and to seasoned Christians. All will benefit from studying the works of the flesh. Why? Because all Christians are engaged in spiritual warfare, that war between flesh and spirit, between what we want to do and what we know we should do (see Romans 7:19ff). If we could but understand the weapons our enemy launches at us, and master the defenses our Lord gives to us, we could surely expect victory in Jesus. Such will be our express aim in this class. Rest assured that we are not using warfare and military terminology and themes in this course as a "gimmick" or to be cute, but because the New Testament repeatedly emphasizes the reality of this fight, and the need for each of us to put on our armor and engage the enemy (see Ephesians 6:10-17; 2 Corinthians 10:3; 2 Timothy 4:7).

This class will deal only with the works of the flesh, so you can expect an extensive discussion of sin, and how to defeat temptation. The fruit of the Spirit will come under consideration from time to time, but a detailed study of these essential Christians characteristics will be reserved for another time.

If spiritual warfare intrigues you, if you believe you need to better understand the works of the flesh that so often do Christians in, and if you earnestly desire to serve Christ a little better every day this class is for you. Please note the section on the following page concerning proper preparation for class, but know that more than anything else you will need to think, and be unafraid to examine your life (emphasis, your life, not your spouse's, neighbor's, children's, etc.) by the light of scripture. We will need to ask ourselves those hard questions, "*Am I allowing the flesh to work in me, or am I cultivating the fruit of the Spirit? Who is winning the battle - flesh, or Spirit? Who will win the war?*"

Jesus Christ gives us the victory if we will but follow Him as He leads us onward against the forces of darkness. Are you ready, soldier?

—Mark Roberts, 1991

"For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses"
(2 Corinthians 10:3-4).

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THIS COURSE WOULD NOT HAVE BEEN POSSIBLE WITHOUT THE FOLLOWING:

The wonderful book, *Flesh and Spirit*, William Barclay, Baker Book House, Grand Rapids, MI.

Developing Positive Christian Attitudes, J.R.B. Publications, Bowling Green, KY.

Galatians, R. Alan Cole, "Tyndale New Testament Commentaries," Eerdmans Publishing Co, Grand Rapids, MI.

1 Corinthians to Galatians, Albert Barnes, "Barnes Notes," Baker Book House, Grand Rapids, MI.

Flesh and Spirit: A Word Study, compiled by Ferrell Jenkins, Guardian of Truth, Fairmount, IN.

Vine's Expository Dictionary of Old and New Testament Words, W.E. Vine, Fleming H. Revell Company, Old Tappan, NJ.

The majority of the Greek work, especially the lists of where each word is used in the New Testament, were derived using CompuBible software. The Strong's Concordance Numbers have been retained to allow you to do further research easily.

PREPARING FOR CLASS SESSIONS:

It will take some effort on your part to maximize the benefits of the course. You will need to read and study some at home. You will find that the course guide contains extensive helps so that you can know exactly what each work of the flesh is, the exact meaning of the particular word being studied, how it is translated in four different translations, and where it is used throughout the New Testament. I cannot emphasize enough how much you will personally be benefitted by reading over this material before you arrive at class. Note the definition of the words, look up some of the passages listed that use that specific word, and even try to fill in some of the questions. If you will allow the course guide to "pre-heat" your mind before you come to class all of our sessions together will be greatly improved. Further, it will be necessary that you pay careful attention in class, writing additional notes and observations down in the course guide.



The CONTEXT of the BATTLE

The first work of the flesh we will study is "*immorality*" (NASB) or "*fornication*" (KJV). But, before we can begin an examination of the works of the flesh we must know the context of the passages. Let us briefly turn our attention to the book of Galatians as a whole.

KNOWING THE CONTEXT:

1. Read the book of Galatians (it is not that much!). Can you feel a natural breakdown of the book? Many believe it breaks into three parts of two chapters each. Do you? Construct a brief and simple outline of the book.
2. What is the context of the famous verses containing the works of the flesh and the fruit of the spirit (5:19ff)? What is Paul trying to say here?
3. Discuss 5:16-18. What does this mean? Is a Christian under any law? Which law is Paul talking about here? How does verse 18 relate to your answer to question two above? How does verse 25 affect your answer?
4. Read the list of the works of the flesh (5:19-21). Write down your initial impression of these sins.
5. What is the flesh, as it is used here?

IN CLASS NOTES:

I. THE LETTER TO THE GALATIANS

Date:

Written from:

Purpose for Writing:

The main point of the book of Galatians is _____.

Outline of the Book of Galatians:

- I. The Gospel _____, chs. _____
- II. Justification by _____, chs. _____
- III. Freedom in _____, chs. _____

Notes on the Context of Chapter Five:

II. THE FLESH AND SPIRIT:

Uses of the term "flesh" (*sarx*)

* please read Appendix A, with its special note on the NIV's treatment of *sarx*.

Conclusions:

SEXUAL IMMORALITY



Lesson Two

KJV	AMPLIFIED	NASB	NIV
(19) Now the works of the flesh are manifest, which are <i>these</i> ; Adultery, fornication , uncleanness, lasciviousness,	(19) Now the doings (practices) of the flesh are clear--obvious: they are immorality , impurity, indecency;	(19) Now the deeds of the flesh are evident, which are: immorality , impurity, sensuality,	(19) The acts of the sinful nature are obvious: sexual immorality , impurity and debauchery;

Definition from Authorities:

STRONG: "4202. porneia {por-ni'-ah}; from 4203; harlotry (including adultery and incest); figuratively, idolatry: -fornication. 4203.porneuo {porn-yoo'-o}; from 4204; to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practice idolatry: -commit (fornication).

VINE: "Porneia is used (a) of illicit sexual intercourse..., (b) metaphorically, of the association of pagan idolatry with doctrines of, and professed adherence to, the Christian faith...."

Working Definition:

Unauthorized sexual activity.

"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."
--Barclay, p. 24.

New Testament Usage of the Term:

Matthew 5:32
 Matthew 19:9
 John 8:41
 Acts 15:20
 Acts 15:29
 Acts 21:25
 Romans 1:29
 1 Corinthians 5:1
 1 Corinthians 6:13
 1 Corinthians 6:18
 1 Corinthians 7:2
 2 Corinthians 12:21
 Galatians 5:19

Ephesians 5:3
 Colossians 3:5
 1 Thessalonians 4:3
 Revelation 2:21
 Revelation 9:21
 Revelation 14:8
 Revelation 17:2
 Revelation 17:4
 Revelation 18:3
 Revelation 19:2

This Work as It Impacts Our Lives:

1. What passages in the New Testament show that *porneia* was a grave problem for the early church? How do we see sexual immorality manifested in our society today? Are times so different today than they were then?
2. What particular evils stem from sexual immorality?
3. Sexual immorality devastates the homes where it strikes. Why is this particular sin so catastrophic?
4. Sexual immorality is still somewhat scandalous. Describe the affect of such activity on the church, both internally and as it tries to evangelize in the world:
5. How would the practice of sexual immorality affect a person individually? What will be going on in his mind? What will be his view of God, religion, the church, and eternity?
6. What kind of excuses may be made or offered by the sexually immoral person?
7. If all the works of the flesh are just perversions of something that is innately good, what do you see sexual immorality as being a perversion of?

Keys to Victory over this Work of the Flesh:

1. How can we defend against sexual immorality in our lives today? What tactics and strategies will be effective?
2. Key Scripture Defense:



KJV	AMPLIFIED	NASB	NIV
(19) Now the works of the flesh are manifest, which are <i>these</i> ; Adultery, fornication, uncleanness , lasciviousness,	(19) Now the doings (practices) of the flesh are clear--obvious: they are immorality, impurity , indecency;	(19) Now the deeds of the flesh are evident, which are: immorality, impurity , sensuality,	(19) The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery;

Definition from Authorities:

STRONG: 167. akatharsia {ak-ath-ar-see'-ah}; from 169; impurity (the quality), physically or morally: -uncleanness. 169. akathartos {ak-ath'-ar-tos}; from 1 (as a negative particle) and a presumed derivative of 2508 (meaning cleansed); impure (ceremonially, morally [lewd] or specially, [demonic]): -foul, unclean.

VINE: "akatharsia denotes uncleanness, (a) physical, Matt. 23:27, (instances in the papyri speak of tenants keeping houses in good condition); (b) moral... Gal. 5:19, 1 Thess. 2:3 (suggestive of the fact that sensuality and evil doctrine are frequently associated)...."

Working Definition:

Moral dirtiness

"A filthiness of heart and mind that makes the person defiled."

--Warren Wiersbe

The Bible Exposition Commentary, Vol. 1, Victor Books, p. 718.

New Testament Usage of the Term:

Matthew 23:27
 Romans 1:24
 Romans 6:19
 2 Corinthians 12:21
 Galatians 5:19
 Ephesians 4:19
 Ephesians 5:3
 Colossians 3:5
 1 Thessalonians 2:3
 1 Thessalonians 4:7

This Work as It Impacts Our Lives:

1. We see impurity in a number of ways today. List a few, perhaps trying to make up some general classifications that can contain the large number of specific examples of this work of the flesh.
2. What particular evils stem from such uncleanness?
3. Discuss the impact on impurity on a person's home life. What kind of entertainment will be chosen? What other problems will moral filthiness give rise to?
4. The church is not unaffected by impurity. What happens when a church has morally impure persons in it? What will happen to the desire for strong teaching and preaching? to evangelize?
5. Romans 1:24, 28 mentions impurity, and shows that this is an inner sin, a sin of the mind that leads to many sins of the body. What goes on in the mind of the impure person? What kind of "Christian" will he be? How will he feel about judgment, God, and eternity?

Keys to Victory over this Work of the Flesh:

1. What is it going to take to defeat impurity today? What tactics and strategies will be effective? How must we learn to feel about sin?
2. Key Scripture Defense:

LASCIVIOUSNESS



Lesson Four

KJV	AMPLIFIED	NASB	NIV
(19) Now the works of the flesh are manifest, which are <i>these</i> ; Adultery, fornication, uncleanness, lasciviousness ,	(19) Now the doings (practices) of the flesh are clear--obvious: they are immorality, impurity, indecenty ;	(19) Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality ,	(19) The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery ;

Definition from Authorities:

STRONG: 766. aselgeia {as-elg'-i-a}; from a compound of 1 (as a negative particle) and a presumed selges (of uncertain derivation, but apparently meaning continent); licentiousness (sometimes including other vices): -filthy, lasciviousness, wantonness.

VINE: "aselgeia denotes excess, licentiousness, absence of restraint, indecency, wantonness... the prominent idea is shameless conduct."

Working Definition:

Loving open sin.

Just Do Me.

—large, printed slogan on young woman's T-shirt, variation of Nike Shoes' "Just Do It," twisted to advocate a clear openness to, and desire for, fornication.

New Testament Usage of the Term:

Mark 7:22
Romans 13:13
2 Corinthians 12:21
Galatians 5:19
Ephesians 4:19
1 Peter 4:3
2 Peter 2:7
2 Peter 2:18
Jude 1:4

This Work as It Impacts Our Lives:

1. Our society is becoming consumed with a love for open sin. Cite examples:

-
2. Does lasciviousness lead to more sin, or is it the manifestation of a full-blown rebellious life? In other words, is this as bad as it can get, the most depraved condition a person can be found in?
 3. What is going to happen at home if a person becomes swept away in lasciviousness?
 4. How would the existence of lasciviousness in a Christian's life affect the church?
 5. Most people justify themselves in whatever activity they are in by using rationalization and excuses. Lasciviousness adds a unique dimension to this because it hardens the heart. What is going on in the lascivious person's mind?
 6. What will it take to bring the lascivious person to repentance?

Keys to Victory over this Work of the Flesh:

1. We do not often imagine that we could become involved in such debase living, yet we see others caught up in it far too often. What should we do to insure it does not happen to us?
2. Key Scripture Defense:



KJV	AMPLIFIED	NASB	NIV
(20) Idolatry , witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,	(20) Idolatry , sorcery, enmity, strife, jealousy, anger (ill temper), selfishness, divisions, (dissensions),	(20) idolatry , sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,	(20) idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions

Definition from Authorities:

STRONG: 1495.eidololatreia {i-do-lol-at-ri'-ah}; from 1497 and 2999; image-worship (literally or figuratively): -idolatry. 1497. eidolon {i'-do-lon}; from 1491; an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such: -idol.

VINE'S: "Idolatry whence English, idolatry, (from eidolon, and latreia, service). Idol - eidolon, primarily a phantom or likeness (from eidos, an appearance, literally that which is seen), or an idea, fancy, denotes in the N.T. (a) an idol, an image to represent a false god."

Working Definition:

Worshipping created objects.

"Whatever your heart clings to and confides in, that is really your God."

--Martin Luther

New Testament Usage of the Term:

1 Corinthians 10:14
Galatians 5:20
Colossians 3:5
1 Peter 4:3

This Work as It Impacts Our Lives:

1. Think about the cultures that have actively practiced idolatry, such as the Egyptians, Babylonians, and Greeks. Were these people stupid and ignorant? How then did they come to worship pieces of stone, wood, and marble?

-
2. How do we see idolatry manifested in our society today? Think about the quote from Luther above. Are people worshipping images today as they did in New Testament times? Does this mean idolatry is dead? Note Ezekiel 14:1-5.
 3. What particular evils stem from practicing idolatry?
 4. When idolatry is a part of main-stream culture, how can the church react to it?
 5. How would idolatry affect a person individually? What goes on in the mind of the idolater? Will he think he is lost, or "okay?" If sinful activity is part of the worship of his god, such as in temple prostitution, will he think he is doing wrong?
 6. If all the works of the flesh are just perversions of something that is innately good, what do you see idolatry as a perversion of?

Keys to Victory over this Work of the Flesh:

1. There is really only one defense to idolatry. Read John 4:24 and comment:
2. Key Scripture Defense:



KJV	AMPLIFIED	NASB	NIV
(20) Idolatry, witchcraft , hatred, variance, emulations, wrath, strife, seditions, heresies,	(20) Idolatry, sorcery , enmity, strife, jealousy, anger (ill temper), selfishness, divisions, (dissensions),	(20) idolatry, sorcery , enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,	(20) idolatry and witchcraft ; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions

Definition from Authorities:

STRONG: 5331.pharmakeia {far-mak-i'-ah}; from 5332; medication ("pharmacy"), i.e. (by extension) magic (literally or figuratively): -sorcery, witchcraft. 5332. pharmakeus {far-mak-yoos'}; from pharmakon (a drug, i.e. spell-giving potion); a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician: -sorcerer.

VINE: "pharmakeia primarily signified the use of medicine, drugs, spells; then, poisoning; then, sorcery, Gal. 5:20... In sorcery, the use of drugs, whether simple or potent, was generally accompanied by incantations and appeals to occult powers, with the provision of various charms, amulets, etc., professedly designed to keep the applicant or patient from the attention and power of demons, but actually to impress the applicant with the mysterious resources and powers of the sorcerer."

Working Definition:

Attempting to change reality by occultic techniques.

"Your unconscious mind... [has a] power that turns wishes into realities when the wishes are strong enough."

—Norman Vincent Peale, Positive Imaging, p. 77

New Testament Usage of the Term:

Galatians 5:20
Revelation 9:21
Revelation 18:23

This Work as It Impacts Our Lives:

1. Sorcery continues to be a problem in our society. How?

-
2. What other sins and evils come with the belief in the occult?
 3. The occult and the church have always done battle, as in Acts 19:17-20. On what "fronts" must the church fight today?
 4. Sorcery feeds certain desires in the mind, such as the desire for power and control. What will this lead to?

Keys to Victory over this Work of the Flesh:

1. How can we defend against sorcery and the occult in our lives today? What tactics and strategies will be effective?
2. What should be the Christian's attitude toward all occultic practices? What of horoscopes? Fortune telling? Ouija boards? New Age crystal and pyramid power ideology? Superstition?



KJV	AMPLIFIED	NASB	NIV
(20) Idolatry, witchcraft, hatred, variance , emulations, wrath, strife, seditions, heresies,	(20) Idolatry, sorcery, enmity, strife , jealousy, anger (ill temper), selfishness, divisions, (dissensions),	(20) idolatry, sorcery, enmities, strife , jealousy, outbursts of anger, disputes, dissensions, factions,	(20) idolatry and witchcraft; hatred, discord , jealousy, fits of rage, selfish ambition, dissensions, factions

Enmity Defined by the Authorities:

STRONG: 2189. echthra {ekh'-thrah}; feminine of 2190; hostility; by implication, a reason for opposition: -enmity, hatred. 2190. echthros {ech-thros'}; from a primary echtho (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan): -enemy, foe.

VINE: "from the adjective echthros (see enemy) is rendered, "enmity"... It is the opposite of agape, love."

Working Definition of Enmity:

Hateful attitude.

"If some one says, 'I love God,' and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen."

--1 John 4:20

Strife Defined by the Authorities:

STRONG: 2054. eris {er'-is}; of uncertain affinity; a quarrel, i.e. (by implication) wrangling: -contention, debate, strife, variance.

VINE: "strife, contention, is the expression of enmity."

Working Definition of Strife:

The hateful attitude at work.

New Testament Usage of the Term Enmity:

Luke 23:12
Romans 8:7
Galatians 5:20
Ephesians 2:15
Ephesians 2:16
James 4:4

New Testament Usage of the Term Strife:

Romans 1:29; 13:13
1 Corinthians 1:1; 3:3
2 Corinthians 12:20
Galatians 5:20
Philippians 1:15
1 Timothy 6:4
Titus 3:9

These Works as They Impact Our Lives:

1. How do we see hatred and strife in our world today?
2. What other problems come from hatred and strife?
3. Contention and quarreling wreck havoc in a home quickly. Discuss what will happen:
4. The church is not untouched by enmity and strife either. How do we see these works of the flesh among brethren?
6. What is the real problem with the person who is contentious and hard to get along with? What kind of excuses and rationalizations may he offer for his behavior?
7. Does this passage forbid debating Bible issues?

Keys to Victory over this Work of the Flesh:

1. How can we insure that we are not party to enmity and strife, nor guilty of it?

JEALOUSY and ENVYINGS



Lesson Eight

KJV	AMPLIFIED	NASB	NIV
(20) Idolatry, witchcraft, hatred, variance, emulations , wrath, strife, seditions, heresies, (21) envyings	(20) Idolatry, sorcery, enmity, strife, jealousy , anger (ill temper), selfishness, divisions, (dissensions), (21) envy	(20) idolatry, sorcery, enmities, strife, jealousy , outbursts of anger, disputes, dissensions, factions, (21) envying	(20) idolatry and witchcraft; hatred, discord, jealousy , fits of rage, selfish ambition, dissensions, factions (21) and envy

Jealousy Defined by the Authorities:

STRONG: 2205. *zelos* {dzay'-los}; from 2204; properly, heat, i.e. (figuratively) "zeal" (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband [figuratively, of God], or an enemy, malice): -emulation, envy(-ing), fervent mind, indignation, jealousy, zeal. 2204. *zeo* {dzeh'-o}; a primary verb; to be hot (boil, of liquids; or glow, of solids), i.e. (figuratively) be fervid (earnest): -be fervent.

VINE: "zeal, jealousy, is rendered "jealous" in the Revised Version (Authorized Version, "envying") in Romans 13:13... in Galatians 5:20, Revised Version "jealousies" (Authorized Version, "emulations")."

Working Definition of Jealousy:

Strong desire to have what another possesses.

"I am envy, begotten of a chimney sweeper and an oyster-wife. I cannot read, and therefore wish all books were burnt. I am lean with seeing other eat. O that there would come a famine through all the world, that all might die, and I live alone! Then thou shouldst see how fat I would be."

The Tragical History of Dr. Faustus
Christopher Marlowe

Envy Defined by the Authorities:

STRONG: 5355. *phthonos* {fthon'-os}; probably akin to the base of 5351; ill-will (as detraction), i.e. jealousy (spite): -envy.

VINE: "envy is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word."

Working Definition of Envy:

Hating that others do well.

New Testament Usage of Jealousy:

John 2:17
Acts 5:17
Acts 13:45
Romans 10:2
Romans 13:13
1 Corinthians 3:3
2 Corinthians 7:7
2 Corinthians 7:11
2 Corinthians 9:2
2 Corinthians 11:2
2 Corinthians 12:20
Galatians 5:20
Philippians 3:6
Colossians 4:13
Hebrews 10:27
James 3:14, 16

New Testament Usage of the Envy:

Matthew 27:18
Mark 15:10
Romans 1:29
Galatians 5:21
Philippians 1:15
1 Timothy 6:4
Titus 3:3
James 4:5
1 Peter 2:1

These Works as They Impact Our Lives:

1. Can jealousy be good? Note Isaiah 9:7, Psalm 69:9 and John 2:17.
2. Can envy be good? What is the difference in the way the scriptures uses the two terms?
3. List some Bible examples of jealousy and envy at work:
4. What are people jealous or envious of today?
5. What can jealousy and envy lead to?
6. If a person becomes consumed with envy how would you expect it to affect his home life?

-
7. Is envy and jealousy one of the sources of church strife and problems? Discuss how and why:

 8. What is the jealous person focused on, and how will that continued focus affect him personally?

Keys to Victory over this Work of the Flesh:

1. How can we defend against jealousy in our lives today?

2. Key Scripture Defense:

WRATH or ILL TEMPER



Lesson Nine

KJV	AMPLIFIED	NASB	NIV
(20) Idolatry, witchcraft, hatred, variance, emulations, wrath , strife, seditions, heresies,	(20) Idolatry, sorcery, enmity, strife, jealousy, anger (ill temper) , selfishness, divisions, (dissensions),	(20) idolatry, sorcery, enmities, strife, jealousy, outbursts of anger , disputes, dissensions, factions,	(20) idolatry and witchcraft; hatred, discord, jealousy, fits of rage , selfish ambition, dissensions, factions

Definition from Authorities:

STRONG: 2372. thumos {thoo-mos'}; from 2380; passion (as if breathing hard): -fierceness, indignation, wrath. Compare 5590. 2380. thuo {thoo'-o}; a primary verb; properly, to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (properly, by fire, but genitive case); by extension to immolate (slaughter for any purpose): -kill, (do) sacrifice, slay.

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

Working Definition:

Uncontrolled temper.

In the United States over 2 million wives are beaten every year, and over 1 million children are physically abused. Further, over 50% of all homicides involve 2 people who know each other, and the murder is usually preceded by an argument.

From Make Anger Your Ally
by Neil Clark Warren

New Testament Usage of the Term:

Luke 4:28
Acts 19:28
Romans 2:8
2 Corinthians 12:20
Galatians 5:20
Ephesians 4:31
Colossians 3:8
Hebrews 11:27
Revelation 12:12

Revelation 14:8
Revelation 14:10
Revelation 14:19
Revelation 15:1
Revelation 15:7
Revelation 16:1
Revelation 16:19
Revelation 18:3
Revelation 19:15

This Work as It Impacts Our Lives:

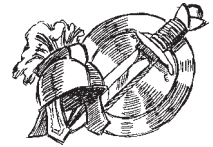
1. Why do people become angry?
2. Is it a sin to be angry? If so, why? If not, why not? Note Ephesians 4:26 and Mark 3:5.
3. How can we tell if our anger is righteous or evil? What test would you employ?
4. If a person has a quick temper what kind of home life would you expect him to have?
5. How would temper problems in a Christian's life affect the church?
6. How does a quick temper affect a person individually?
7. What are the common rationalizations offered by those who are quick tempered?
8. Are there wrong ways to deal with anger? Detail:

Keys to Victory over this Work of the Flesh:

1. What can we do today to keep our temper in check?
2. Key Scripture Defense:

DISPUTES, DISSENSIONS, and FACTIONS

A Mini-Course in Church Conflict



KJV	AMPLIFIED	NASB	NIV
(20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,	(20) Idolatry, sorcery, enmity, strife, jealousy, anger (ill temper), selfishness, divisions, (dissensions), party spirit (factions, sects with peculiar opinions, heresies)	(20) idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,	(20) idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions

Disputes Defined by the Authorities:

STRONG: 2052. eritheia {er-ith-i'-ah}; perhaps as the same as 2042; properly, intrigue, i.e. (by implication) faction: -contention(-ious), strife.

VINE: "denotes ambition, self-seeking, rivalry, self-will being an underlying idea in the word; hence it denotes party-making. It is derived, not from eris, strife, but from erithos, a hireling; hence the meaning of seeking to win followers."

Working Definition of Disputes:

Personal ambition.

"There are those whose work in the Church is designed to exalt their own prominence and importance... there are those in the Church... who do in fact plan and intrigue in support of a policy and a line; and it may well happen that they are more concerned to secure the triumph of their policy than to secure the general welfare of the Church."

--Barclay, pp. 55-56

"Surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind."

--Edmund Burke

Dissension Defined by the Authorities:

STRONG: 1370. dichostasis {dee-khos-tas-ee'-ah}; from a derivative of 1364 and 4714; disunion, i.e. (figuratively) dissension: -division, sedition.

VINE: "literally, a standing apart (dicha, asunder, apart, stasis, a standing), hence a dissension, division, is translated "seditions" in Gal. 5:20."

Working Definition of Dissension:

Quarrelsome intolerance.

Factions Defined by the Authorities:

STRONG: 139. haireisis {hah'-ee-res-is}; from 138; properly, a choice, i.e. (specially) a party or (abstractly) disunion: -heresy [which is the Greek word itself], sect. 138. haireomai {hahee-reh'-om-ahee}; probably akin to 142; to take for oneself, i.e. to prefer: -choose. Some of the forms are borrowed from a cognate hellomai {hel'-lom-ahee}; which is otherwise obsolete.

VINE: "denotes (a) a choosing, choice (from haireomai, to choose); then, that which is chosen, and hence, an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, Gal. 5:20.... (b) a sect; this secondary meaning, resulting from (a), is the dominating significance in the New Testament."

Working Definition of Factions:

Building a clique, divisive group, or sect.

New Testament Usage of the Term Disputes:

Romans 2:8
2 Corinthians 12:20
Galatians 5:20
Philippians 1:16
Philippians 2:3
James 3:14
James 3:16

New Testament Usage of the Term Dissension:

Romans 16:17
1 Corinthians 3:3
Galatians 5:20

New Testament Usage of the Term Factions:

Acts 5:17
Acts 15:5
Acts 24:5
Acts 24:14
Acts 26:5
Acts 28:22
1 Corinthians 11:19
Galatians 5:20
2 Peter 2:1

These Works as They Impact Our Lives:

Questions for Lesson Ten

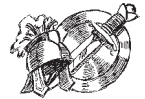
1. Why do churches have conflicts? Is division ever right?
2. Read Romans 14 and 1 Corinthians 8. Can matters of Christian liberty become points of division? How should this be handled?
3. How should personality conflicts be handled?
4. What terrible sin is behind most church problems (note James 4:1, 6).

5. What do you learn from Jesus' handling of the Pharisees in Mark 3:1-6? Why didn't Jesus just tell the man with the withered hand that He would meet him in the morning and heal him then?
6. Acts 15:1-35 contains an outstanding model of how church problems should be resolved. Read these verses and note specifics of how the early church dealt with its difficulties:
7. What was the problem with Paul and Barnabas in Acts 15:36-41? When this crisis was solved what was the net result for the work of God's kingdom?
8. Diotrephes created numerous problems for the church in 3 John 9-11. How does John want this conflict solved? What do we learn from this situation?

Questions for Lesson Eleven

1. Read Colossians 3:12-13 and note specifics about the heart that wants to get along with others:
2. Ephesians 4:15 tells us that speaking the truth is important, but must be coupled with an attitude. Identify that attitude:
3. 2 Timothy 2:24-26 give us both the motivation and the method for correcting others. Read these verses and distinguish both of these vital points:
4. What kind of wrong attitudes in conflict do we find in 1 Corinthians 5:6? Other thoughts on wrong attitudes:
5. How can we stop church conflict before it starts?
6. How should Christians act in the midst of controversy and strife?
7. Key Scripture Defense:

DRUNKENNESS and CAROUSINGS



KJV	AMPLIFIED	NASB	
(21) Envyings, murders, drunkenness , revellings , and such like: of the which I tell you before, as I have also told <i>you</i> in time past, that they which do such things shall not inherit the kingdom of God.	(21) Envy, drunkenness , carousing , and like. I warn you beforehand, just as I did previously, that those who do such things shall not inherit the kingdom of God.	(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.	(21) and envy; drunkenness , orgies , and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.
		NIV	

Drunkenness Defined by the Authorities:

STRONG: 3178. *methe* {meth'-ay}; apparently a primary word; an intoxicant, i.e. (by implication) intoxication: -drunkenness.

VINE: "strong drink, denotes drunkenness, habitual intoxication."

Working Definition of Drunkenness:

Intoxicated.

"Alcohol is by any estimate a great scourge. Maybe tobacco is worse. But tobacco generally kills old people. Alcohol kills everybody."

--Dr. Theodore Reich, psychiatrist and alcohol researcher
Jewish hospital, Washington University Medical Center, St. Louis

Carousing Defined by the Authorities:

STRONG: 2970. *komos* {ko'-mos}; from 2749; a carousal (as if letting loose): -revelling, rioting. 2749. *keimai* {ki'-mahee}; middle voice of a primary verb; to lie outstretched (literally or figuratively): -be (appointed, laid up, made, set), lay, lie. Compare 5087.

VINE: "a revel, carousal, the concomitant and consequence of drunkenness."

Working Definition of Carousing:

Wild parties.

New Testament Usage of the Term Drunkenness:

Luke 21:34
Romans 13:13
Galatians 5:21

New Testament Usage of the Term Carousing:

Romans 13:13
Galatians 5:21
1 Peter 4:3

These Works as They Impact Our Lives:

1. Does our society have problems with alcoholism and drinking parties today? Give evidence of your conclusion:
2. What other sins go hand in hand with drinking alcohol and carousing?
3. What kind of affect does alcoholism have on the home?
5. While nearly everyone agrees drunkenness is sinful, some wish to believe that social drinking is not sinful. Do we learn something from this particular work of the flesh that would help us with the social drinking issue? Please read appendix B for more information.
4. How does this kind of living affect the church?
5. How does carousing and drinking affect a person individually? Does something change in a persons' mind so that they become open to more and more sin?

Keys to Victory over this Work of the Flesh:

1. What kind of rationalizations are offered by those who want to drink and "party"?
2. Few set out to become drunks, but many get there anyway! How can we make certain we never travel that road?
3. There is intense pressure on our young people to become involved in carousing. What can we do to help and protect them?

"And things like these"

KJV	AMPLIFIED	NASB	NIV
(21) Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told <i>you</i> in time past, that they which do such things shall not inherit the kingdom of God.	(21) Envy, drunkenness, carousing, and like. I warn you beforehand, just as I did previously, that those who do such things shall not inherit the kingdom of God.	(21) Envyings, 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.	(21) and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

1. Is this list in Galatians 5 comprehensive? Are these all the weapons that Satan uses against us?
2. Are we being warned against other sins?
3. What kind of things might fit into this category?
4. What criteria could be used to decide whether an activity is from the Spirit or the flesh?

APPENDIX A

ADDITIONAL NOTE ON THE NEW INTERNATIONAL VERSION AND SARX

The New International Version has been most inconsistent in its translation of *sarx*. In certain passages the translators have used the phrase "sinful nature" for *sarx*. For example, the word *sarx* is used 10 times in Ephesians, and the NIV has rendered it "sinful nature" in Eph. 2:3. It is safe to say that a large majority of the translators hold to the doctrine of hereditary total depravity. It seems that here they have sought to sustain their theological viewpoint with this rendering.

In Colossians the term *sarx* is used 9 times. It has been rendered "sinful nature" only in 2:11 and 2:13. Note the way *sarx* is translated throughout Colossians in the NIV.

- Col. 1:22 - *physical body* (The reference is to Christ. Why did not they translate it *sinful nature*?)
- Col. 1:24 - *flesh* (The reference is to Paul's physical body.)
- Col. 2:1 - *met me personally* (for *seen my face in the flesh*).
- Col. 2:5 - *body*
- Col. 2:11 - *sinful nature*
- Col. 2:13 - *sinful nature*
- Col. 2:18 - *unspiritual*
- Col. 2:23 - *sensual*
- Col. 3:22 - _____ - (Here the NIV omits any translation for the phrase *kata sarka* - *according to the flesh*.)

It is granted that the word *sarx* does not have the same meaning everywhere it is used, and many of the renderings of the NIV are quite good. The problem is that the NIV translators have used "sinful nature" only when it seems to bolster the theological view of hereditary total depravity. The use of so many different words and phrases by which to render *sarx* obliterates the actual usage of *sarx*.

In Romans 1:3 where *sarx* is used of Christ it is translated "human nature." When *sarx* is used of man in Rom. 7:5, 18, and 25 it is rendered "sinful nature." In Romans 8:3, where *sarx* is used 3 times, the NIV has it "sinful nature" in the first instance where it refers to man. But when it refers to Christ coming in the "likeness of sinful flesh" (the Greek is *sarkos hamartias*, flesh of sin), they have used "sinful man". Such haphazard rendering can only be for the purpose of advancing the theological view of total depravity.

--Ferrell Jenkins

[**Author's Note:** The NIV is gaining increasing acceptance among God's people, largely due to its readability and ease of use. However, many may not be aware of some serious translation problems regarding the word "*sarx*." Brother Ferrell Jenkins graciously allowed me to reprint his fine article on this subject that originally appeared in his book Flesh and Spirit (see bibliography on page 2). His fine research will be invaluable should someone try to prove denominational doctrine from a NIV. --MR].

APPENDIX B

WINE DRINKING IN NEW TESTAMENT TIMES

Robert H. Stein

Christianity Today, June 20, 1975

As evangelicals we maintain that the Bible is for us the only infallible rule of faith and practice. It is our final authority in all matters of doctrine (faith) and ethics (practice). Yet the Bible was not written to evangelicals living in the twentieth century. The science - or better, the art - of interpreting the biblical text so that the revelation of God written centuries ago is meaningful and correctly understood today is called "hermeneutics." The basic principle of hermeneutics, to be somewhat simplistic, is that the question "What does it mean for us today?" must be preceded by the question "What did it mean for them yesterday?" If we do not seek first to understand what the text meant when it was written, it will be very difficult to interpret intelligently what it means and demands of us today.

My subject here is the use of the term "wine" in the New Testament. Some readers may already be thinking, "Is he going to try to tell us that wine in the Bible means grape juice? Is he going to try to say that the wine mentioned in the New Testament is any different from the wine bottled today by Christian Brothers or Chateau Lafite-Rothschild or Mogen David?" Well, my answers are no and yes. No, the wine of the Bible was not unfermented grape juice. Yes, it was different from the wine of today.

In ancient times wine was usually stored in large pointed jugs called *amphorae*. When wine was to be used it was poured from the *amphorae* into large bowls called *kraters*, where it was mixed with water. Last year I had the privilege of visiting the great archaeological museum in Athens, Greece, where I saw dozens of these large *kraters*. At the time it did not dawn on me what their use signified about the drinking of wine in biblical times. From these *kraters*, cups or *kylix* were then filled. What is important for us to note is that before wine was drunk it was mixed with water. The *kylix* were filled not from the *amphorae* but from the *kraters*.

The ratio of water to wine varied. Homer (*Odyssey* IX, 208f.) mentions a ratio of 20 to 1, twenty parts water to one part wine. Pliny (*Natural History* XIV, vi, 54) mentions a ratio of eight parts water to one part wine. In one ancient work, Athenaeus's *The Learned Banquet*, written around A.D. 200, we find in Book Ten a collection of statements from earlier writers about drinking practices. A quotation from a play by Aristophanes reads: "Here, drink this also, mingled three and two." DEMUS. "Zeus! But it's sweet and bears the three parts will!" The poet Eunos, who lived in the fifth century B.C., is also quoted:

The best measure of wine is neither much nor very little; For 'tis the cause of either grief or madness.
It pleases the wine to be the fourth, mixed with three nymphs.

Here is the ration of water to wine is 3 to 1. Others mentioned are:

- 3 to 1 - Hesiod
- 4 to 1 - Alexis
- 2 to 1 - Diocles
- 3 to 1 - Ion
- 5 to 2 - Nichocharēs
- 2 to 1 - Anacreon

Sometimes the ratio goes down to 1 to 1 (and even lower), but it should be noted that such a mixture is referred to as "strong wine." Drinking wine unmixed, on the other hand, was looked upon as a "Scythian" or barbarian custom. Athenaeus in this work quotes Mnesitheus of Athens:

The god has revealed wine to mortals, to be the greatest blessing for those who use it aright, but for those who use it without measure, the reverse. For it gives food to them that take it and strength in mind and body. In medicine it is most beneficial; it can be mixed with liquid and drugs and it brings aid to the wounded. In daily intercourse, to those who mix and drink it moderately, it gives good cheer; but if you overstep the bounds, it brings violence. Mix it half and half, and you get madness; unmixed, bodily collapse.

It is evident that wine was seen in ancient times as a medicine (and as a solvent for medicines) and of

course as a beverage. Yet as a beverage it was always thought of as a mixed drink. Plutarch (*Symposiacs* III, ix), for instance, states. "We call a mixture 'wine,' although the larger of the component parts is water." The ration of water might vary, but only barbarians drank it unmixed, and a mixture of wine and water of equal parts was seen as "strong drink" and frowned upon. The term "wine" or *oinos* in the ancient world, then, did not mean wine as we understand it today but wine mixed with water. Usually a writer simply referred to the mixture of water and wine as "wine." To indicate that the beverage was not a mixture of water and wine he would say "unmixed (*akratesteron*) wine."

One might wonder whether the custom of mixing wine with water was limited to the ancient Greeks. The burden of proof would be upon anyone who argued that the pattern of drinking wine in Jewish society was substantially different from that of the examples already given. And we do have examples in both Jewish and Christian literature and perhaps in the Bible that wine was likewise understood as being a mixture of wine and water. In several instances in the Old Testament a distinction is made between "wine" and "strong drink". In Leviticus 10:8, 9, we read, "And the LORD spoke to Aaron, saying, 'Drink no wine nor strong drink, you nor your sons with you, when you go into the tent of meeting...'. Concerning the Nazarite vow Numbers 6:3 states that the Nazarite "shall separate himself from wine and strong drink." This distinction is found also in Deuteronomy 14:26; 19:6; Judges 13:4, 7, 14; 1 Samuel 1:15; Proverbs 20:1; 31:4, 6; Isaiah 5:11, 22; 28:7; 29:9; 56:12; and Micah 2:11.

The 1901 *Jewish Encyclopedia* (Vol. 12, p. 533) states that in the rabbinic period at least "'yayin' [or wine] is to be distinguished from 'shekar' [or strong drink]: the former is diluted with water ('mazug'); the latter is undiluted ('yayin hai')." In the Talmud, which contains the oral traditions of Judaism from about 200 B.C. to A.D. 200, there are several tractates in which the mixture of water and wine is discussed. One tractate (Shabbath 77a) states that wine that does not carry three parts of water well is not wine. The normal mixture is said to consist of two parts water to one part wine. In a most important reference (Pesahim 108b) it is stated that the four cups every Jew was to drink during the Passover ritual were to be mixed in a ratio of three parts water to one part wine. From this we can conclude with a fair degree of certainty that the fruit of the vine used at the institution of the Lord's Supper was a mixture of three parts water to one part wine. In another Jewish reference from around 60 B.C. we read, "It is harmful to drink wine alone, or again, to drink water alone, while wine mixed with water is sweet and delicious and enhances one's enjoyment" (II Maccabees 15:39).

In ancient times there were not many beverages that were safe to drink. The danger of drinking water alone raise another point. There were several ways in which the ancients could make water safe to drink. One method was boiling, but this was tedious and costly. Different methods of filtration were tried. The safest and easiest method of making the water safe to drink, however, was to mix it with wine. The drinking of wine (i.e., a mixture of water and wine) served therefore as a safety measure, since often the water available was not safe. (I remember drinking some water in Salonica, Greece, that would have been much better for me had it been mixed with wine or some other purifying agent.)

When we come to the New Testament the content of the wine is never discussed. The burden of proof, however, is surely upon anyone who would say that the "wine" of the New Testament is substantially different from the wine mentioned by the Greeks, the Jews during the intertestamental period, and the early church fathers. In the writings of the early church fathers it is clear that "wine" means wine mixed with water. Justin Martyr around A.D. 150 described the Lord's Supper in this way: "Bread is brought, and wine and water, and the president sends up prayers and thanksgiving" (*Apology* I, 67, 5). Some sixty-five years later Hippolytus instructed the bishops that they shall "eucharistize [bless] first the bread into the representation of the Flesh of Christ; and the cup mixed with wine for the antitype of the Blood which was shed for all who have believed in Him" (*Apostolic Tradition* XXIII,1). Cyprian around A.D. 250 stated in his refutation of certain heretical practices:

Nothing must be done by us but what the Lord first did on our behalf, as that the cup which is offered in remembrance of Him should be offered mingled with wine...

Thus, therefore, in considering the cup of the Lord, water alone cannot be offered, even as wine alone cannot be offered. For if anyone offer wine only, the blood of Christ is dissociated from us; but if the water be alone, the people are dissociated from Christ... Thus the cup of the Lord is not indeed water alone, nor wine alone, unless each be mingled with the other [Epistle LXII, 2, 11 and 13].

Unmixed wine and plain water at the Lord's Supper were both found unacceptable. A mixture of wine and water was the norm. Earlier in the latter part of the second century Clement of Alexandria stated:

It is best for the wine to be mixed with as much water as possible...For both are works of God, and the mixing of the two, both of water and wine produces health, because life is composed of a necessary element and a useful element. To the necessary element, the water, which is in the greatest quantity,

there is to be mixed in some of the useful element [*Instructor II*, ii, 23.3-24.1].

To consume the amount of alcohol that is in two martinis by drinking wine containing three parts water to one part wine, one would have to drink over twenty-two glasses. In other words, it is possible to become intoxicated from wine mixed with three parts water, but one's drinking would probably affect the bladder long before it affected the mind.

In concluding this brief article I would like to emphasize two points. First, it is important to try to understand the biblical text in the context in which it was written. Before we ask "What does the biblical text mean for us today?" we must ask "What did it mean to them originally?" Second, there is a striking difference between the drinking of alcoholic beverages today and the drinking of wine in New Testament times. If the drinking of unmixed wine or even wine mixed in a ration of one to one with water was frowned upon in ancient times, certainly the drinking of distilled spirits in which the alcoholic content is frequently three to ten times greater would be frowned upon a great deal more.

[Author's Note: Mr. Stein's article originally appeared in a denominational paper. However, due to his scholarship and the important points the article raises (especially for those who wish to equate the wines of Bible times with the alcoholic beverages of today) we deem it suitable to include here. We trust that we can gain the good that is presented without sanctioning the everything Mr. Stein or *Christianity Today* believes in. --MR]