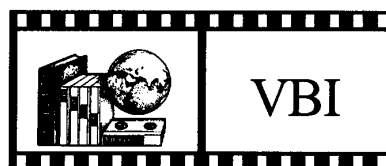
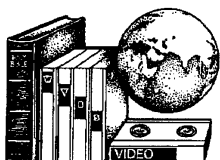


World Video Bible School®

Established 1986



G A L A T I A N S

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: C. M. Horner.
- B. is course consists of 27 lessons on 9 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is an in-depth study of Galatians, with special emphasis on the “works of the flesh” and the “fruit of the Spirit.”
- B. Students will acquire a working knowledge of the text and be better able to teach others the truths in this book.
- C. Students will understand the relationship between law and grace.
- D. Students will learn the mutual exclusivity of “works of the flesh” and “fruit of the Spirit.”

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV or NKJV).
 - 2. 27 video lessons.
 - 3. Course notes.
- B. Optional: Interlinear Greek/English New Testament.

IV. REQUIREMENTS.

- A. Read the entire book of Galatians at least three times.
- B. View all 27 video lessons in their entirety.
- C. Read the class notes in their entirety.

- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take two written tests.
- G. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized:
 - 1:6-9
 - 2:20
 - 3:27
 - 5:19-23
 - 6:10
- D. Memory work is due when you mail VBI your second written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There are two tests on Galatians. The first test covers chapters 1-4. The second test will mainly deal with chapters 5,6, but could also contain questions from chapters 1-4 as well.
- B. When you near chapter 4, contact us and request the first test. When you near chapter 6, contact us and request the second test.
- C. When you receive a test, you have permission to look at it and study it.
- D. However, when you take a test, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

VII. TERM PAPER.

- A. Choose *one* of the following topics and write a paper on it.

The Works of the Flesh (Gal. 5:19-21)

The Fruit of the Spirit (Gal. 5:22,23)
- B. Define in detail each fleshly work *or* each spiritual fruit. You may want to refer to the Greek or to other verses in the New Testament.
- C. The paper should be a minimum of five pages, typed and double spaced. If handwritten, the paper should be a minimum of seven pages, single spaced.
- D. The paper is due when you mail VBI your second test and memory work.

VIII. GRADING.

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work, with the tests counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!

BACKGROUND

I. To Whom Written.

This is a unique epistle because it was written to a group of churches. It is not to a single congregation, but to the churches of a district: Galatia. This is a circular letter.

A. The location.

1. It was in central Asia Minor.
2. The province was one part of the district.

B. The history.

1. The territory.
 - a. It had belonged to the Phrygians.
 - b. Certain tribes of Gauls (French) invaded the land. These tribes also tried to overrun Greece, but were repulsed so they settled in this area.
2. Important events.
 - a. They originally settled there about 279 B.C.
 - b. They were conquered by the Romans in 189 B.C. They kept their king at this time.
 - c. In 25 B.C. their self government was taken away.

C. The people.

1. The race.
 - a. Racially, the Galatians were Gauls, or Celts, who had migrated from north of the Black Sea into Europe. The main body of these Gauls finally established themselves in northern Spain, France and the British Isles. A branch of them crossed the Dardanelles and settled, during the third century B.C., in central Asia Minor.

- b. They were known as “Galli” or “Gauls,” which means “warriors.” Later they were called “Galatians,” which means “nobles.”
 - c. Phrygians, Greeks, Jews and Romans also settled there.
 - 2. Language - Greek.
 - 3. Character.
 - a. “The infirmity of the Gauls is that they are fickle in their resolves and fond of change, and not to be trusted” Julius Caesar.
 - b. It was also said that they were frank, impetuous, impressible, eminently intelligent. At the same time they were changeable, inconsistent, fond of show, perpetually quarreling the fruit of excessive vanity.
 - c. Galatians 1:6; 3:1.
- D. Paul's experience with the Galatians.
 - 1. He established the churches there, Acts 13:13; Acts 14.
 - 2. He revisited them, Acts 16:6; 18:23.

II. Written By Paul.

- A. Stated, Gal. 1:1.
- B. Indicated, Gal. 6:11.

III. Date Written.

- A. There is no way of knowing for sure.
- B. Written after his visit of Acts 18:23, so would be about 57-59 A.D.
- C. It is possibly the first letter written by Paul that we have preserved for us. Some have dated it as early as 48 A.D.
- D. Understanding the message of Galatians does not depend upon the date it was written nor the geographical area where the recipients lived.

IV. The Place of Writing.

- A. Macedonia is a possibility.
- B. Corinth is a possibility.

V. The Purpose of the Letter.

- A. To overcome the influence of Judaizing teachers. They did not repudiate Christianity outright, but said to the Galatian Christians: "Except you be circumcised after the custom of Moses, you cannot be saved" (Acts 15:1). That is, these bigots conceded that Paul's gospel was all right as far as it went. They insisted that it was only part of the gospel, it was inadequate and would not save unless it were eked out and perfected by legal ordinances and rites. Since this perversion of the gospel threw the divine part and the human part of salvation out of true proportion, to the disparagement of the divine and to the exaltation of the human, it made an exceedingly strong and dangerous appeal to the pride and vanity and unstableness of the Galatians.
- B. To reestablish his apostleship.
 - 1. The Judaizers felt the necessity of destroying Paul's influence.
 - 2. They tried to do this by denying his apostleship. Paul was a late-comer to the Christian faith, as everyone knew. He had not been a companion of Jesus on earth as the original apostles had been. When he first contacted the followers of Jesus, it was as a persecutor, not as a champion. What reason was there to accept such a man's interpretation of the message of Jesus in preference to that of others?
- C. Miscellaneous.
 - 1. Paul wrote without formal greetings or thanksgiving, being deeply moved by the state of affairs that had developed.
 - 2. James was written from the standpoint of a strict Jew who worked to avoid all semblance of looseness and license in the use of ethical freedom, i.e. "the perfect law of liberty" (Jas 1: 25). Galatians was written by Paul, who saw that neither Gentiles nor Jews could be delivered from their sins by self-effort in keeping a set of ethical principles.

3. Galatians was not written as an essay in contemporary history. It was a protest against corruption of the gospel of Christ. The tone of the book is called by some as "warlike." It shows indignation, not the anger of personal defense but of spiritual principle.

VI. Galatians Is Related to Romans.

- A. The relation of the Law to the Gospel is discussed in both.
- B. Justification, by obedience to God through faith in Jesus Christ and not by works of the Law, is discussed in both.
- C. Duty of the Law, Rom 3:20; Gal 3:19.
- D. The finishing of the Law, Col 2:14.

VII. Names Given to Galatians.

- A. The battle cry of the Reformation.
- B. The great charter of religious freedom.
- C. The Christian declaration of independence.

VIII. A Strong Message for the Church Today.

- A. One of the most persistent of religious arguments is that between Legalism and Antinomianism.
 1. Legalism holds that man's good and God's glory are best served by asceticism, affliction of the body, slavish performance of ritual ceremonies, etc.
 2. Antinomianism (Lit: against law) holds that man should be totally free to do as he pleases and that any restraint on him is demeaning.
- B. Paul's response is to say that freedom and joy are found in neither legalism nor license.
 1. Legalistic dependence on the Law of Moses entangles one in a yoke of slavery (3:10; 5:1-10).
 2. Unbridled license destroys one and keeps him from the kingdom of God (5:19-21).

- C. Real freedom and joy are found in voluntary bondage to Christ.
 - 1. Jesus liberates from sin and its deadly enslavement.
 - 2. When one bears the fruit of the Spirit in his life, he experiences the peace he could never find in the world.
- D. Galatians sets forth the Christian alternative to legalism and license.

OUTLINE

- I. Paul's defense of his apostleship and the gospel Ch 1,2**
 - A. Introduction 1:1-10
 - B. Paul's gospel and apostleship divinely derived 1:11-24
 - C. Paul's gospel and apostleship confirmed and maintained 2:1-21
- II. Justification: Not by law but by faith in Christ Ch 3,4**
 - A. Justification by faith proved 3:1-14
 - B. Superiority of the gospel to the law 3:15-29
 - C. Illustrations why the law preceded the gospel and must give way to it 4:1-31
- III. Appeal to steadfastness, faithfulness and duty Ch 5,6**
 - A. Liberty of the gospel 5:1-12
 - B. Limitations and power of freedom 5:13-26
 - C. Demands of freedom 6:1-10
 - D. Conclusion 6:11-18

GALATIANS - EXPOSITION

I. PAUL'S DEFENSE OF HIS APOSTLESHIP AND THE GOSPEL Ch 1,2

A. INTRODUCTION 1:1-10

- 1) *Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),*

Not from men (οὐκ ἀπ' ἀνθρώπων).

Nor through man (οὐδὲ δι' ἀνθρώπου). Better: "not by means of any man."

But through Jesus Christ (ἀλλὰ διὰ Ἰησοῦ Χριστοῦ). Better: "by means of Jesus Christ."

Cf: Paul as an apostle: Acts 1:20-22; 26:15,16; 1 Cor 9:1.

The authority of the one commissioned is that of the person who commissioned him.

When Paul speaks or acts as an apostle of Christ he does so with Christ's authority. Cf: 2 Cor 10:8.

It was the risen Christ who made Paul an apostle - but not while He lived on the earth.

Being commissioned by Christ, Paul is accountable to Him for the discharge of his commission. Cf: 1 Cor 4:1-4.

There would be no meaning to the gospel if there had been no resurrection.

- 2) *and all the brethren who are with me, To the churches of Galatia:*

Brethren. For a possible list see Acts 20:4; 21:16.

Churches (ἐκκλησίαις). This is a circular letter.

A messenger would take the letter to one of the Galatian churches, then to the next until each church had heard its contents.

If a congregation wanted to make a copy and keep it, that could easily be done.

- 3) *Grace to you and peace from God the Father and our Lord Jesus Christ,*

Notice, Paul sends grace and peace to brethren who have serious problems.

The usual beginning of a Greek letter was “grace,”

And the usual beginning of a Hebrew letter was “peace.”

Grace (χάρις) is God's good will to men.

Grace is unearned but not unconditional.

Peace (εἰρήνη). The state of life for the Christian is peace with God.

Cf: “Glory to God in the highest, and on earth, peace toward men of goodwill” (Lk 2:14).

Grace releases sin, and peace makes the conscience quiet and joyful.

However, law shows us our sin, accuses the conscience, declares the wrath of God and leaves man in depression.

SERMON SEED:

Lord - Master, Owner, Conqueror.

Jesus - Savior.

Christ - Office-bearer (Prophet, Priest, and King).

- 4) *who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,*

Gave Himself. This seems out of place here until we realize Paul's argument is to show how horrible the results are of teaching that this great sacrifice must be supplemented by the works of law.

This system of faith cost Jesus His life.

It is when men see that we are prepared to suffer something for this faith, which we say we hold, that they will begin to believe that we really hold it.

If a faith costs us nothing, men will value it at nothing.

Sins (ἁμαρτιῶν). Lit: “missing the mark.”

Many in this world do not even know where the target is. It is no small wonder they miss it!

Deliver (ἐξέληται). 2nd aorist, middle, subjunctive. Lit: “to pluck out; to rescue.”

The gospel is a rescue, an emancipation, from a state of bondage.

Jesus’ death brought forgiveness of sins and delivers us into His kingdom where we can resist sin because He is our Lord.

This present evil age. The age we live in is dominated by an evil power which is contrasted with the age to come - eternity. Cf: Acts 2:40; Rom 2:2; 1 Jn 5:19.

There are two words in the Greek language for our word “evil,” κακός and πονηρός.

In πονηρός the positive activity comes out stronger than in κακός .

The κακός man may be content to wallow as a pig and perish in his own corruption,

But the πονηρός man is not content until he is corrupting others as well as himself.

Matthew calls Satan the πονηρὸς one - Mt 13:19.

Synonyms: pernicious, malicious.

Christians are called out of the world and are separate from people in the world:

In life,

In death,

In resurrection,

In judgment and

In eternity.

We are in this world but we are strangers in a land occupied by the enemy.

If you are not a Christian in the kingdom of Christ, you belong to the kingdom of Satan, which is this evil world (age).

Then all of the gifts you enjoy such as wisdom, power, beauty and riches are nothing but instruments of Satan, and you serve Satan with all your gifts to advance his kingdom!

Our religion is not one of satisfying the claims of law but trying to meet the obligations of love!

Will of our God and Father. In the very act of Jesus' self-sacrifice, the Father's will was being accomplished. When this is realized, praise from our souls can be our only response. Cf: v. 5.

- 3-5) The Lord Jesus is not another Moses who gave a new set of rules and regulations to the world.

Our Lord gave Himself, not another legalism.

If the old legalisms were unsuccessful why would a new one be successful?

Jesus gave Himself - grace - as a gift! Peace lies in accepting these gifts and living our lives in obedience to God's will out of gratitude and love.

NOTE: Law means any human effort to climb out of the turmoil and sin we are in.

- 5) *To whom be glory forever and ever. Amen.*

Amen (ἀμήν). The original meaning was "be firm."

The Hebrews used it as a solemn confirmation of what had been said and done.

It is like a solemn seal attesting the truth of a legal document.

One who says, "Amen" ought to mean, "I believe this to be true, and I pledge, with God's help, to live its truth."

- 6) *I marvel that you are tuning away so soon from Him who called you in the grace of Christ, to a different gospel,*

I marvel (Θαυμάζω). This usually indicates surprise at something repulsive.

So soon (ταχέως). Lit: "so quickly."

Turning away (μετατίθεσθε). Middle voice - Lit: "removing yourselves; transferring yourselves."

Different [another] (ἕτερον). This is different in type or kind.

Although Paul rebukes them he does not reject them. He is still convinced they will reason this through and stop turning away. Cf: 5:10.

- 7) *which is not another; but there are some who trouble you and want to pervert the gospel of Christ.*

Another (ἄλλο). This is different in number but the same type or kind. Cf: 2 Cor 11:4; Acts 4:12.

Want (θέλοντες). Lit: "wish; will; desire."

Trouble (ταράσσοντες). Lit: "to shake up; stir up; agitate; throw into confusion."

This is to disturb mentally and usually done with excitement, perplexity and fear; to intimidate.

Evil men, by misrepresentations, twisting meanings and half-truths can always make a case for their position, even when their victim is Jesus or Paul.

Want to pervert (θέλοντες μεταστρέψαι). Lit: "wish to turn about; or convert to something else." Cf: Acts 2:20; Jas 4:9.

The usual meaning is to convert to just the opposite position, i.e: light to darkness, etc.

They were making good works the cause of their justification rather than the result. The very gospel was at stake.

Man has no choice of gospels. This is the only one and the only choice is whether or not to accept it.

Since there is only one gospel, all church divisions result from perversions of that one gospel.

All division is the work of Satan!

Grace needs no help from law in order to save sinners, but those under law must have the blood of Christ in order to be saved. Cf: Heb 9:15,16.

The conclusion is that these troublers were bringing a counterfeit gospel!

- 8) *But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.*

But even if we (ἀλλὰ καὶ ἐὰν ἡμεῖς). 2nd class conditional.

Than (παρ' ὅ). Lit: "beyond the one; contrary to."

Accursed (ἀνάθεμα) - anathema; carries the meaning of "something yielded up to the wrath of God;" or "surrendered to the curse of God."

This is the Greek word used to translate the Hebrew word "Herem" (ban).
Cf: 1 Cor 16:22.

Paul's gospel is not the true gospel because he preaches it, but because the risen Christ gave it to him to be preached.

Therefore, anyone teaching a different gospel is to be rejected along with his gospel. Cf: Jude 3; 2 Tim 1:13; Phil 1:27; Heb 10:23.

The message, not the messenger is what is important!

Paul places a curse on any angel, any friend or even himself if they or he would change what he himself had already preached to them.

All men must believe and teach what Paul preached or be under God's curse.

Why so strong a curse?

- a. If the Law was still in force as the way of salvation, the Messianic age had not come,
- b. Jesus was not the Messiah and
- c. Jesus was a heretic, justly convicted and put to death as a blasphemer.

The words of Jesus differ from the law of works. They also have more authority than any angel's words. Cf: Heb 1:2; 2:1-3.

In later centuries anathema came to equal excommunication in its meaning. But it did not when Paul wrote this letter.

Excommunication could not apply to angels for they are not members of the church.

NOTE: If we would believe the Catholic Church's claim to have given us the Bible, then we must accept their proposition that the Catholic church is superior to the Scripture in authority.

Then we must also accept their claim that they can make any new rules they desire.

- 9) *As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.*

As we have said before (ὡς προειρήκαμεν). This is perfect tense.

Therefore, this admonition had been stated to them prior to this letter and does not just refer back to v. 8.

So now I say again (καὶ ἄρτι πάλιν λέγω). This is in the present tense, confirming this is not the first time Paul had told them.

Received (παρελάβετε). Lit: "received for yourselves; appropriated for yourselves."

The "gospel" is the good news of what Jesus has done for sinners. He became our sin bearer and sin offering.

Apart from the cross there is no gospel, for the gospel is God's power to save - Rom 1:16,17.

A "gospel sermon" is one in which the work of Christ, on behalf of sinners, is carefully set forth.

A cross-less, Christ-less, blood-less sermon is not a "gospel sermon."

Paul is not merely opposing circumcision and the law of Moses, but any legal concept as a means of justifying sinners.

Therefore Paul omits the definite article "the" before the word "law" in many instances.

Cf: 2:16,19,21; 3:2,5,10,11,18,21,23; 4:4,5,21; 5:4,18; 6:13.

Also see Rom 3:20,27,28. Again, Paul is not only denying justification by the Law of Moses but by any law.

Rom 3:28 is where Luther added the word "only" to his translation.

Any place where law and grace are mentioned together, it is by way of contrast.
Cf: Jn 1:17; Rom 6:14; Gal 2:16.

Let him be accursed [anathema] (ἀνάθεμα ἔστω) - not a mere wish but an oath from the Father through the Son, then through this apostle.

Cf: Deut 4:2; Prov 30:6; Rev 22:18.

We should be very careful about charging anyone with corrupting the gospel.

But when we are convinced, biblically, we must not acknowledge them as teachers; we must not listen to their instruction; they must be anathema to us.

Paul cares about what his friends are doing because he loves them.

Underlying this wrath of his is his love for them!

- 10) *For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a servant of Christ.*

Persuade (πείθω). Better: “seek the favor.”

Paul obviously made a choice between seeking the favor of God or pleasing men for he declared God’s truth regardless of its affect on his human relationships.

For if... I still pleased (” Ἀρτι γὰρ... εἰ ἔτι ... ἡρέσκον). 2nd class conditional sentence.

SPECIAL NOTE: Conditional Sentences.

“If” = Protasis (condition or premise).

“Then” = Apodosis (conclusion).

1st class = The condition or premise is assumed to be true and may be translated as “since” or “if.”

2nd class = The condition or premise is assumed to be false.

3rd class = The condition or premise is assumed to be a possible future reality.

4th class = The condition or premise is assumed to be a remote future reality.

B. PAUL'S GOSPEL AND APOSTLESHIP DIVINELY DERIVED 1:11-24

- 11) *But I make known to you, brethren, that the gospel which was preached by me is not according to man.*

I make known [certify] (γνωρίζω).

According to man [after man] (κατὰ ἄνθρωπον).

- 12) *For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.*

For I (γὰρ ἐγώ). Using ἐγώ with the verb makes it emphatic.

Revelation (ἀποκαλύψεως). Lit: “uncovering” or “unveiling.”

It is an announcement from God of what lies beyond human knowledge or reach.

These verses (11,12) give again the source of Paul's knowledge, His gospel.

He did not receive it from any man or from a school of men. Cf: 1 Cor 15:1-4; Eph 3:2-6.

Through the revelation of Jesus Christ (δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ).

The subject revealed was the gospel, not Jesus Christ. He was the revealer.

- 13) *For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.*

Conduct [conversation] (ἀναστροφήν). Better: “manner of life.”

Beyond measure (καθ' ὑπερβολήν). Lit: “according to excess.”

This is a compound word meaning “a casting beyond” and suggests superiority and excellency.

The English word “hyperbole” comes from this Greek word.

I persecuted (ἐδίωκον). Imperfect, active. Lit: “I used to persecute.”

Destroy [wasted] (ἐπόρθουν). Better: “laid waste.” Cf: v. 23.

This word is used of sacking and utterly destroying a city. Paul had tried to make a “scorched earth” of the church.

Paul is saying he had defended the traditions of the Pharisees stronger and more consistently than all of these false teachers.

If there is a righteousness in the Law, Paul has more cause to glory than any other. Cf: Phil 3:4-7.

- 14) *And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.*

Advanced [profited] (προέκοπτον). “To cut forward as in a forest; to blaze away; to go ahead.”

Contemporaries [equals] (συνηλικιώτας). The meaning is, those equal to him in age.

Zealous (ζηλωτής). Lit: “a zealot.”

The most extreme sect of the Pharisees called themselves “Zealots of the Law,” or “Zealots of God.”

Cf: Acts 9:1; 22:4; 26:11.

The traditions of my fathers. Not true Judaism but a religion of human traditions.

- 15) *But when it pleased God, who separated me from my mother’s womb and called me through His grace,*

Separated (ἀφορίσας). Lit: “set apart” or “designated.”

This separation was for God’s purposes not physical separation from his mother’s womb.

Separated (ἀφορίσας). Same root word as in προορισθέντες in Eph 1: 11.

The root word = ἀφορίζω. Lit: “to place a limitation on; to fix limitations around; to mark off from a boundary.”

Eph 1:11 = “To mark off a boundary beforehand.”

This is proof again that Paul’s apostleship was not from man.

The Pharisees were separatists who kept themselves away from others.

Paul now sees himself as a spiritual pharisee and separated unto the gospel of God.

From my mother's womb. Cf: Jer 1:5; Isa 49:1-6.

Paul was a "called" apostle. Cf: Rom 1:1; 1 Cor 1:1.

NOTICE: There is an increased force in these words: "pleased, separated, and called." Each one showing God as the author of salvation.

Paul, as a Pharisee, was not just ignoring God's love as revealed in Christ, he was actively trying to stamp out and destroy that divine love.

If anyone was undeserving of divine love it was Paul. And yet, God was pleased to call him and reveal Himself to him.

SPECIAL NOTE: This passage is one of four that shows God had the church in mind throughout all time. See handout enclosed with these notes.

The church was not an "afterthought" or "stopgap" measure after Jesus supposedly failed to establish His reign on earth.

This error is called "premillennialism."

- 16) *to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,*

In verse 12 it is Jesus who reveals the Father, but here it is the Father who reveals Jesus.

- 17) *nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.*

Here Paul shows that he could not have learned of the gospel of Christ in any ordinary way:

- a. Before his conversion Paul persecuted the church with such zeal that no Christian would have dared to approach him to try to win him to Christianity.
- b. After conversion he went away to Arabia instead of going up to Jerusalem to learn from those who were apostles before he was an apostle.

- 18) *Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.*

To see (ἰστορήσαι). Lit: “to visit; to make acquaintance of.”

The idea is to gain knowledge of the person Peter, not to gain knowledge from Peter.

The counting of three years may be according to either Jewish or Roman methods.

Paul, by reporting this visit, proves his honesty and claim. If he had been dishonest he would have omitted this information.

- 19) *But I saw none of the other apostles except James, the Lord's brother.*

Paul is not discrediting the other apostles, but stresses the fact that he received his gospel by divine revelation.

- 20) *(Now concerning the things which I write to you, indeed, before God, I do not lie.)*

I do not lie. Paul confirms everything he has said with an oath. Cf: Rom 9:1.

- 21) *Afterward I went into the regions of Syria and Cilicia;*

Regions (κλίματα). The English word “climate” comes from this word.

- 17-21) What had Paul done?

1st - Paul went to Arabia. He must confront himself and think through his present position and his new faith in light of his previous training. He must pray to God and “face Him” and work out his new life.

2nd - Paul went back to Damascus, to where he had been going in order to persecute the church. He must face those people.

3rd - Paul went back to Jerusalem where he is now considered a “turncoat.” He must now face brethren he had persecuted. He would have passed Stephen’s place of stoning.

4th - Paul went back to Syria and Cilicia where Tarsus is located. He must face the hometown friends and relatives, including his childhood friends.

Paul was not afraid to preach the gospel!

- 22) *and I was unknown by face to the churches of Judea which were in Christ.*

Unknown (ἀγνοούμενος). Lit: "still unknown."

Which were in Christ. These are in contrast to congregations of Judaism (synagogues).

A lesson here: we should attack false doctrine on its own terms and not call the names of the persons who teach it when refuting it in public.

In personal conversation it is alright, but in public be very careful.

- 23) *But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy."*

The faith (τὴν πίστιν). The whole Christian system. Cf: Jude 3; Rom 1:17.

SERMON SEED - The four names of the faith of Christ (Acts 13:7-12):

- | | | |
|----|----------------------------|------------|
| a. | Word of God | v. 7 |
| b. | The faith | v. 8, here |
| c. | The right ways of the Lord | v. 10 |
| d. | The doctrine of the Lord | v. 12 |

- 24) *And they glorified God in me.*

They glorified (ἐδόξαζον). Imperfect tense. Lit: "they kept on glorifying."

In me. They glorified God as the author and source of what they saw in me.

C. PAUL'S GOSPEL AND APOSTLESHIP CONFIRMED AND MAINTAINED 2:1-21

- 1) *Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.*

Fourteen years. This was since the visit of 1:18.

This was enough time for any different pattern on Paul's part to emerge and develop since the first meeting.

Cf: Acts 15 for a fuller account.

- 2) *And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.*

By revelation (κατὰ ἀποκάλυψιν). Cf: 1:16 - “revealed.” Κατὰ indicates an absolute command with no options.

Communicated (ἀνεθέμην). Lit: “to set up; to lay before.”

Cf: Acts 25:14.

I might run (τρέχω). Lit: “I should be running.”

- 3) *Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.*

Yet not even [but neither] (ἀλλ’ οὐδὲ). Lit: “but not even.”

- 4) *But this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),*

False brethren (τοὺς ψευδοδέλφους). This phrase is also in 2 Cor 11:26. These are the only two places this occurs in the New Testament.

Secretly brought in [unawares brought in] (παρεισάκτους). Lit: “coming in from the side,” as if “over the wall” and not through the door, therefore, illegally and insidiously.

Cf: 2 Pet 2:1; Jude 4.

To spy out (κατασκοπήσαι). Lit: “to spy out with hostile intent.”

Used in the LXX in 2 Sam 10:3; 1 Chron 19:3.

Bring us into bondage (καταδουλώσουσιν). Κατα indicates abject slavery.

Here and 2 Cor 11:20 are the only two places this is used in the New Testament.

See handout by W. S. Boyett enclosed with these notes.

- 5) *to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.*

F. F. Bruce adds “unimpaired” between “continue” and “with” as an interpolation in his translation. It helps clarify the text but it is not a part of it.

- 6) *But from those who seemed to be something - whatever they were, it makes no difference to me; God shows personal favoritism to no man - for those who seemed to be something added nothing to me.*

Whatever they were. I.e.: one of the original twelve with Jesus, or even His brother.

Man (person) (πρόσωπον). Lit: “the face.”

- 7) *But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter*

For the uncircumcised...for the circumcised. This indicates a distinction of sphere, not a difference of type of gospel.

- 8) *(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),*

Worked (wrought) (ἐνεργήσας)...effectively (mighty) (ἐνήργησεν). God worked in and through both Peter and Paul in the same manner, with the same message and with the same results.

The apostolic offices of both Peter and Paul were the work of God.

- 7,8) Paul turns the argument of the Judaizers around and uses it against them.

The Judaizers claimed the apostles were on their side, but Paul shows that, in fact, they were on his side - on the side of the gospel.

- 9) *and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.*

Seemed to be pillars (οἱ δοκοῦντες στῦλοι εἶναι). Better: “who are in reputation as pillars.”

“Pillars” today also provide support and defense for the brethren.

Pillars in heaven - Rev 3:12.

The God-given gospel does not need human validation. It can, and does, stand on its own!

- 10) *They desired only that we should remember the poor, the very thing which I also was eager to do.*

We should remember (μνημονεύωμεν). Present active subjunctive. Lit: “we should keep on remembering.”

In context, this shows there were needy Christians at that time in Jerusalem.

Paul and the poor: 1 Cor 16:1-4; 2 Cor chapters 8 and 9; Rom 15:25-28; Acts 11:27-30.

- 11) *But when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;*

Paul now opens the question as to whether the Jew is still bound to the Mosaic Law.

He has just settled the question for the Gentiles. He now addresses the Jews.

This argument is designed to show Paul’s consistency in doctrine and practice.

To his face (κατὰ πρόσωπον). Lit: “faced him down,” and carries the idea that it was “in his presence,” or “in his face.”

He was to be blamed (κατεγνωσμένος ἦν). Lit: “he stood condemned.”

- 12) *for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.*

He would eat with (συνήσθιεν). Imperfect - Lit: “he was eating with.”

Peter should have known better than to separate himself from the Gentiles. Cf: Acts 10:28; 11:8,9; 15:7ff.

Peter, by going back under the Law of Moses in this situation, implied that he was correcting a mistake he had made in giving the Law of Moses up for Christ.

- 13) *And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.*

Hypocrite [dissembled]...hypocrisy [dissimulation] (συνυπερίθησαν... ὑποκρίσει).

In the older KJV compare this verse with Jer 42:5,6,20-22.

If these conditions continued to exist:

- a. The Gentiles would have given in and followed the Law of Moses,
or
- b. There would have been a division in the church.

- 14) *But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?"*

Were not straight forward [walked not uprightly] (ὁρθοποδοῦσιν). Lit: "are not straight footed."

Judaizers would naturally come to Antioch to subvert the Gentiles because Antioch was the largest and most influential center of the Gentile church.

It is here, in reality, where the gospel would prosper or die.

How was Peter forcing the Gentiles into accepting Jewish ways?

- a. By changing his living habits back to the Jewish ways, he was telling them they were second class Christians in the kingdom.
- b. They could be first class Christians only if they followed his example.

Before them all. Why? Because Peter was the leader. And he was not the only one to have sinned in this matter.

The rest of the Jews, including Barnabas, were also guilty.

A famous name can never justify an infamous action!

- 15) *"We who are Jews by nature, and not sinners of the Gentiles,*

Sinners of the Gentiles (ἐξ ἐθνῶν ἁμαρτωλοί). Lit: "sinners taken from among the Gentiles."

Paul is not thinking of moral quality. He is thinking of his present subject which is the observance of the Law of Moses.

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

No flesh shall be justified. Cf: Psa 143:1,2. We can be saved only by faith and obedience.

An earthly judge, under any law, does not and cannot make a person righteous.

He can only declare a person as righteous based upon their obedience to the law.

The divine Judge gave His life to forgive sin and make us righteous.

The point Paul is making is that it could never be right for Gentiles to come to God by grace and the Jews to come to God by Law.

- 17) *“But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!*

A minister of sin - a servant and promoter of sin.

The Judaizers would accuse Jesus of being the promoter and encourager of sin in that He causes Jews to abandon the Law as a justifying agent.

In doing so, He makes the Jew a sinner just the same as the Gentiles.

In the argument of Paul's opponents, if law-abiding Jews had now to be reckoned as 'sinners,' just like those who lived without the law, then the number of sinners in the world was substantially increased, and so (as they understood Paul's position) Christ was made a servant or agent of sin. But the law-free gospel of justification by faith, did not make them sinners for the first time; it revealed that they were already sinners, that they were included among the 'all' who, as Paul puts it in Rom 3:23, 'have sinned and fall short of the glory of God.' The gospel did not increase the sum-total of sinners - it was, in fact, the law that did that, according to 3:19 - and therefore Christ was in no sense an agent of sin.

F. F. Bruce

Certainly not [God forbid] (μὴ γένοιτο). Lit: “may it not be so.”

The word for God (θεός) is not in the original.

There are two great temptations which plague the Christian:

- a. To try to earn the favor of God, and
- b. When one has had some good works he will compare himself with his fellow men to his own advantage and to their disadvantage.

Cf: Lk 17:10; Phil 3:13,14.

If the gospel Paul preached was not sufficient to justify Gentiles without imposition of the Law of Moses then Jesus, who abolished the Law by nailing it to the cross, becomes a minister of sin by that very act - by abolishing the justifying element of the Law.

- 18) *"For if I build again those things which I destroyed, I make myself a transgressor."*

Build again those things. Those "things" are the items that were between Jew and Gentile - spiritual walls. Cf: Eph 2:11-22.

Build...destroyed: Technical terms in rabbinic theology:

- a. To build is to prove a point of law, and
- b. To destroy is to disallow the interpretation.

When Peter lived as a Gentile he tore down the Law, but when he lived as a Jew again he tore down salvation by grace.

Any way you look at this situation, someone who builds up what he formerly tore down acknowledges his fault:

Explicitly in his former tearing down of his former position, or

Implicitly in his now rebuilding his former position.

If his one activity is right, the other must be wrong!

I make myself (ἐμαυτὸν συνιστάνω). Lit: "to prove; to show; to make known."

- 19) *"For I through the law died to the law that I might live to God."*

Died (am dead) (ἀπέθανον). Lit: "I died."

When Paul says he has died to the law, he means he ceased to have any relationship to it, so that it has no further claim or control over him.

The Judaizers said, "Except you live after the law, you are dead to God," but Paul says, "Except you be dead to the Law, you cannot live for God."

Cf 2 Cor 3:6; Rom 2:28,29; 7:6.

"I, through the law, died unto the law, that I might live unto God," says Paul. He had to give up all hope of being justified by the law before he could be justified by grace. The covenant of law and the covenant of grace, therefore, cannot run concurrently. God cannot save sinners until they cease trying to save themselves by law and their own merit. There is no need of a man's thinking he can live unto God before he is dead to law as a means of salvation. He must, so to speak, attend his own funeral, "for the old man was crucified with him." A clean break must be made with legality and self-righteousness. The two systems are so different that either annuls the other. The law demands unattainable righteousness while the gospel bestows righteousness upon all who will take it. Though Peter did not realize it, to use legal rites as if they were needed to supply deficiencies of the gospel is to go back to law and self-effort, which inevitably means death. This is to fall "away from grace" and stab Christianity through its heart. That Paul saw the subtle poison of Judaism and the danger to the whole structure of Christianity accounts for his rebuking Peter and writing this warning letter to Galatia. The two systems simply will not mix. "They shall not cleave...even as iron doth not mingle with clay."

What does Paul's saying, that he "through the law died to the law," mean? He was a breaker of law, subject to God's inexorable decree, "The wages of sin is death." But in amazing grace, Christ took his place as condemned sinner to die for him. Paul felt most poignantly that his sins nailed Christ to the cross and that he himself, not Christ, should have died there. Hence, he means that because God's judgment against his sins was executed upon Christ, he himself died, representatively, on the cross with Christ. Law could not execute him again. (See John 5:24).

R. C. Bell

- 20) *"I have been crucified with Christ; 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 for me.*

I have been crucified with Christ (Χριστῷ συνεσταύρωμαι). Perfect, indicative, passive - completed action with present results.

This is how Paul, and we, died to law, by dying with Christ who died under its penalty. It was not for any sin of His own, but for our sins.

Crucified. Under law there is no place for substitution, everyone must keep the law for himself. Therefore, our relationship to Christ the Father and the Holy Spirit is not a legal one.

It is no longer I who live, but Christ lives in me - no longer a self-centered life, but a Christ-centered life.

This new life is Jesus indwelling me, and my yielding my entire life to His will.

Who loved me, and gave Himself for me. The giving of Himself was Jesus' proof of His love for us. Cf: Jn 15:13.

- 21) *"I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."*

Set aside (frustrate) (ἀθετῶ). Lit: "annul; invalidate; make void."

The grace of God stands for the gift of His Son on the cross.

In vain - groundless; without cause.

Under the reign of law, through no fault on the part of law, both Judaism and Heathenism failed to justify, and universal condemnation hung over men.

If laws could justify men then the grace of God and the cross of Christ would be useless.

To rebuild the fabric of any law system is spiritual suicide!

II. JUSTIFICATION: NOT BY LAW BUT BY FAITH IN CHRIST CH 3,4

A. JUSTIFICATION BY FAITH PROVED 3:1-14

- 1) *O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?*

Foolish (ἀνόητοι) - indicates a foolishness which is an outgrowth of a moral defect.

Who has bewitched you (τίς ὑμᾶς ἐβάσκανε). Better: “who has cast an evil spell on you?”

Clearly portrayed (προεγράφη) - openly portrayed.

Crucified (ἐσταυρωμένος). “Among you” is omitted in most texts.

Christ had been so clearly and forcibly preached to them it was as if He had been crucified in their presence and before their eyes.

No preacher can guarantee the faithfulness of his converts. But, unless you preach the pure gospel there is no logical reason for anyone to be faithful to Christ.

- 2) *This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?*

If they conceded this point they conceded Paul's entire case and all ground for argument was taken from the Judaizers.

- 3) *Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?*

Having begun (ἐναρξάμενοι)...being made perfect (ἐπιτελεῖσθε). These are usual Greek words for the beginning and the completing of a religious sacrifice.

The first word is for scattering grains of barley on and around the victim, which was the first act of sacrifice.

The second word is used for fully completing the ritual of any sacrifice.

- 4) *Have you suffered so many things in vain - if indeed it was in vain?*

If indeed it was in vain. Paul clings to hope concerning their salvation.

We have no biblical or historical record of what persecutions they had suffered.

- 5) *Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? -*

Paul repeats the question in v. 2 for emphasis.

He who supplies (ὁ ἐπιχορηγῶν). Lit: “He who abundantly supplies.”

Originally this word described the one who owned a chorus. He supplied all the needs of all the members.

The idea is of complete and abundant supplying of all needs from an inexhaustible source. Cf: 2 Cor 9:10; 2 Pet 1:5.

Miracles (δυνάμεις) - miraculous powers.

Works (ἔνεργων). The word for God's working here is the same as in 2:8 where He worked through Peter and Paul.

6-9) Works of law versus works of faith. See handout enclosed with these notes.

6) *just as Abraham "believed God and it was accounted to him for righteousness."*

Abraham was accounted righteous before circumcision. Cf: Rom 4:7-11.

7) *Therefore know that only those who are of faith are sons of Abraham.*

Therefore know (γινώσκετε). Imperative - a command!

8) *And the Scripture, foreseeing that God would justify the nations by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."*

Scripture, foreseeing...preached the gospel...beforehand. In these words God is identified with Scripture.

What Scripture promises, God promises.

This is because God is the speaker and author of Scripture!

9) *So then those who are of faith are blessed with believing Abraham.*

Believing [faithful] (πιστῶ). Lit: "believing."

10) *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do*

The Jews were putting themselves under a curse instead of being blessed.

This was because they were putting themselves under law. Cf: Jn 5:39, 40.

- 11) *But that no one is justified by the law in the sight of God is evident, for “The just shall live by faith.”*

The Judaizers might claim Abraham as a special case, therefore Paul quotes Hab 2:4. Cf: Rom 1:17; Heb 10:38.

Paraphrase: “It is the one who is righteous (justified) by faith (not by law) who will live (find life).”

Alternate translation: “The justified by faith shall live.”

Cf: Mt 10:22; 1 Jn 2:24-26; Col 1:21-23; Rev 2:10; Jn 8:31; Lk 21:19 and Eph 2:11-22.

Shall live:

- a. Enjoying the peace that passes all understanding - Phil 4:7.
- b. Being righteous in God’s eyes - Rom 5:1.
- c. Fellowship with God in Christ - Jn 17:3.
- d. Joy unspeakable, full of glory - 1 Pet 1:8.
- e. Transformed into the image of Christ - 2 Cor 3:18.

- 12) *Yet the law is not of faith, but “The man who does them shall live by them.”*

Yet the law is not of faith. A law system demands complete obedience and does not rest on mercy, grace and faith.

Even the ones who kept the law had to sacrifice, looking forward to Christ by faith for forgiveness.

Forgiveness is by faith, not by any law.

God did not give laws to justify men but to guide the faithful.

- 13) *Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”),*

Redeemed - paying the purchase price by which a slave was set free.

Those who are trying to save themselves by means of law are enslaved to their own spiritual inability.

From the curse (ἐκ τῆς κατάρας). Lit: “out from under the curse.”

For us (ὕπὲρ ἡμῶν). Lit: “over us.” Cf: 1 Jn 2:2.

Cursed is every one who hangs on a tree. Cf: Deut 21:22,23.

It is the dead body which is cursed by God.

Jesus, by His lifelong obedience to the law, remained immune to the curse of the law but, being hanged on a tree (the cross), it was not possible for Him to not come under this curse.

The exposure of a corpse on a tree or pole was not to be prolonged past sundown because it was an affront to human decency and to God Himself.

Christ had endured the curse for everyone by hanging on a tree in order to redeem us from the curse pronounced because none had kept any law perfectly.

If Jesus had substituted one law system for another, sinners would still be under a curse.

- 14) *that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.*

How does Jesus become a blessing now when, in v.13, He came under the curse of the law?

- a. He nailed the law to the cross - Col 2:14.
- b. God showed His approval of Jesus in the resurrection - Rom 1:4.

B. SUPERIORITY OF THE GOSPEL TO THE LAW 3:15-29

- 15) *Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to it.*

Brethren softens somewhat the severe tone of this letter.

Confirmed (μὲνην). Lit: “ratified.”

- 16) *Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed” who is Christ.*

God did not promise salvation to Abraham’s physical decedents but to true believers, whether Jew or Gentile and to them alone.

He is saying that this great blessing is concentrated in one person, namely, Jesus. It is in Him, and Him alone, that all these believing Jews and Gentiles are blessed.

It is in this sense that “seed” is singular and definitely not in the plural.

- 17) *And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.*

God had given them a written law through Moses in 1500 B.C. This law was given 430 years after He had made the promise to Abraham and, far from having an annulling affect upon the promise, was actually a step toward the fulfillment.

Confirmed. God had probated His will before the Law was given.

There are two things that are impossible for God to do:

- a. Lie and
- b. Break His oath.

Cf: Heb 6:17,18; Titus 1:2.

- 18) *For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise.*

If the inheritance of Abraham's decedents was based on the Law of Moses, then it would belong to the people of the Law (the Jews).

But if it is based on the promises made to Abraham, generations before the giving of the Law, then the Law cannot affect it.

- 19) *What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.*

Till (ἄχρις). This shows the Law was temporary.

Appointed [ordained] (διαταγεῖς). Lit: “to arrange; appoint; prescribe.”

Through angels [by angels] (δι' ἀγγέλων). Cf: Deut 33:2; Heb 2:2; Acts 7:53.

- 20) *Now a mediator does not mediate for one only, but God is one.*

An agreement founded on law always involves two or more people. Any legal agreement depends on both sides keeping the agreement.

A promise depends on one person only. A promise is given by one, and nothing anyone else can do can break or alter that promise.

The weakness of law is that it depends on at least two people.

Law not only depends upon the lawgiver, it depends upon man keeping the law.

But God is one. God does not need a mediator to make His promises good. His promise is not a contract between two people but depends solely on His immutability.

God dealt with Abraham without a mediator, therefore the Law is inferior to that promise.

Our mediator is Christ not Moses:

- a. Christ is God and God is one - Heb 1:8; Deut 6:4.
- b. The sanctified and Christ are one - Heb 2:10,11.
- c. Therefore the sanctified and God are one - 2 Cor 5:18; Jn 17:21-23.

- 21) *Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.*

2nd class conditional sentence!

- 22) *But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.*

Has confined (συνέκλεισεν). Lit: "did shut together."

This is like being shut up on all sides; being enclosed by a wall, a fence or even in a prison.

Under sin (ὑπὸ ἁμαρτίαν). As if a lid or door were placed on top of a dungeon.

- 23) *But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.*

Kept under guard by law (ὑπὸ νόμον ἐφρουρούμεθα). Lit: “we were guarded under law.”

Cf: Heb 2:14,15.

Why do doomed men hesitate to accept deliverance from sin by God’s unmixed grace and their unmixed faith?

- 24) *Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.*

Tutor (schoolmaster) (παιδαγωγόν), a slave used in Greek and Roman families to be in charge of boys from about age six until they came of age.

They attended to every part of the boy’s life at home and at school.

They trained the boys in all facets of life.

The boys would be eager to be rid of this slave who was with them constantly.

- 25) *But after faith has come, we are no longer under a tutor.*

When faith came the tutor (schoolmaster) was dismissed.

By faith - not faith and law. Making men think they can weave these two contradictory systems together is probably Satan’s masterpiece of ingenuity, malice and success.

- 26) *For you are all sons of God through faith in Christ Jesus.*

All = Jew and Gentile.

Through faith (διὰ τῆς πίστεως). Lit: “by means of the faith.”

- 27) *For as many of you as were baptized into Christ have put on Christ.*

Into (εἰς). Directional.

- 28) *There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.*

Jew or Greek = nationality or race.

Slave or free = social.

Male or female = gender.

- 29) *And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.*

"In Christ" is the test, not race, or social, or gender status.

"In Christ" is to be Abraham's seed and heir of promise.

The promise was given to Abraham and Christ (his seed v. 16).

So then, if you are Christ's, you are an heir of the promise made to both Abraham and Christ.

C. ILLUSTRATIONS WHY THE LAW PRECEDED THE GOSPEL AND MUST GIVE WAY TO IT 4:1-31

- 1) *Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,*

Child (νήπιός) - an infant in that he has not come of age and has not been given his freedom.

He is hedged about with restrictions and is no different from a slave in this sense. He is not his own master.

The inheritance is legally his but he has no power to dispose of it.

Master of all - legally by right of birth, but not actually.

- 2) *but is under guardians and stewards until the time appointed by the father.*

Guardians [tutors] (ἐπιτρόπους) - a broad term including schoolmasters, teachers or any who had care of the child.

Stewards [governors] (οἰκονόμους) - stewards who had charge of the heir's property.

- 3) *Even so we, when we were children, were in bondage under the elements of the world.*

We - all Christians.

- 4) *But when the fullness of the time had come God sent forth His Son, born of a woman, born under the law,*

Sent forth (ἐξαπέστειλεν). Lit: “sent out.”

Notice this is also the word for apostle.

Jesus is the Father’s apostle. Cf: Heb 3:1.

Alternate translation: “But when there came the fullness of the time, God sent out his Son, woman born, made subject to law.”

- 5) *to redeem those who were under the law, that we might receive the adoption as sons.*

We might receive (ἀπολάβωμεν). Lit: “to receive what is due; sought; needed.”

- 6) *And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!”*

If we are not sons we would not have received the Spirit.

Crying (κρᾶζον) - strong, deep, emotional crying out.

Strangers and slaves could only cry, “Master,” but never, “Father, Father.”

- 7) *Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.*

Believers are now full grown sons and daughters of God. They have been given their freedom and the power to use it responsibly.

Of God (διὰ θεοῦ). Lit: “by means of; through.”

This refers to God the Father as the author of salvation and our sonship.

- 8) *But then, indeed, when you did not know God, you served those which by nature are not gods.*

You served those (ἐδουλεύσατε). Lit: “you served as slaves.”

By nature are not gods - not denying their existence, but their deity.

Demons - 1 Cor 10:20.

So-called gods - 1 Cor 8:5.

Images made by hands - Acts 17:29.

These are so-called “no gods” (the Greek supports this).

Compare Deut 32:21 where Israel, in the wilderness, provoked Jehovah to anger by worshiping a “no god.”

Then God provoked them to anger by calling them a “no people.”

- 9) *But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?*

How is it that you turn again - present tense. Better: how are you turning?

Beggarly elements (πτωχὰ στοιχεῖα). Basic elements in nature and in learning. I.e.: A, B, C's or 1, 2, 3's, etc.

Religious legal systems are for the spiritually immature.

He reminds them that at the time of their wardship their condition differed from that of the Jews; for, having no true copy of the will or law, they were in more severe bondage of idolatry. Having come from this low, degraded, poverty stricken bondage into the joyous estate of sonship, where they knew and were known of God the Father, they should have been more impressed by the contrast even more than were the Jews, and so should have been more reluctant to return to bondage again.

J. W. McGarvey

Cf: Col 2:20-23; Jn 19:14; 2 Tim 2:19.

- 10) *You observe days and months and seasons and years.*

You observe (παρτηρεῖσθε) - a careful, scrupulous observance.

This is an intent watching lest any of the prescribed seasons might be overlooked.

A merely legal religion always develops such observances.

Paul is not condemning special days as such, but opposes them if they are a matter of law rather than preference.

To make religion a thing of special times is to make it an external religion.

For the Christian every day is God's day. Cf: Col 2:16; Rom 14:5,6.

- 11) *I am afraid for you, lest I have labored for you in vain.*

I am afraid for you. The idea is: "I am afraid concerning you."

Labored (κεκοπίακα). This carries the idea of laboring to the point of exhaustion.

Lest (μή πως). Lit: "lest somehow."

With μή it requires a negative response.

Paul still has hope for them.

- 12) *Brethren, I urge you to become as I am, for I am as you are. You have not injured me at all.*

Paul had become what they are (Gentile). Now his appeal is that they should not seek to become Jews, but that they might become as he is now.

You have not injured me at all. Aorist tense - should be: "you did not injure me at all."

- 13) *You know that because of physical infirmity I preached the gospel to you at the first.*

Infirmity - bodily illness. This only shows he was sick and was detained in Galatia. While he was there he preached to them.

- 14) *And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, even as Christ Jesus.*

My trial which was in my flesh. Better: "your trial in my flesh."

You did not despise (οὐκ ἐξουθενήσατε). Lit: "you did not spit out."

Or reject (οὐδὲ ἐξεπτύσατε). Lit: "hold and treat as of no account; despise."

Instead of spurning Paul, they had received him as an angel of God, just as if he were Jesus Himself.

- 15) *What then was the blessing you enjoyed? For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.*

Blessing (μακαρισμός). Better: “(spiritually) prosperous state.”

Plucked out (ἐξορύξαντες). Lit: “dug out.”

- 16) *Have I therefore become your enemy because I tell you the truth?*

It is always dangerous to speak the truth, the whole truth, for it just might hit home and hurt!

- 17) *They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.*

They zealously court you (ζηλοῦσιν ὑμᾶς). Lit: “they are zealously courting you” - present tense.

To exclude you. The Judaizers were zealous to exclude them from the church, the kingdom of God, by showing them they were not rightly converted.

Then, feeling forlorn and lost, they would seek the Judaizers for counsel and advice.

Doing this, they would begin to look upon them as great shepherds and deliverers.

The American Standard Version has an excellent rendering of this verse:

“They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.”

- 18) *But it is good to be zealous in a good thing always, and not only when I am present with you.*

Paul shows them he had courted them also. However, this courting of them was in a good manner and in the right spirit. It was in connection with the truth of the gospel.

- 19) *My little children, for whom I labor in birth again until Christ is formed in you,*

My little children (τέκνα μου). Lit: “my born ones.”

This is the only place Paul uses this phrase.

Until Christ is formed in you. This is not a mysterious birth of Jesus in the believer, but their outward manifestation of Him in their everyday lives.

- 20) *I would like to be present with you now and to change my tone; for I have doubts about you.*

I have doubts about you. Better: "I am perplexed by you."

Paul was very capable of tenderness. Cf: 2 Cor 2:4; Phil 3:18; Acts 9:16.

As the foundation of the church was cemented in Christ's blood, and the super-structure built in the persecutions and afflictions of the apostles, so must the building be finished in the sufferings, sacrifices and tears of Christians. Cf: Rev 6:9,10.

- 21) *Tell me, you who desire to be under the law, do you not hear the law?*

Paul's last argument appeals directly to scripture.

The Law itself contradicts their current trend in belief.

There are two types of law in this verse:

- a. The first is any law and
- b. The second is the Law of Moses.

"The Law" is used interchangeably for the Pentateuch or the Old Testament.

- 22) *For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.*

Had (ἔσκεν). Lit: "received."

If physical descent from Abraham is so important then the Jews are no better off than the Ishmaelites.

- 23) *But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,*

According to the flesh. According to the regular course of nature.

Through promise (διὰ τῆς ἐπαγγελίας). Lit: "by means of the promise."

This was by faith because she (the freewoman) could not conceive by natural causes.

It took a miracle of God in response to their faith.

Natural = born after the flesh.

Unnatural = was by promise.

- 24) *which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar -*

Symbolic [allegory]. This is true history but it has a lesson which needed to be applied right here, later in time.

Hagar, as a slave, would have had slave children.

This shows that the Law from Sinai would bring forth slave children only.

To the Rabbis, the scripture had at least four meanings.

Usually the least important was what the text said, which was the literal meaning.

Their four meanings were:

- a. “Peshat” - simple or literal meaning.
- b. “Remaz” - suggested meaning.
- c. “Derush” - meaning evolved and deduced by investigation.
- d. “Sod” - allegorical meaning.

PaRaDiSe. The first letter of each word, when put together, would be the Hebrew way of spelling “paradise.”

The allegorical meaning was the peak of interpretation. When all had been discovered, the expositor had reached paradise.

- 25) *for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children -*

Bringing Jerusalem into the allegory would cast a shadow on the Judaizers claim that the church’s example in Jerusalem should be followed by Gentiles.

- 26) *but the Jerusalem above is free, which is the mother of us all.*

Heavenly Jerusalem represents grace and faith, the perfect law of liberty, as the way of salvation.

- 27) *For it is written: "Rejoice, O barren, you who do not bear! Break forth and shout, you who do not travail! For the desolate has many more children than she who has a husband."*

This is a quote of Isa 54:1.

O barren = Sarah.

Shout [cry] = shout.

The desolate = Hagar.

- 28) *Now we, brethren, as Isaac was, are children of promise.*

Sonship in Abraham is the subject, but the manner in which one is born to Abraham as his child determines everything. Cf: Rom 9:6-9.

- 29) *But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now.*

Persecuted. Jewish tradition had Ishmael shooting arrows at Isaac in a field just for the sport of it.

Scripture does not give us the way in which Ishmael persecuted Isaac.

Sons of the flesh cannot live with sons of the Spirit.

No one hates grace any more than those who are trying to save themselves by self effort.

- 30) *Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free-woman."*

Shall not be heir (οὐ γὰρ μὴ κληρονομήσει). Emphatic. Lit: "shall by no means inherit."

Son of the bondwoman = Old Testament.

Son of the freewoman = New Testament.

- 31) *So then, brethren, we are not children of the bondwoman but of the free.*

Brethren. A tender close to his argument.

Many who claim to be God's children are living in the fear of hell, just as if they did not have a savior. They doubt the pardon of their sins if they are not keeping some sort of systematic law also.

III. **APPEAL TO STEADFASTNESS, FAITHFULNESS AND DUTY Ch 5,6**

A. LIBERTY OF THE GOSPEL 5:1-12

- 1) *Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.*

Paul sums up the allegory and applies it in this verse.

In the liberty by which (Τῇ ἐλευθερίᾳ). Lit: "for the freedom."

Christ died to give us the advantage of having this liberty from law.

Cf: Jn 8:36.

- 2) *Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.*

If you become circumcised (ἐὰν περιτέμνησθε). Better: "if you receive circumcision."

A Christ supplemented is a Christ supplanted.

- 3) *And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.*

I testify (μαρτύρομαι). This can also mean, "I protest."

You must accept the whole Christ again. If you refuse, you will have to keep the whole law.

- 4) *You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.*

You have become estranged from Christ [Christ is become of no effect unto you] (κατηργήθητε ἀπὸ Χριστοῦ). Lit: "you were brought to nothing, from Christ."

Fallen. Cf: Acts 12:7; Jas 1:11.

By being circumcised, in order to be justified by the Law, they have been guilty of apostasy.

There is no longer any justification for them.

They are not under the grace of Christ, but are under the condemnation of law.

Cf: Heb 10:26,27.

- 5) *For we through the Spirit eagerly wait for the hope of righteousness by faith.*

For we. We Christians, as opposed to Judaizers or legalists.

Righteousness. This is the final verdict of acquittal in the divine judgment which will be given before every eye and ear.

Cf: Rom 8:24,25; 2 Tim 4:8.

- 6) *For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.*

Avails (ισχύει). Lit: "to have power; to exert power; to wield power."

Faith working through love (πίστις δι' ἀγάπης ἐνεργουμένη). Lit: "faith works through love; faith works by means of love."

- 7) *You ran well. Who hindered you from obeying the truth?*

Well (καλῶς). Bravely; honorably.

Who hindered you. Someone had "cut in front of" or "cut in" on their race, and tried to trip them or turn them to a wrong course.

- 8) *This persuasion does not come from Him who calls you.*

If this persuasion does not come from God it ultimately comes from Satan, whoever the human agent might be.

- 9) *A little leaven leavens the whole lump.*

Leavens (ζυμοί). Present tense. Lit: "is leavening."

Leaven is used of evil in the New Testament with only one exception in Mt 13:33.

- 10) *I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.*

Troubles - the spiritual unrest and confusion in the church concerning the way of salvation.

Paul has stronger confidence in them in this verse, as well as a stronger statement about the Judaizers.

- 11) *And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.*

Offense (σκάνδαλον). Lit: "a trap; a stumbling-block." Originally it referred only to the bait stick of a trap.

Note: our word "scandal."

Ceased (κατήργηται). Lit: "to render idle; annulled; put to an end; abolish."

If Paul had preached circumcision, the stumbling-block of the cross would have been done away with.

Cf: 1 Cor 1:23.

- 12) *I could wish that those who trouble you would even cut themselves off!*

Trouble (ἀναστατοῦντες). Lit: "to upset; overthrow."

Used of driving one out of their home or the ruining of a city.

Cut themselves off. Notice they are doing this to themselves!

B. LIMITATIONS AND POWER OF FREEDOM 5:13-26

- 13) *For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.*

This verse leaves the teaching (dogmatic) part of the letter and moves into the practical section.

It is now necessary to show that freedom from law does not, by any means, do away with the obligations of moral conduct.

To Paul, theology (1:1-5:12) was not of the slightest use unless it could be lived in this world.

Christian freedom is not to be abused for selfish ends.

Liberty is so easily turned into license.

When Christ placed a pardon in our hand He did not give us a license to practice sin.

Christian freedom from condemnation of sin does not authorize throwing off restraint and pursuing one's lusts. Cf: Rom 6:5,6.

The free man knows no bounds in His service. He is limited only by himself and the extent of his love for others.

Serve one another (δουλεύετε ἀλλήλοις). Lit: "be enslaved to one another."

- 14) *For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."*

Just as directly and unhesitatingly as one loves himself, he must love his neighbor.

Paul's paradox is that we are freed from sin and become bondslaves to the needs of our brethren.

No person understanding and participating in Christian freedom can hate his brother.

That is murder. Cf: 1 Jn 3:15.

Love is both the summary and the realization in practice of the entire law of God viewed as a unit.

Cf: Lev 19:18; Mt 22:39,40; Mk 12:31; Lk 10:27, also Mt 7:21; 19:19; Rom 13:8-10; 1 Cor 13.

- 15) *But if you bite and devour one another, beware lest you be consumed by one another!*

Paul, who knew from his own past how loveless, bitter and cruel the legalistic mind could be, issues a very strong warning here.

1st class conditional - assumed as true - translated by "if" or "since."

Bite and devour. Used of wild animals in deadly struggle.

Robertson illustrates: Two snakes grabbed each other by the tail and swallowed each other.

Paraphrase: Unless you solve the problem of living together you will make life impossible and unlivable by all.

Cf: Jas 4:11.

- 16) *I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.*

In the Spirit. Better: "by the Spirit."

You shall not fulfil (οὐ μὴ τελέσητε). Double negative. Lit: "you shall by no means fulfil."

The mind of Christ working in our lives is far more powerful than the lust of the flesh.

When we understand how Satan works in man's flesh we will understand better how the Holy Spirit, without overriding man's freewill, works in his spirit.

Blind and foolish, ignorant of himself, of Satan and of God, is the Christian who dares to fight against Satan without putting on the whole armor of God. Cf: Eph 6:11.

In infinite wisdom and goodness, God in Christianity, without any help from man, except his absolute surrender, assumes all responsibility, no matter what Satan knows and does, for enabling and perfecting Christians who really trust him and cooperate with him.

R. C. Bell

- 17) *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.*

Lusts against. Like a tug of war.

You do not do the things that you wish. This goes both ways.

If one wills to do good, he is opposed by the flesh; if he wills to do evil, he is opposed by the Spirit.

- 18) *But if you are led by the Spirit, you are not under the law.*

The question is, "Which of these two powers shall prevail in your life?"

Those who are led of the Spirit:

- a. Walk by the Spirit - 5:16,
- b. Have been set free - 5:1; 4:31,26,
- c. Belong to Christ - 3:29 and
- d. Are of faith - 3:9.

Therefore all true believers are led by the Spirit.

19-21) See special studies on these words in “Works of the Flesh” appendix.

- 19) *Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, licentiousness,*

Evident [manifest] (φανερά). Lit: “open; evident; well known.”

What people today call “sickness” is called “obvious works of the flesh” by scripture.

Fornication (πορνεία). There is one completely new virtue that Christianity brought into the world. It is just the opposite of fornication. It is... chastity!

Uncleanness (ἀκαθαρσία). It can be used for the pus of an unclean wound; for a tree that has never been pruned; or for any material that has never been sifted. It is opposite of pure and makes a man unfit to come before God.

Licentiousness (lasciviousness) (ἀσέλγεια) - readiness for any pleasure.

- 20) *idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,*

Sorcery [witchcraft] (φαρμακεία). Lit: “the use of drugs.”

Contentions [variance]. Continuous temper, the outcome of enmity in your life.

Four of the six times this word is used in the New Testament, it is used within the church.

Wrath. Uncontrolled temper.

Selfish ambition (strife) (ἐριθειᾶ). Better: “factions.” Originally used of those who serve in government positions for hire or for other selfish purposes and in order to gain their ends.

It prompts party spirit or faction.

This of someone setting themselves above the church.

This is when the members of the church separate instead of coming together.

- 21) *envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.*

Envy. Envy does not necessarily want other's things for itself, it merely wants to take them from the other person.

It is grief because of someone else's good fortune.

The habitual use of these sins is proof that one will not inherit the kingdom of God.

When Paul said, “such like” and “such things” he said in essence that we are to make our own list of such things which are fleshly.

Any person of spiritual maturity can recognize the difference between the works of the flesh and the fruit of the Spirit.

Cf: Phil 1:9,10; 4:8.

The spiritually immature exposes himself by demanding a specific passage condemning practices which the mature Christian knows are contrary to the nature of God's laws.

- 22,23) See special studies on these words: “Fruit of the Spirit.”

- 22) *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,*

Paul changes the figure from “works” in verse 19 to “fruit” as the normal result of the Holy Spirit in us.

Joy. No virtue in Christianity is enjoyed or shown without joy.

Cf: Col 1:24.

The word “greetings” in Jas 1:1 is the Greek word for “joy.”

Longsuffering. Chrysostom said that longsuffering is the grace of a man who could revenge himself but does not.

- 23) *gentleness, self-control. Against such there is no law.*

Gentleness [meekness]. Submissive to the will of God; teachable and considerate.

This is the quality of one who is always angry at the right time and never at the wrong time.

All who do these works of God find that God has no law that will interfere with them or condemn them.

- 24) *And those who are Christ's have crucified the flesh with its passions and desires.*

Passions [affections] (παθήμασιν). Better: “passions.”

You must be in your daily life what you have professed to be in principle.

- 25) *If we live in the Spirit, let us also walk in the Spirit.*

Walk (στοιχῶμεν). Not the same word for “walk” as in verse 16. Lit: “to walk in line; to march in battle order.”

Let us also walk in the Spirit. Present subjunctive. Better: “let us keep on walking by the Spirit.”

If the Spirit made us free He can keep us free by means of His word which creates faith in Christ and results in trusting obedience.

Relationship of the Spirit to the Saved:

Born	Jn 3:3-6
Live by	Gal 5:25
Walk by	Gal 5:16,25
Led by	Gal 5:18; Rom 8:14
After the	Rom 8:5
The mind of	Rom 8:6

In the	Rom 8:9
By the	Rom 8:13; (the flesh is opposed)
Sealed with	Eph 1:13
The earnest	Eph 1:13
Temple of	1 Cor 3:16; 6:19
Dwells in you	Rom 8:9

26) *Let us not become conceited, provoking one another, envying one another.*

Let us not become. Present, middle, subjunctive. Better: “let us stop becoming.”

Conceited [desirous of vainglory] - having a vain conceit that you possess a rightful claim to honor.

Provoking (προκαλούμενοι). Lit: “calling forth; challenging.”

Where love is thin, faults are thick.

C. DEMANDS OF FREEDOM 6:1-10

1) *Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.*

Trespass (παράπτωμα). Lit: “a falling aside; a slip; a lapse.”

Not used as in a planned or purposed sin, but unwillful sin.

The idea is that a Christian is surprised, or caught unaware, by temptation, and falls into sin.

Spiritual. Those having received the Spirit and are led by Him.

Restore (καταρτίζετε). Medical term for setting bones or healing wounds.

Compare “mending” in Mt 4:21 and “prepared” in Heb 10:5.

The stress here is on the cure, not punishment!

Considering yourself. Before you deal severely with the erring brother, consider your own weaknesses and susceptibility to temptation. Then restore him in view of that fact.

- 2) *Bear one another's burdens, and so fulfill the law of Christ.*

Bear (βασιτάζετε). Present, active, imperative. Lit: "keep on bearing."

Law of Christ. "The law of Christ is essentially concerned with the 'quality' of the act and the 'direction' in which it is moving." (C. H. Dodd, *Gospel and Law* - Cambridge, 1951, p. 77f).

- 3) *For if anyone thinks himself to be something, when he is nothing, he deceives himself.*

What makes us helpful to others is the realization that we ourselves amount to so little.

Be conceited and be cheated.

Gnostic saying, "What is good-for-nothing tends to become absolutely nothing."

- 4) *But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.*

Examine [prove]. Used of assaying or proving metals or money.

And not in (comparing oneself with) another.

- 5) *For each one shall bear his own load.*

When we find shortcomings of our own, even though they may not be the same as others have, we will not claim moral or spiritual superiority over them.

Load [burden] (φορτίον). Lit: "a soldier's pack."

There are duties and things which each one must do by themselves - things we must be totally responsible for.

Responsibility cannot be transferred. Each person will be judged and held accountable.

Every person will be rewarded according to his/her own deeds. Cf: Jer 17: 10; 32:19; Ezek 18:20; Mt 16:27; Rom 2:6; Rev 2:23; 20:13.

- 6) *Let him who is taught the word share in all good things with him who teaches.*

Share [communicate] (κοινωνείτω). Lit: "hold fellowship with."

Giving and receiving material aid - Phil 4:15.

Moral or spiritual participation - Rom 15:27; 1 Tim 5:22; 2 Jn 11.

Participation in outward conditions - Heb 2:14.

Participation in sufferings - 1 Pet 4:13.

Cf: Lk 10:7; Mt 10:10; 1 Cor 9:14; 1 Tim 5:17,18.

- 7) *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*

Do not be deceived (μὴ πλανᾶσθε). Present, passive, imperative. Lit: "stop being led away."

Everyone who makes light of God's word will be held accountable.

Every person will be rewarded according to his works. Cf: Mt 15: 11; 1 Cor 3:13, 14; Rev 22:12.

- 8) *For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.*

All false systems of religion appeal to the *sinful nature of man, satisfying his instinct for worship while allowing him to go on in his sin.

*Sinful nature = by long usage and training not hereditary!

Sows to his flesh:

- | | | | |
|----|---------------------------|---|------------------------------|
| a. | Shame and contempt | - | Dan 12:2. |
| b. | Worm and fire never cease | - | Mk 9:48. |
| c. | Outside the banquet hall | - | Mt 8:11,12; 22:13; 25:10-13. |

Sows to the Spirit:

- | | | | |
|----|----------------------------|---|--------------|
| a. | Shine with brightness | - | Dan 12:2. |
| b. | Bear image of the heavenly | - | 1 Cor 15:49. |
| c. | Conform to Christ's glory | - | Phil 3:21. |

d. Be like Christ

- 1 Jn 3:2.

- 9) *And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.*

Let us not grow weary while doing good. Lit: "let us not keep on giving in to evil while doing good."

Good [well] (καλὸν). Lit: "good; excellent in its nature and characteristics."

It is well adapted to its end and carries the idea of "beautiful; precious; admirable."

- 10) *Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*

Fellow Christians have a prior claim on the generosity of their brethren, not only in the same congregation but in any or every congregation.

The best way to prepare for Christ's second coming is to use to the fullest every opportunity of rendering service.

Cf: Jas 2:15-17.

D. CONCLUSION 6:11-18

- 11) *See with what large letters I have written to you with my own hand!*

With what large letters (πηλίκοις γράμμασιν). Lit: "with how large letters."

Paul could have been using an amanuensis or he was just writing larger for emphasis sake.

- 12) *As many as desire to make a good showing in the flesh, these try to compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.*

The Judaizers are not at all interested in the welfare of the Galatians but are only concerned about themselves, their own honor, their own ease and their own freedom from persecution.

It must be remembered that behind any action of the Judaizers, Satan was seeking to destroy the church.

Also remember this when dealing with our brethren!

- 13) *For not even those who are circumcised keep the law but they desire to have you circumcised that they may glory in your flesh.*

Paul equates the Judaizers with the Pharisees. Cf: Mt 23:15; 23:4; 15:16.

Practice what you preach!

- 14) *But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me and I to the world.*

“Paul’s ideals and outlook have now become so spiritual and unworldly that the world can ignore him, just as if he had ceased to be” (Geo. S. Duncan, *Galatians* - Moffat New World Commentary).

The war between God and Satan came to a crisis at the cross of Christ where God is revealed at his very best and Satan at his very worst! Cf: Jn 12:31,32.

- 15) *For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.*

Only God, who created us, can recreate us, with our permission, after Satan has corrupted us with sin.

The only thing that matters now is that we are a new creation (creature).

Cf: 1 Cor 7:19; 2 Cor 5:17; Gal 3:28; 5:6; Col 3:10,11.

- 16) *And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.*

According to this rule (καὶ νόμι) - a reed or measuring stick, therefore a rule.

Peace and mercy are extended only to those who are governed by this stick or rule.

And - the second one (καὶ). Lit: “and; even; also.” Better: “even.”

As the cross of Christ makes men free from sin they are added to the church - Acts 2:38,47.

This is the Israel of God today. His new creation, the new Israel, is created out of men once dead.

The Christian is the true Jew - Rom 2:28,29 9:6-8; Phil 3:3.

- 17) *From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.*

Paul is asking that he might not again be troubled by departures from the truth among the Galatians.

Troublesome people always divert the preacher's attention from new converts, the sick, and others who need him badly.

The marks (τὰ στίγματα). Lit: "the pricks; the pokes; the stings."

NOTE: English word - stigmatism.

- 18) *Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.*

Grace is to rest on the souls of the Galatians, not on their physical bodies.

This closed the letter by once again showing the difference between law (flesh) and Spirit.

Brethren. One last word, "You are still my brethren!"

FINIS

FALSE BRETHREN

W. S. Boyett

One of the most tragic words in the Greek New Testament is “pseudadelphos,” which we translate “false brethren” in the two places where it appears (2 Cor 11:26, Gal 2:4). The term is a combination of two words, “pseudees” and “adelphos.” The word “pseudees” appears alone in three places (Acts 6:13; Rev 2:2, 21:8) and in each place is translated “false” or “liar.” The word “adelphos” appears alone 346 times and is always translated by some form of the word “brother.” Bagster defines the word “pseudadelphos” as: “A false brother, a pretended Christian.” Thayer’s definition is: “A false brother, i.e. one who ostentatiously professes to be a Christian, but is destitute of Christian knowledge and piety.” The word “pseudees” is also combined with such words as “apostolos” - apostle, hence false apostles (2 Cor 11:13); “didaskalos” - a teacher - false teachers (2 Pet 2:1); “Martur” - witness - a false witness (Mt 26:60; 1 Cor 15:15); “propheetees” - prophet - a false prophet (Mt 7:15, 24:24): “Christos” - Christ - false Christs (Mt 24:24; Mk 13: 22).

I know of no place in Paul’s writings where he uses the word “Adelphos” to describe anyone outside the church of the Lord. False brethren then are not without, but within the church. The use of the word “pseudadelphos” in Galatians 2:4 will show this to be true. This passage describes the meeting with the leaders of the church in Jerusalem mentioned in Acts chapter 15. This was a “high level” meeting of the leaders to discuss the question of circumcision. Paul, in addition to being deputed by the church in Antioch to go to Jerusalem, was also directed by the Holy Spirit to go (Gal 2:2). He took Titus, an uncircumcised Greek, with him. He wisely presented the details of his work among the Gentiles to special leaders of the church, before presenting these facts to the whole group. After presenting the facts to these leaders, no request was made by them that Titus should be circumcised. And this, in view of the fact that false brethren had been secretly introduced into the meeting with the apostles, who obviously complain of Paul not having Titus circumcised.

These false brethren came in “secretly.” They privily sneaked into the “high level” meeting. This type operation is typical of the false. Some of them, while Paul was preaching the gospel in Asia Minor, had gone before the church in Antioch and sowed their seed of false doctrine. When Paul returned to Antioch, he found that these pretenders had the church in an uproar, which resulted in the church sending Paul and chosen men to Jerusalem to consult the apostles about the matter (Acts 15:1ff).

In the Jerusalem meeting the question of circumcision was settled by the authority of the inspired apostles. They sent a letter containing their ruling in the matter to the church in Antioch, and this letter was circulated among the churches of Asia Minor as “the decrees which had been ordained by the apostles and elders that were at Jerusalem” (Acts 16:4). However, this did not stop these false brethren. They continued their efforts to spread their erroneous ideas. Paul mentions them frequently in his epistles. Among the perils he encountered in his work was “false brethren” (2 Cor

11:26). Had these been true brethren that were honestly mistaken, they would have ceased their efforts when the apostles ruled on the matter. Being false, their motive was to promote themselves and they went to great lengths to do so. Paul refers to them as preaching Christ of faction (Greek--"eritheia") in Philippians 1:17. William Barclay, in his New Testament Word Book, p. 39, says concerning the word "eritheia" as used in this passage: "In Philippi it (the word, "eritheia") had actually become the moving motive of certain preachers. They were eager rather to show their own greatness than the greatness of Christ." Paul refers to them again in Philippians 2:21, where he says of them: "For they all seek their own, not the things of Jesus Christ." The preacher who is more interested in becoming a brotherhood hero than in "things of Jesus Christ," is motivated by "eritheia," which Barclay says is "the wrong kind of ambition." Like Simon of old, his heart is not right with God. No wonder Paul calls these "false brethren!" The true gospel preacher is totally committed to exalting Christ, and there is no room in his heart for the selfish ambition that strives to exalt himself.

After Paul and those traveling with him had arrived in Antioch on their return from the Jerusalem meeting, there is no more evidence of any disturbance in the Antioch church. The false brethren did not stand up and defend their position. We find no evidence of their being in Antioch after this. When the true disciples in Antioch heard the reading of the "decrees of the apostles" they "rejoiced for the consolation" (Acts 15:30,31). From what is said about the false brethren in Paul's epistles, especially 2 Corinthians and Galatians, it seems that they followed the typical pattern of all false teachers. The reading of the "decrees of the apostles" to the brethren in Antioch had spoiled all hope they might have had of success there, so they set out across Asia Minor to "creep in secretly" into other congregations. Paul, in the meeting at Jerusalem, gave no place to these false brethren, "no, not for an hour" (Gal 2:5). Likewise, in his epistles addressed to congregations of Asia Minor and Macedonia and Achaia, he exposed them thoroughly. There is no record of Paul's having a public encounter with them after the initial encounter with them in Jerusalem (Acts 15:1-2). But in his epistles he never passed up an opportunity to expose their error to everyone who might be deceived by it. Unless those mentioned by name in the epistles to Timothy were among these false brethren, Paul never once called their names. In such a case he did not call their names in any epistle addressed to a congregation. He was exposing principles and tactics and not personalities. No doubt, this example would be a good one to follow today.

Paul refers to these false brethren when he says: "Are we beginning again to commend ourselves? or need we, AS DO SOME, epistles of commendation to you or from you?" (2 Cor 3:1). In chapter 5:12 he refers to them again as those who "glory in appearance." In 2 Cor 10:10 he says: "For his letters, THEY SAY are weighty and strong; but his bodily presence is weak, his speech of no account." They were unable to attack the soundness of his teaching, but had to admit that his epistles were mighty and strong. Like almost all false teachers, they resorted to the unChristian method of attacking the bodily appearance and speech of the apostle. This helps us to understand better Paul's earlier statement about them as those that "glory in appearance." To them

logic and TRUTH were secondary to appearance. These false brethren were using their own polish in appearance and speech, no doubt, in their efforts to appeal to the people and to calumniate Paul. Like Absalom, they were using their appearance to deceive. Absalom would be a popular preacher in our day, for it is said of him: "But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him" (2 Sam 14:25). Absalom used his beauty coupled with flattery, to steal the hearts of the people away from his father, David (2 Sam 15:1-6). This same thing is being done by false brethren today as they strive to steal the hearts of brethren away from the truth.

They said of Paul's speech: "His speech is of no account." "His speech and delivery are utterly contemptible" (Amplified N.T.). Like their counterpart in the church today, these false brethren made rhetoric of more importance than truth. Some months ago a preacher quoted from N.B. Hardeman in his Sunday sermon. In giving Hardeman credit for the quote, he referred to him as one of the greatest Bible teachers he had ever listened to. The next day one of the members, a highly educated man and leader, entered the preacher's office. Soon after arriving he said to the preacher: "So you are a Hardeman boy." The preacher said: "I suppose you refer to my mention of Hardeman Sunday. Yes, I think he was the greatest Bible teacher I ever sat at the feet of." To which the man replied: "Hardeman never did have anything but a paper degree. He got his degree from Georgia Robertson Christian College, and it never was accredited." Before leaving he reminded the preacher that he had accredited degrees and that he knew the Bible also. The preacher immediately thought of 2 Corinthians 10:10 and understood. A young man asked a professor if he had heard a certain well-known preacher's lecture on the errors of the new translations. The professor replied: "He doesn't have the scholarship to criticize these translations." This well-known preacher had preached and studied the Bible longer than this professor had been on earth. He met in debate many of the best scholars denominationalism ever produced. Yet according to this professor was not qualified to point out errors in a version because he did not have an advance degree in theology. The idea that one is not qualified to speak on a subject unless he has advanced degrees in that field is quite popular among us today. In some circles among us one would be reluctant to state the formula of water unless he had an advanced degree in chemistry. This may help to better understand what Paul meant when he said: "Knowledge puffeth up, but love edifieth" (1 Cor 8:1). Knowledge and learning are wonderful when they increase one's ability without destroying his humility, but when they develop an attitude of snobbery, they are both unbecoming and unchristian. Paul's answer to those intellectual snobs who so criticized him was: "Though I am not a trained orator, yet am I not deficient in knowledge; indeed we made this perfectly plain to you in everything" (2 Cor 11:6 - 20th Century N.T.).

These false brethren were careful to claim that their work was on the same level as that of Paul. They even disguised themselves as the apostles of Christ. "And what I do I will continue to do, in order to undermine the claims of those who would like to claim that in their boasted mission they work on the same terms as we do. For such men are false apostles, deceitful workmen, disguising themselves as the apostles of

Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is not strange if his servants also disguise themselves as servants of righteousness. Their end will correspond to their deeds" (2 Cor 11:12-15 RSV).

These false brethren were the ones that were troubling the churches of Galatia (Gal 1:6-8). They were causing the Galatian Christians to apostatize from the gospel and turn to "another gospel." The word "another" appears twice in the A.V. here, but it is a translation of two original terms. One points up numerical difference, and the other qualitative difference. Their gospel was another in that they had perverted it and changed its quality from truth to error. Not another as though there were more than one.

Even the antichrist started out as brethren, for John says of them: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all were not of us" (1 Jn 2:19). They did not all possess the same spirit as did the apostles; if they had, they would have continued with them. Note the following from Guy N. Woods: "The antecedent of 'they' is the word 'antichrist,' of the preceding verse. The preposition ek, rendered 'out from,' indicates origin from the center: and these were, therefore, formerly among the disciples, and members of the church. They became apostates from the fold by going out. They were not of the disciples, i.e., they did not possess the same spirit of obedience characteristic of the disciples" (Com. on Pet, Jn and Jude, p. 244). This gives a good picture of what false brethren really are. They are those in the church who do not possess the same "spirit of obedience characteristic of the (true) disciples," and some remain in the church with the hope of "drawing away disciples after them" (Acts 20:29-30). This passage is addressed to the elders of the church at Ephesus, and Paul warns them that "from among your own selves shall men arise, speaking perverse things." This is the "perverted gospel" of Galatians 1:6-8. Paul wished that these troublers would cut themselves off from the church (Gal 5:7-12). Their counterpart in the church today, while not possessing the "same spirit of obedience characteristic of the disciples," rather than "going out from us," are staying in to continue to trouble and corrupt the church. One recently said: "I hope I can live long enough to correct some of the mistake of the old pioneer preachers of the church." The time is come to "try the spirits whether they be of God" (1 Jn 4:1). Or as the Ephesian church did: "Try them that say they are apostles...and found them false" (Rev 2:2). This modern counterpart may not have gone to the point of claiming to be apostles, but we wonder if there are not some: like those in Paul's time, who "glory in appearance." Who are motivated by "eritheia" (Phil 1:16-17), which Barclay calls "the wrong kind of ambition." Who are "eager to show their own greatness rather than the greatness of Christ." Preachers ought to be ambitious to please, not to be brotherhood heroes. Those who cause "division and offenses contrary to the doctrine which we have learned" should be marked (Rom 16:17). There is an element among us today that tends to mark everyone who does not go along with their liberal scheme as "anti," but they cry loudly when they are called liberals. It is a poor rule that does not work both ways. These have branded those who do not go along with "church support of colleges," "women leading public

prayer," etc. as "antis," but they do not want their own rule applied to themselves. The time has come in the Lord's church that we must take the Divine rule "THUS SAITH THE LORD" and distinguish between the true and the erroneous.

THE CHURCH IN PURPOSE

A. The church was in the purpose of God as early as the birth of Paul.

1. “But when it was the good pleasure of God, who separated me, even from my mother’s womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood...” (Gal 1:15, 16a). From this scripture we learn that God separated Paul from the time of his birth to preach the gospel among the Gentiles. Certainly God knew that the preaching of the gospel of Christ would result in the establishment of the church in communities where it is preached. To say that God purposed that Paul should preach the gospel, but did not know that such preaching would result in the founding of churches of Christ is unthinkable.
2. The word of God is the seed of the kingdom (Lk 8:11). Preaching the word of God is sowing the seed of the kingdom (Mt 13:19, 23). When the seed of the kingdom is sown in the hearts of people and allowed to have its way, children of the kingdom will be the result (Mt 13:38). A group of children of the kingdom in any community constitutes the kingdom in that place. And since the kingdom is the church (Mt 16:18,19), it follows that this group of children of the kingdom produced by the preaching of the gospel, is the church in that community. It was in the purpose of God that Paul should preach Christ among the Gentiles and since this preaching results in the establishment of churches of Christ, it follows that the purpose of God included the establishment of churches of Christ through the preaching of the gospel by Paul. Since he was separated in the mind of God for this work from the time of his birth, we know that the church was in the purpose of God as far back as the birth of Paul.

B. The church was in the purpose of God in the time of Moses.

“I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles” (Acts 26:22,23). Here we learn that the prophets, including Moses, foretold the suffering of Christ on the cross. Paul tells us that Christ purchased the church with his own blood shed on the cross (Acts 20:28). Is it possible that God knew that his Son would suffer on Calvary, but did not know that he would purchase the church with his blood shed in that suffering? John saw the “four living creatures” and the “four and twenty elders” fall down before Christ, the Lamb, and sing his praises, saying, “For thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth” (Rev 5:9, 10). The people who are purchased

with the blood of the Lamb are made to be a kingdom. Did God know in the time of Moses that the Christ would suffer, but did not know that through his suffering men would be purchased and that those so purchased would constitute the kingdom, the church? Such a conclusion is unthinkable. God knew and purposed in the time of Moses that the church should be purchased through the suffering of Christ.

C. The church was in the purpose of God in the time of Abraham.

Paul tells us that there was revealed to him a mystery which was not so clearly made known in other generations, "to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel" (Eph 3:6). The promise here mentioned is the promise made to Abraham that all nations were to be blessed in his seed (Gen 12:3; 22:18; Eph 2:11-22). It is in fulfillment of this promise that we have all gospel blessings (Acts 3: 25, 26; Gal 3:7-9). The one body is the church (1 Cor 12:13). When God told Abraham that all nations were to be blessed in his seed, Christ (Gal 3:16), he meant that the Gentiles were to be fellow-heirs with the Jews; they were to be fellow-members of the body, which is the church (Eph 1:22; Col 1:18); and fellow-partakers with the Jews of all that is included in the promise to Abraham. And all these blessings were to come to the Gentiles through the gospel of Jesus Christ of which Paul was made a minister and a preacher. God could not plan for the Gentiles to be fellow-members of the body which is the church without planning the existence of the church. So we conclude that the church was included in the purpose of God when he made the promise to Abraham.

D. The church was in the purpose of God before the foundation of the world.

The expression "foundation of the world" has been interpreted by some to mean the beginning of the Christian dispensation. But Paul's use of it in Eph 1:4, seems to be a parallel with the expression "eternal purpose" in Eph 3:11. Peter speaks of Christ being foreknown before the foundation of the world, but manifested "at the end of the times" for our sake (1 Pet 1:20). The manifestation of Christ refers to his coming in the flesh, which was the period just preceding the Christian dispensation. But Peter speaks of the "foundation of the world" as a time prior to "the end of the times." Jesus said the blood of all the prophets shed from the foundation of the world would be required of his generation and then added that this includes all the prophets from Abel down to Zachariah (Lk 11:50, 51). From his use of the expression we learn that the foundation of the world must extend back as far as Abel, so it must refer to the creation of the world. Now for the proof that the church has been in the mind of God since before the creation of the world.

1. Paul says that it is God's eternal purpose that the wisdom of God is to be made known to "the principalities and the powers in the heavenly places"

through the church (Eph 3:11; 1:19,20). So the church is included in the eternal purpose of God.

2. Paul teaches us that God chose us in Christ before the foundation of the world that we should be holy and without blemish before him in love (Eph 1:4). But in Eph 5:25-27, we learn that it is the church for which Jesus gave himself that is to be “holy and without blemish” (cf: Titus 2:14). So the chosen of Eph 1:4, is the church of Eph 5:27. And therefore the church was in the purpose of God before the foundation of the world. Paul speaks of this same purpose as including the called (2 Thess 2:14) and the justified (1 Cor 6:11) and those who are yet to be glorified (Rom 8:28-30).
3. Peter Says we are redeemed by the blood of Jesus Christ “who was fore-known indeed before the foundation of the world” (1 Pet 1:20; cf: 2 Tim 1:9,10). From the context we learn that he was foreknown as a lamb through whose blood we would be redeemed. Is it possible that God could have foreknown that Jesus would suffer as a lamb in sacrifice for the redemption of our souls from sin and yet did not know that the redeemed would constitute the church? Such a conclusion would be false and ridiculous. So from this we learn that before the creation God knew man would sin, that he would give his Son to suffer for man’s sin, and that those redeemed by the blood of Christ would be his kingdom, his church (Rev 5:9,10). So the church was included in the purpose of God from before the foundation, creation, of the world. It is not an after thought with God; it is not something hurriedly arranged to meet an emergency on account of God being unable to accomplish what he had attempted at the time the prophets said he would do it. The church, next to heaven itself, is the climax of all God’s gracious purposes to show the exceeding riches of his kindness toward us in Christ Jesus.

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WORKS (SINS) OF THE FLESH

Galatians 5:19: “**WORKS OF THE FLESH ARE MANIFEST.**” “Works” is a plural word from ἔργα meaning tasks or employment. Employment is, according to Webster, “that which engages or occupies time or attention.” Man’s sinful nature tends to make these 17 sins (KJV) his ἔργα or employment. These are our works, not God’s. He has no part in them. These sins degrade and corrupt men. These works are “manifest,” or made so, by open acts of transgression, glaring and conspicuous to God and man alike. Works of the flesh are confused and conflicting, one lust contending with another for mastery.

Works - sins - things we do. If we show we have these works we show we have Satan as our father. These sins may not be equally manifest, as some are coarse while others are more refined, but God is no respecter of persons (Acts 10:34) and therefore finds each of the works equally heinous. Those who practice such things shall not inherit the Kingdom of God - Eph 5:5. Works of the flesh can be classified into four groups:

1. **SENSUALITY:**

ADULTERY - sexual unfaithful husband or wife.

FORNICATION - not being pure, broader than adultery - voluntary sexual intercourse with anything or anyone who is not your spouse (according to God’s law) - foulness.

UNCLEANNES - broader than sexual sins but includes them - dirty, soiled, filthy, not pure, morally evil.

LICENTIOUSNESS (LASCIVIOUSNESS) - actions of or feeling lust; lewd or wanton - no regard for feelings or opinions of others.

2. **SPIRITUAL SINS OF FALSE RELIGION:**

IDOLATRY - worship of idols - offering divine honor to any coveted object; worship of persons or things.

SORCERY (WITCHCRAFT) - magic power or influence; sorcery, sometimes but not always including the use of drugs.

3. **SINS AGAINST OUR FELLOW MAN:**

HATRED - a very strong dislike, loathing, aversion, ill will.

CONTENTIONS (VARIANCE) - disagreement, discord, quarrel, confliction.

JEALOUSIES (EMULATIONS) - jealous rivalry, envy, often desire to equal or excel others.

OUTBURSTS OF WRATH (WRATH) - very great anger displayed in actions, resentment, fury.

SELFISH AMBITIONS (STRIFE) - quarreling, fighting.

DISSENSIONS (SEDITIONS) - arousing or stirring discontent, rebellion.

HERESIES - technically it is a belief different from the accepted belief of a church, school or profession. Heretic: a person who holds a belief differing from the accepted belief of his church. Here it is used of anyone not accepting and obeying the writings and instructions in the New Testament.

ENVY (ENVYINGS) - resentment, ill will at another's good fortune because one wishes it had been his; dislike of a person who has what he wants.

MURDERS -unlawful killing with malice aforethought.

4. SINS OF INTEMPERANCE:

DRUNKENNESS - overcome by alcoholic liquor, habitually intemperate.

REVELRIES (REVELINGS) - Noisy good time, merry making, riotous parties, unseemly conduct, carousals, drinking parties, noisy feasts, to drink heavily.

**WORKS OF THE FLESH
GALATIANS 5:19-21**

	NKJV	KJV
Verse 19:		
	ADULTERY	Same
	FORNICATION	Same
	UNCLEANNES	Same
	LICENTIOUSNESS	LASCIVIOUSNESS
Verse 20:		
	IDOLATRY	Same
	SORCERY	WITCHCRAFT
	HATRED	Same
	CONTENTIONS	VARIANCE
	JEALOUSIES	EMULATIONS
	OUTBURSTS OF WRATH	WRATH
	SELFISH AMBITIONS	STRIFE
	DISSENSIONS	SEDITIONS
	HERESIES	Same
Verse 21:		
	ENVY	ENVYINGS
	MURDERS	Same
	DRUNKENNESS	Same
	REVELRIES	REVELINGS
	AND THE LIKE	AND SUCH LIKE

FORNICATION

Πορνεία

DEFINITION:

Illicit sexual intercourse in general; prostitution, unchastity, immorality, sexual vice including every kind of unlawful sexual intercourse.

This Greek word was derived from another word **πέρνημι** which meant “to sell.” It was used of slaves and meant “harlot for hire.” At that time in history the harlots were usually slaves who had been captured in warfare.

SPIRITUAL APPLICATION:

Even though this word is used in a physical connotation it also had application in spiritual unfaithfulness - specifically in pagan idolatry. Israel had been guilty of this sin many times and several books in the Old Testament use this idea of spiritual adultery from Jehovah in order to call the people back to proper worship. The New Testament is also full of this imagery.

The pagans had mixed their worship ceremonies with sexual activities. Sometimes this was between the priest and priestess but was more commonly practiced between the priesthood (male or female) and the worshipers.

GENERAL APPLICATION:

Fornication is, in the final analysis, sexual favor which is bought and sold. The price may be in some form of money but many times the price is physical security, personal gratification or happiness (temporary or even longer lasting). One thing that is so sad about these relationships is that the person with whom this “love” is gratified is not even considered a person at all. They are a “thing,” a something which can be purchased, something through which personal gratification for lust is satisfied. This person (thing) can then be discarded as a thing and there is no commitment to or respect for the object of lust.

THE HOLY SPIRIT’S CONDEMNATION THROUGH THE APOSTLE PAUL:

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. 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 harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her?

For "The two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. 1 Cor 6:12-20.

WHAT IS ADULTERY?

What is adultery? That would seem to be about as obvious a question as a person could ask. Virtually everyone knows, whether he has done exhaustive studies or not, that adultery is sexual activity between a married person and someone other than his or her rightful spouse. In recent times, though, a new theory has arisen which has as its core a redefinition of the word “adultery.”

Some are openly alleging that the lexicons, encyclopedias and various language tools of the past several centuries *are all wrong* in their definition of adultery, and that, if we would but re-plow the linguistic field, we would discover that adultery is simply “covenant breaking.” Accordingly, whenever one decides to terminate his marriage vows, and walks out on his mate, he has (by the breach of his vows) committed adultery. He may decide to enter “marriage” with a new companion.

Well, what should this “adulterer” (covenant breaker) do if he desires to be right with God? According to the new view, he simply tells the Lord that he is sorry for having broken the covenant with his former companion, he promises not to be a covenant breaker in the future, but he may continue to maintain the “marital” relationship he has formed with the second spouse.

This novel notion, which has as its design the accommodation of unscriptural divorces and remarriages, is without a shred of evidence, both linguistically and in the overall context of the Bible. Please consider the following.

Adultery Defined

The Greek word for adultery is *moicheia*. Whenever the term is used *literally*, it unquestionably has to do with the illicit sexual conduct of a married person. The ancient classics are filled with examples of such. For example, Lysias (c. 410 B.C.) writes of Euphiletus, an Athenian, who killed Erasthenes, after catching him in bed, committing adultery with his wife. In his defense he contends that the Court of the Areopagus has “expressly stated that whoever takes vengeance on an adulterer [*moichon*] caught in the act with his spouse shall not be convicted of murder” (*Lysias*, 1.30). Xenophon (c. 401 B.C.) describes the adulterer who “enters the woman’s quarters, knowing that by committing adultery [*moicheuonti*] he is in danger of incurring the penalties threatened by the law..” He suggests that this is quite foolish since “there are many remedies to relieve him of his *carnal* desire without risk” (*Memorabilia*, II,1.5). In the 2nd century A.D., Sextus Empiricus wrote: “Adulterers [*moichous*] are, of course, punished by law with us, but amongst some peoples intercourse with other men’s wives is indifferent....” (*Pyrrhonism*, III, 209).

The evidence from the OT is equally explicit. Committing adultery (*moicheusetai* - Septuagint) is an act that a man does “with another man’s wife” (Lev 20:10). Note the

connection with the following passage: “And [*kai*—conjunction] the man that *lieth with* his father’s wife....” Of ancient Jerusalem, God said, “I have seen thine abominations, even thine adulteries, and thy neighings, the lewdness of thy fornication, on the hills in the fields” (Jer 13:27). (Note: though “adultery” is here used figuratively of Judah’s apostasy, nevertheless, its sexual associations are clear.) In Ezekiel 16, the Lord characterizes Jerusalem as “a wife that committeth adultery! that taketh strangers instead of her husband!” (v. 32). She had “opened [her] feet to every one that passed by, and multiplied [her] fornication” (v. 25). To worldly, idol-worshiping Israel, the prophet said, “Let her put away her fornications from her face, and her adulteries from between her breasts” (Hos 2:2). The allusion to an immoral sexual embrace is just too plain to miss! Josephus also speaks of one Sylleus who “debauched [*moicheuonta*—seduced to sexual activity] the wives of the Arabians” (*Antiquities*, XVI,IX,4).

In the NT, Jesus speaks of those who “look upon a woman to lust after her.” He says they have “committed adultery with her” in the heart (Matt 5:28). Do men lustfully fantasize about “covenant breaking”? (Cf. 2 Pet 2:14). On one occasion the Pharisees brought a woman to Christ (attempting to ensnare him) whom they said had been “taken in adultery, in the very act” (John 8:4). In what act was she apprehended? Covenant breaking (perhaps slamming the front door as she abandoned her marriage!)?

The writer of Hebrews admonishes us to “let the bed be undefiled: for fornicators and adulterers God will judge” (13:4). Exactly how does an adulterer “defile the bed”? Let the Bible answer. Reuben, son of Jacob, defiled his father’s bed (Gen 49:4) when he “lay with Bilhah his father’s concubine” (Gen 35:22). See also the connection between the “bed” and “adultery” in Revelation 2:22.

Moreover, certain contexts that deal with divorce and remarriage demonstrate that “adultery” cannot be defined as mere covenant breaking. For example, according to the Lord, the man who “divorces his wife, saving for the cause of fornication, *maketh her an adulteress*” (Matt 5:32). Here is a woman who has not broken covenant with her husband; she is an innocent partner who has been “put away” by her husband. If she contracts a subsequent marriage (cf. Arndt and Gingrich, *Creek Lexicon*, p. 528), she commits adultery. How so if adultery is just “covenant breaking”? The truth is, she is committing adultery by having sexual relations with another man while her original marriage was not dissolved by a scripturally authorized divorce.

Again, in Matthew 19:9 Christ taught that anyone who divorces a companion, except for fornication, and remarries, is committing adultery. The force of the term “committeth adultery” (in the Greek present tense) is “keeps on committing adultery.” If adultery is to be defined as simply the breaking of the original marriage, and one may repent and be forgiven of that without terminating a newly formed relationship, why did the Lord affirm that the parties of the second relationship “keep on committing adultery”?

The truth of the matter is, therefore, “adultery” is *sexual activity* that is sinful. When one *unscripturally* divorces a mate and “marries” another, each time they engage in sexual congress they are committing adultery and only a cessation of that activity (which is part of repentance) can put them in fellowship with God.

Wayne Jackson
Christian Courier

OPEN LETTER TO MY CHRISTIAN SISTERS...

Dear beloved teenagers, mothers, and grandmothers:

I love you so much, and this is very difficult for me to write. I am so very tired. For so many years you haven't listened to what I've been trying to tell you. How many more years can I keep going? How much longer can I keep hiding things from my children and the other Christians?

I'm talking about my husband. He is looked up to by members of the church. He teaches a Bible class and attends all services and gospel meetings. He holds home Bible studies to convert people. He is hospitable and a very liberal giver. He has a respected job in the community. We have what I consider a beautiful home and fine children. He is handsome and has an outgoing personality. He is admired by many. He also commits adultery once every year or two. Wait before you pass judgment on this "hypocrite" until you finish reading my appeal.

We could be any one of perhaps 50% of the families in your congregation. I have talked with so many of these women and some of the men, and the problem is more prevalent than you may want to think. A lot of this problem—though not all of it—is kindled by something you just won't believe. Why won't you believe me when I bring it up in Ladies Bible Class or in private comments? Why do you tell me I have a dirty mind or I'm a prude? I love you all, and I do as many good works as possible to show you this love, without taking precious time away from my family.

What I am getting at is this: Please, please stay away from my husband! I don't mean you physically should stay away, for we love your company. But I mean you sensually. He has enough of a problem without you fanning the fire. When we are at services or in each other's home, you wouldn't think of dressing indecently; you each teach against immodesty yourself sometimes. Yet you wear skirts above your knee, and I see his eyes move up. When he teaches a class, you sit immodestly, and he burns inside. You wear round-neck blouses that may be decent while standing up straight, but when you lean slightly, it gapes open for a fleeting moment for him to fill his eyes. You wear slacks that hug around your hips and abdomen, and his mind races.

Who are you? Sometimes I see you in Bible class. I see you when we worship our Father together. Sometimes you are even a deacon's or minister's wife. Once in a great while you are even an elder's wife. It hurts me to see what you are doing to yourself in the name of style and how I cry when I see what it does to my husband. If I try to say something to you tactfully, you are filled with righteous indignation or laugh and call me old-fashioned. So I go home and cry alone. The likelihood of his committing adultery with you is very slim, for you would be horrified at the suggestion. But you keep his mind in such a sexual turmoil because you are some of our closest friends

sometimes, I know he will eventually give up trying to fight it off, and will go to a woman not known to the church in order to hide his shame.

No, I am not an “old bag.” I try to make myself as nice looking as possible at home as well as in public. I fix good meals. I try to keep cheerful. I feel I have always done most of the things mentioned in such books as *Fascinating Womanhood*. I am a good wife and dedicated mother; I work at it.

I also know for a fact that my husband is not the only one fighting this epidemic. The church at Corinth even suffered from it. I have asked other Christian men to help him, and once they see that I understand, they often admit that they have the same problem, sometimes under control, sometimes not. I’ve had preachers, elders, deacons, young men, old men admit this, and seem relieved that at least one woman understands their burden. Often they can’t tell their wives and daughters not to wear the revealing styles because they are ridiculed by them and other wives. So they keep it to themselves, and, as one preacher put it, “burn inside” because of the sinful passions they are so desperately fighting, with no sympathy from the women who bait them unwittingly.

Please, please listen to me! I have begged and pleaded in every way I know how. Our minister has too; and every time he does, you feel like starting a movement to get rid of him, or you say, “Those terrible women!” without realizing it is you too. You become frustrated and bitter at his false accusations that you are creating lustful thoughts in men. Keep reading, please. Don’t cut me off.

I understand why you don’t believe the men. I really do. Remember, I’m a woman too. You dress in the latest styles, with some of the characteristics mentioned earlier—maybe not all of them—simply because you like the styles. They are pretty. You enjoy the looks of approval from everyone—not just the men. Some fashion designers say that women actually dress for approval and admiration from other women. You think adultery is terrible. You think that only men with base morals would look at you lustfully. Some of you think, “Not me! There’s nothing sexy about me—only my husband could think so. I’m overweight, I can’t ever go to the beauty salon,” and on and on.

The reason you get so angry at such suggestions about you is, that you know deep in your heart that you are not creating lust. You know this beyond a shadow of a doubt. You feel you are being falsely accused, and it hurts you for anyone to think of you as less than pure. I know this is the way you feel, because that is the way I feel.

But the men do not believe it! Please get it through your head that men do not think like we do. Jesus never said a woman committed adultery in her heart (mind) when she looked at a man who looked sensual. Women just don’t get aroused through the eyes. Usually we get aroused through our ears—a man opening up his heart to us, and telling us how special we are. Men are not that impressed by “sweet nothings”—in fact, they often laugh at it. Their key is in what they see, or are enticed to see by form-

fitting suggestions. Jesus said a man commits adultery every time he looks at a woman who looks sensual to him, and he can't control those thoughts.

It seems like every time I say something to you about your hemline or neckline, you don't believe me. And every time I tell men that most women do not dress purposely to be a "tease," they don't believe me either. Men really do believe we women know exactly what we're doing and exactly what we're after. These are Christian men, too, remember. Why do you think our preachers get so hot under the collar when they preach on this subject? These men know something women don't know or understand. And **since** you don't feel that way, you refuse to believe men feel that way.

Years ago when we were first married and very young, my husband told me that the way a woman dresses tells men around her how she wants to be treated and whether she wants to be touched. If she is a tease, such as a Christian woman who lures and then shames men for having such dirty minds, he just stores those thoughts and goes to another woman eventually if he can't overcome those natural reactions. Men want women to look like women, to look feminine; but not to entice them. The comments are not reprintable that I've heard from men in restaurants watching waitresses with short skirts clean tables. But here are some comments I've heard from Christian men:

"How can you keep your mind on your lesson when those girls sit like they do in your class?"

"My daughter has really created some problems for me when she runs around in her shortie pajamas."

"Her dress hardly has a back in it. How could she come to church like that?"

"Did you see *that woman* in the fourth row?"

"Some of these women are plain vicious! They know exactly what they're doing!"

"I have to say a silent prayer or a scripture in order to get my mind off those temptations when I see women dressed like that."

"I look away as quickly as I can or I wouldn't be able to get control of my thoughts before they become sinful."

Dear sisters, obviously you are not completely at fault when you dress questionably, not any more than a bottle of liquor offered to an alcoholic is completely at fault. I have learned in choosing clothing that does not look like I am "making an offer," "When in doubt, don't."

Do you understand a little better? Run a test if you like and watch the men when a woman with immodest apparel walks into a room. Watch them closely, and you'll see what I seen. We women will never understand completely how men feel, because we are not men and never will be; just as men will never really understand that most of us women don't intentionally entice them. We have to take each other's word for it, and take Jesus' word for it.

My last request is that you not try to guess who I am, or who my husband is. We are any one of several couples in your own congregation. Do not embarrass me or one of the others by asking, or even guessing to someone else. It is hard enough for us to hold our heads up without others knowing of our shame. When you see me a little depressed or moody, just smile, and I won't cry as much when I get home. If you suspect who I am, encourage me and talk to me about faith. And encourage my husband by making sure you are covered around him—be kind to him in this way. He will then think of you as a lady—a Christian lady, and we will both thank you for your godly influence.

With my love to you, from a struggling sister in Christ.

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UNCLEANNES

ἁκαθαρσία

DEFINITION:

Refuse, garbage, immorality, viciousness (especially in sexual sins), impurity (especially dirty mindedness), vileness, foul desires, base motives, indecency, the practice of every kind of immorality.

OLD TESTAMENT APPLICATION:

Originally it had a physical/spiritual connotation. Uncleanness held to things like an infection and rendered them unserviceable. In the Old Testament it was used of animals (Lev 11:1 ff), things (Lev 7:21), places (Lev 14:40,45), lepers (Lev 13:11,46), corpses (Num 9:6), etc. People would become unclean by physical contact with an unclean object (Num 19:13,22). The person who was unclean could not approach God!

A CLOSER LOOK:

To find out better what the word means we need to know what its opposite means. The original Greek word is made from the word for “clean.” This word καθαρός, by adding an “ἁ” at the beginning, took on the very opposite meaning. This was a common practice in the Greek language.

Καθαρός meant that something was absolutely free from any admixture of anything. It would be used of:

Pure water,
Clear sunshine,
Clean and clear wind,
Someone who was free from debt and taxes,
Someone who was free from all guilt,
Genuine, true, pure or unmixed,
Free of any impurity or dirtiness,
Unblemished in any way,
Fit to worship God and
Fit for God’s use.

So we, in the New Testament age, must understand this word “uncleanness” to mean someone who:

Is guilty before God,

No longer pure in God's sight,
Defiled with impurity or dirtiness,
Blemished with sin,
Unfit to worship God and
Unfit for God's use.

GENERAL APPLICATION:

Three ideas come forward in this word:

First, the soul is soiled and dirty,

Second, there is repulsiveness about this individual to the person who is trying to do right and go to heaven and

Third, the soul who is unclean is separated from God.

LICENTIOUSNESS

ἁσέλγεια

GALATIANS 5:19

SYNONYMS:

Appalling,
Base,
Brash,
Brazen,
Caprice,
Carnal,
Course,
Crude,
Debauchery,
Disgraceful,
Excess,
Filthy conduct,
Filthy words,
Immodest,
Incivility,
Indecent bodily movements,
Indecent conduct,
Indiscreet,
Indulgence,
Insolence,
Lasciviousness,
Lawlessness,
Lecherous,
Lewd,
Libidinous,

Lurid,
Lustfulness,
Obscene,
Offensive,
Outrageousness,
Petulance,
Promiscuous,
Rash,
Ribald,
Rude,
Sensuality,
Sexual excess,
Shamelessness,
Smutty,
Unabashed,
Unbecoming,
Unblushing,
Unbridled lust,
Unchaste handling of
anyone,
Uncouth,
Voluptuousness,
Vulgar and
Wantonness.

USE IN SCRIPTURE:

Mk 7:20-23 - *And He said, "What comes out of a man, that defiles a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, licentiousness (ἁσέλγεια), an evil eye, blasphemy, pride, foolishness. All of these come from within and defile a man."*

Rom 13:13 - *Let us walk properly, as in the day, not in revelry and drunkenness, not in licentiousness (ἁσελγείαις) and lewdness, not in strife and envy.*

2 Cor 12:20,21 - *For I fear lest, when I come, I shall not find you such as I wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, back-bitings, whisperings, conceits, tumults; and lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and licentiousness (ἀσελγεία) which they have practiced.*

Eph 4:17-19 - *This I say, therefore, and testify in the Lord, that you should no longer walk as the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; who, being past feeling, have given themselves over to licentiousness (ἀσελγεία), to work all uncleanness with greediness.*

1 Pet 4:3 - *For we have spent enough of our past lifetime in doing the will of the Gentiles - when we walked in licentiousness (ἀσελγείαις), lusts, drunkenness, revelries, drinking parties, and abominable idolatries.*

2 Pet 2:2 - *And many will follow their destructive ways (ἀσελγείαις), because of whom the way of truth will be blasphemed.*

2 Pet 2:7 - *And turning the cities of Sodom and Gomorrah into ashes, condemning them to destruction, making them an example to those who afterward would live ungodly; and delivered righteous Lot, who was oppressed with the filthy (ἀσελγεία) conduct of the wicked.*

2 Pet 2:18 - *For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through licentiousness (ἀσελγείαις), the ones who have actually escaped from those who live in error.*

Jude 4 - *For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into licentiousness (ἀσελγείαν) and deny the only Lord God and our Lord Jesus Christ.*

WHO IS LICENTIOUS?

This person does not care what God or man thinks about his actions. He, or she, has digressed to the point where they no longer try to hide their sinful activities.

This person has:

No self-discipline - He will do whatever it takes to give himself personal pleasure.

No respect for the rights of others - His personal pleasure comes before that of anyone else.

No shame - What he used to do in private he now does openly, having little or no feelings of guilt or shame.

Readiness - to indulge in any pleasure or sin.

The person who has gone deeply into this sin can no longer endure the pain of discipline, can no longer repent and is lost forever.

IDOLATRY Εἰδωλολατρεία

MEANING:

Idol worship,
Image worship,
Worship of a false god,
Worship of a made image (as a god) and
Excessive love or veneration for anything (Webster).

This is a compound Greek word from εἶδωλον (idol) and λατρεία (worship).

GENERAL:

Essentially this sin is to worship, in any degree, that which is made rather than the Maker.

This can include devotion, veneration, love or worship of:

Any carved image of any god,
Any carved image of God,
Any icon of any god or God,
Any status symbol,
Any person or
Any thing (real or imagined).

SCRIPTURAL USE:

A Greek form of this word is used 32 times in the New Testament which shows that this was a prevalent practice among early Christians and is condemned by Jehovah.

In the Old Testament God says, *You shall worship no other god, for the Lord, whose name is Jealous, is a jealous God* - Ex 34:14, and *The Lord your God is a consuming fire, a jealous God* - Deut 4:24.

The first two commandments in the ten commandments deal with the worship of God and other gods:

You shall have no other gods before Me.

You shall not make for yourself any carved image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments - Deut 5:7-10.

This idea of God's jealousy is clearly seen in the Hebrew writer's admonition to Christians who were about to fall from the truth - *For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people." It is a fearful thing to fall into the hands of the living God - Heb 10:30,31.*

CONCLUSION:

Any thing or any person that sits on the throne of your heart is usurping God's rightful place and you are an idolater. This includes all of the things of the world as well as your husband or wife, your children, your parents or even you yourself.

Every person on earth must search their soul and ask, "Who sits on the throne of my heart, am I an idolater?"

SORCERY
Φαρμακεία
GALATIANS 5:20

DEFINITION (IN ITS VARIOUS FORMS):

Magic,
Magic arts,
Mixer of poisons,
Magician,
Poison,
Poisoner,
Magic potion,
Charm,
Witchcraft,
Medicine,
Remedy and
Drugs.

USES IN THE OLD TESTAMENT SCRIPTURES:

Ex 22:18 - *You shall not permit a sorceress (φαρμακούς - LXX) to live.*

1 Sam 15:23a - *For rebellion is as the sin of witchcraft (οἰωνισπιά or divination - LXX).*

USES IN THE NEW TESTAMENT SCRIPTURES:

It is interesting to note that all references to this particular sin other than here in Galatians are in the book of Revelation. This would indicate that the sin had started early but became more prominent at the close of the first century.

Rev 9:20,21 - *But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk; and they did not repent of their murders or their sorceries [φαρμακειῶν (margin - drugs)] or their sexual immorality or their thefts.*

Rev 18:23,24 (The Fall of Babylon) - *“And the light of a lamp shall not shine in you anymore. And the voice of the bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your*

sorcery (φάρμακεία) all the nations were deceived. And in her was found the blood of prophets and saints, and all who were slain on the earth.”

Rev 21:7,8 - “He who overcomes shall inherit these things, and I will be his God and he shall be My son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers (φάρμακοίς), idolaters, and all liars shall have their part in the lake which burns with fire and brimstone which is the second death.”

Rev 22:14,15 - Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates to the city. But outside are dogs and sorcerers (φάρμακοί) and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

OBSERVATIONS:

As we look at the meanings of this word we can see the word had a good origin in the use of medication for healing but soon these medications became a means to commit evil. The obvious use of drugs for magical arts was also apparent so the word came to mean all sorts of evil connected with witchcrafts, drug use, etc.

Also notice how close the word is associated with idolatry, not only in Galatians but in the other verses.

The use of doctor prescribed medication is not prohibited, but the use of anything which will cause us to lose our sense of reason and move away from God is sin. This would include anything in this process whether or not drugs were used.

ENEMIES IN THE FLESH
HATRED and CONTENTIONS
ἔχθρα and ἔρις

INTRODUCTION: Works of the flesh are the deadly enemies of the Spirit - Gal 5:17,18.

- A. To live in the flesh is the exact opposite of being a faithful Christian - Rom 8:7-13; 7:5; 8:5; Gal 5:24.
- B. To live in the flesh is to be ruled by sin (Satan) - Rom 7:23.
- C. To live in the flesh is to be God's enemy - Rom 8:7,8.

TEXT: Gal 5:19-21.

I. The hidden sin - hatred (enmity).

- A. Hatred is the state of our hearts and the attitude of our minds toward others:

Lk 23:12 - *That very day Pilate and Herod became friends with each other, for before that day they had been at enmity (ἔχθρα) with each other.*

Eph 2:14-16 - *For He Himself is our peace, who has made both one, and has broken down the middle wall of division between us, having abolished in His flesh the enmity (ἔχθραν), that is, the law of the commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity (ἔχθραν).*

- B. Satan is identified as the one who hates men - *The enemy (ἐχθρὸς) who sowed them is the devil* - Mt 13:39.
- C. Hatred is the opposite of love (ἀγάπη).
 - 1. Love seeks the eternal good of others while hatred seeks to do them harm.
 - 2. Love holds out its hand to others in love and fellowship while hatred builds barriers.

II. The visible sin - contentions (variance, strife).

- A. The outgrowth and expression of hatred in our lives is contentions.
- B. It is characteristic of a non-Christian.

Rom 1:28-32 - *And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife (ἐριδος), deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are worthy of death, not only do the same but also approve of those who practice them.*

- C. It is the characteristic of a perverted gospel.

1 Tim 6:3-5 - *If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife (ἐρις), reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose godliness is a means of gain. From such withdraw yourself.*

- D. To put on Christ is to put away strife (contentions).

Rom 13:13,14 - *Let us walk properly, as in the day, not in revelry and drunkenness, not in licentiousness and lewdness, not in strife (ἐριδι) and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*

III. The results of these sins.

- A. To the church - Division.

1 Cor 1:11 - *For it has been declared to me concerning you, my brethren, by those of Chloe's household that there are contentions [ἐριδες (margin - quarrels)] among you.*

- B. To the soul - Damnation.

Gal 5:21c - *Those who practice such things will not inherit the kingdom of God.*

CONCLUSION: Jesus said, *He who is not with Me is against Me* - Mt 12:30.

Do you not know that friendship with the world is enmity (ἐχθρά) with God? Whoever therefore wants to be a friend of the world makes himself an enemy (ἐχθρὸς) of God - Jas 4:4b.

JEALOUSIES and ENVY
Ζήλοι and Φθόνος
GALATIANS 5:20,21

DEFINITIONS:

Jealousies (emulations).

Noun:

1. Zeal,
Ardor in embracing,
Pursuing,
Defending anything.
2. An envious and continuous rivalry,
Jealousy.

Verb:

1. To burn with zeal,
To be heated (or to boil) with envy, hatred, anger.
2. To desire earnestly, pursue,
To strive after.

Also:

1. One burning with zeal,
A Zealot.
2. Most eagerly desirous of a thing,
Zealous for a thing,
To envy.

Envy (envyings).

Noun:

1. Envy.
2. Jealousy.

Verb:

1. To envy.
2. To be jealous,
To begrudge.

HOW THE GREEKS USED THESE WORDS:

Plato: **Jealousy** has been regarded as a stage on the way to **envyings**.

Jealousy is the **envy** that casts grudging looks but **envyings** are the **envies** that have arrived at hostile deeds.

Aristotle: **Jealousy** is not sorry that the other person possesses a fine thing; it is only sorrow that it itself does not possess it.

Envy is not fired with any noble ambition. It is simply embittered at the sight of someone else possessing what he does not have and would do its utmost, not to possess the thing, but to prevent the other person from possessing it.

Xenophon: It (**envy**) is a kind of pain, not at a friend's misfortune nor at an enemy's good fortune. The **envious** are those who are annoyed at their friend's successes.

Plutarch: Love for a person cannot be really active unless there is some **jealousy (emulation)** in it.

Envy is annoyed by prosperity, it attacks the good and those who are growing in virtue and repute.

Euripides: **Envy** is the greatest disease among men.

Plutarch (In Aristides): Aristides was called the Just. He was on trial, and a man came to him, not knowing who he was, and asked Aristides to write his vote for his own (Aristides) banishment, because he could not write it himself. "What harm has Aristides done you?" Aristides asked. "I am tired of hearing him called the Just," was the man's reply. This man had no ambition to be great like Aristides, it was simply his embittered resentment that anyone could be great, that is **envy**.

THOUGHTS:

Zeal can be good when it inspires one to do good.

Envy is always bad, it is an ugly word.

Maybe there is no better test than to see one's reaction to the greatness and success of someone else. If it moves them to **zeal** which is a noble ambition it is the work of the Spirit, but, if it moves them to bitter and envious resentment, it is the work of the flesh.

[Teaching Note - It is not advisable to complete a lesson without lots of biblical references to illustrate your points. This lesson was intended to show that there are other sources for good background information.]

OUTBURSTS OF WRATH

Θυμοί

DEFINITIONS:

Noun: Passion,
Anger,
Rage,
Wrath,
Temper,
Fury,
Ill-feelings.

Verb: To make angry,
To become angry.

Adj: Hot tempered,
Irascible (a disposition to be incensed at the slightest provocation),
Choleric (excitable, unreasonableness, impatient and an irritable frame of mind),
Splenetic (a temperament given to moroseness and sullenness),
Testy (moved by small irritations),
Touchy (over-sensitiveness),
Cross (difficult to please because one is out of sorts),
Cranky (difficult to please because of fixed notions),
Irate (enraged) and
Ireful (fully incensed).

CHARACTERISTICS:

The characteristic feature of wrath in humans is that it is very violent but very brief. Wrath is not a long held and cherished anger but a blaze of temper which flares into violent words and deeds and just as quickly burns itself out.

It can describe a quality without which no good character can flourish.

But it can also describe a quality that is a wrecker of personal relationships and the destruction of fellowship.

This word has an almost limitless potential for good and for evil.

GOOD - of God, cf: Rev 14:10; 19:15; 16:19; 14:19; 15:1; 16:1.

BAD - of Satan, cf: Rev 12:12.

It is said that wrath can be:

Divine	-	God
Human	-	Man
Devilish	-	Satan
Beastly	-	Rage of animals
Noble	-	Righteous
Destructive	-	Unrighteous

WHAT OTHERS HAVE WRITTEN ABOUT WRATH:

Aristotle: Wrathful actions cannot be due to malice aforethought if it is a fit of passion. Wrath is a great quality, but it needs a strong leash.

Plato: No soul can stand for the right without wrath but murder can also be a result. To be kept in its place it must be disciplined and chastised. Wrath means a raging and boiling of the soul.

Ammonius: Wrath is temporary and momentary not long lasting nor the cherishing of the memory of evil.

OBSERVATIONS:

A person who has fits of wrath is seldom aware of the way in which he wounds others and produces a situation in which fellowship becomes very difficult. Because he blazes and forgets he thinks that others should be equally able to forget the pain he has inflicted.

Jesus gives a very clear warning, *But I say unto you that whoever is angry with his brother shall be in danger of the judgment. And whoever says to his brother, "Raca!" shall be in danger of the council. But whoever says, "You fool!" shall be in danger of hell fire - Mt 5:22.*

Also consider, *"Be angry, and do not sin:" do not let the sun go down on your wrath nor give place to the devil - Eph 4:26.*

Anger which is selfish, which comes from pride and undue sensitiveness to our own feelings, is always wrong.

Anger which is cleared, cleansed of self, can be a weapon in the hands of our righteous God.

SELFISH AMBITIONS

Ἐριθείαι

DEFINITIONS:

Self-seeking,
Strife,
Selfish ambition,
Quarrels,
Discord,
Contention,
Disputes,
Wranglings,
Factions,
Rivalry,
Intrigues,
Divided loyalties,
Conflict,
Dissension,
Variance,
Clashes,
Disagreements,
Dissonance,
Plots,
Conspiracy,
Cabal (an intrigue that is also a conspiracy) and
Machination (contriving annoyances, injuries or evils).

USE IN SCRIPTURE:

Rom 2:5-9 - *But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of the righteous judgment of God, who “will render to each one according to his deeds:” eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; but to those who are self-seeking (ἐριθείας) and do not obey the truth, but obey unrighteousness - indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Greek first and also to the Greek.*

2 Cor 12:20 - *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 (ἐριθείαι), backbitings, whisperings, conceits, tumults...*

Phil 1:16 - *The former preach Christ from selfish ambition (ἐριθείας), not sincerely, supposing to add affliction to my chains.*

Phil 2:3 - *Let nothing be done through selfish ambition (ἐριθείαν) or conceit, but in lowliness of mind let each esteem others better than himself.*

Jas 3:14-16 - *But if you have bitter envy and self-seeking (ἐριθείαν) in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking (ἐριθεία) exist, confusion and every evil [Lit: worthless, good for nothing] thing will be there.*

COMMENTS:

This word describes the person who does anything just so he can receive personal gain.

This person is one who seeks to gratify his own personal ambition, his desire for power, or the exaltation of a party or group in competition with other groups and not for the good of all concerned. Cf: Phil 1:15,16.

Strife is bad enough in the work place or in our world around us, but when it invades the church it is more than tragic!

“So long as Christ is in the centre of the life of the individual and of the church ἐριθεία, personal ambition and partisan rivalry, can never even begin to appear; but when Christ is removed from the centre and when any man’s ambitions and policies become the centre, then inevitably and certainly ἐριθεία, personal competition, will invade the church and will disturb the peace of the brethren.” Wm. Barclay.

DISSENSIONS

Διχοστασία

DEFINITIONS:

Arguments,
Betrayals,
Conflict,
Confrontations,
Contention,
Disagreement,
Disharmony,
Disloyalty,
Disputes,
Divisions,
Factions,
Falseness,
Friction,
Insurrection,
Party spirit,
Quarrels,
Rebellion,
Sedition,
Strife,
Struggles,
Subversion,
Treachery,
Treason and
Those who cause trouble.

USE IN SCRIPTURE:

Rom 16:17 - *Now I urge you, brethren, note those who cause divisions (διχοστασίας) and offenses, contrary to the doctrine which you learned, and avoid them.*

1 Cor 3:1-3 - *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I fed you with milk and not solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions (διχοστασίαι) among you, are you not carnal and behaving like mere men?*

COMMENTS:

The word in Greek literally means “to stand apart.” This is the opposite of unity. There is no harmony in the congregation where this is present. The unity of the Spirit is gone as is the bond of peace.

The division will spread to all parts of the life of the church. It can start as a difference in biblical interpretation, in racial division, in social divisions or even personality clashes.

A word of caution is due here. It is imperative that one must stand for truth, but when you are standing all by yourself or there are only a few who feel as you do, you must think through your position thoroughly. If then you are convinced you hold the biblical position, stand firm. My caution is for you to make absolutely sure you are holding God’s position and not the position of some man or group of men.

HERESIES
Αἵρέσεις
GALATIANS 5:20

DEFINITIONS:

Apostasy,
Denial,
Desertion,
Disapproval,
Disloyal,
Dissent,
Erroneous,
Factions,
False teaching,
Forsaking,
Fraudulent,
Incorrect,
Infidelity,
Party spirit,
Refusal,
Rejection,
Renunciation,
Sect,
Schism,
Spurious,
Spurning,
Traitorous,
Treachorous,
Unconformity,
Unfaithful,
Wrong.

CAUTION:

This word strictly means a teaching, including a person or a group of persons who hold that teaching, which is different from the teaching of the particular body they are a part of.

USES IN SCRIPTURE:

Acts 5:17 - *Then the high priest rose up, and all those who were with him (which is the sect [αἵρεσις] of the Sadducees), and they were filled with indignation.*

Acts 15:5 - *But some of the sect (αἱρέσεως) of the Pharisees, who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses." Cf: 26:5.*

Acts 24:5 - *"For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect (αἱρέσεως) of the Nazarenes.*

Acts 24:14 - *"But this I confess to you, that according to the Way which they call a sect (αἵρεσιν), so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets." Cf: 28:22.*

1 Cor 11:19 - *For there must also be factions (αἱρέσεις) among you, that those who are approved may be recognized among you.*

2 Pet 2:1 - *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies (αἱρέσεις), even denying the Lord who bought them, and bring themselves swift destruction.*

COMMENTS:

It is obvious from the use of this word in the scriptures that it can be used either in a good or a bad sense. But the passage we have under consideration here in Galatians allows only the bad connotation. It is a work of the flesh, not of the Spirit.

In the Greek language the synonym for αἵρεσις is σχίσμα (schisma). We get our English word "schism" from this word σχίσμα. So, even in English the words are almost twins.

Who then, today, is a heretic? Or, what is heresy? The answer is simple, almost too simple! Any teaching that does not match exactly and accurately what the New Testament teaches is heresy. And the one who believes and teaches that different doctrine is a heretic.

MURDERS
φόνοι
GALATIANS 5:21

DEFINITIONS:

Kill,
Murder,
Slay and
Slaughter.

The word is used 28 times in its various forms in the New Testament.

USE IN SCRIPTURE:

Mt 15:18-20 - *"But these things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders (φόνοι), adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man..."* Cf: Mk 7:21.

Mk 15:7 - *And there was one named Barabbas, was chained with his fellow insurrectionists; they had committed murder (φόνον) in the insurrection.*

Acts 9:1 - *Then Saul, still breathing threats and murder (φόνου) against the disciples of the Lord, went to the high priest.*

Heb 11:37 - *They were stoned, they were sawn in two, were tempted, were slain (φόνῳ) with the sword...*

Also compare - Mt 5:21; 19:18; 22:7; 23:31,35; Mk 10:19; Lk 18:20; 23:19,25; Acts 3:14; 7:52; 28:4; Rom 1:29; 13:9; Jas 2:11 (2); 4:2; 5:6; 1 Pet 4:15; Rev 9:21.

THE RESULT:

Rev 21:8 - *But the cowardly, unbelieving, abominable, murderers (φονεῦσιν), sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.*

Rev 22:14,15 - *Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates of the city. But outside are dogs and sorcerers and sexually immoral and murderers (φονεῖς) and idolaters, and whoever loves and practices a lie.*

DRUNKENNESS
Μέθη
GALATIANS 5:21

DEFINITIONS:

Alcoholism,
Binges,
Dipsomaniac,
Drinking bouts,
Drunkard,
Drunkenness,
Hard drinking,
Inebriated,
Intoxicated and
Sprees.

USE IN SCRIPTURE:

Admonitions:

Eph 5:18 - *And do not be drunk (μεθύσκεσθε) with wine, in which is dissipation; but be filled with the Spirit.*

1 Thess 5:6-8 - *Therefore let us not sleep, as the others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk (μεθυσκόμενοι) are drunk (μεθύουσιν) at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.*

Results of drunkenness:

1 Cor 5:11 - *But now I have written to you not to keep company with anyone named a brother, who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard (μέθυσος), or an extortioner - not even to eat with such a person.*

1 Cor 6:10 - *Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards (μέθυσοι), nor revilers, nor extortioners will inherit the kingdom of God.*

Additional New Testament passages to consider:

Mt 24:49; Lk 12:45; Jn 2:10; Acts 2:15; 1 Cor 11:21; Rev 17:2,6.

CONCLUSION:

Do not be involved in anything which could lead to using alcoholic beverages.
Avoid even the appearance of “social drinking.”

DOES THE NEW TESTAMENT JUSTIFY SOCIAL DRINKING?

By: Wayne Jackson

According to an article published in the *Reader's Digest* some years back [6-70], more than 85 million Americans drink alcoholic beverages. About 79 percent of all men and 69 percent of all women imbibe booze. Approximately one out of eighteen is classified as an outright "alcoholic" [that's more than 4,800,000]. Another 4 to 5 million are "heavy drinkers" with serious personal and work-related problems, and about 75 million Americans are considered simply "social drinkers."

Many of these social drinkers are respected, church-going pillars of the community who feel that there is absolutely nothing wrong with a moderate drinking of intoxicants. Frequently, they will even appeal to the Bible for support of their practice.

One of the passages cited in support of the moderate use of spirited drinks is that of the Lord's miracle in Cana where He turned water into "wine" (John 2:1-11). It is argued that since Christ provided "wine" for that occasion, then certainly the temperate use of wine (or other intoxicants) could not be sinful.

The fallacy of such a contention is that it takes a *modern* usage of the word wine and thrusts it into an ancient context. When we use the term "wine" we ordinarily think of an alcoholic drink, but that says nothing about how the word was used in the first century.

The common term for wine in the Greek New Testament is *oinos*. The word *is generic* and it can, therefore, have reference to wine that is able to effect intoxication, or it may denote simply fruit juice that is non-fermented. In the final analysis, the context in which the word is found will be the determining factor in seeing its significance. Let us note some examples.

In the Septuagint, the Greek translation of the Old Testament, it is said that Noah "drank of the wine [*oinos*], and was drunk" (Gen 9:21). Again, Lot's daughters "made their father drink wine [*oinos*]" and in his drunkenness he was oblivious of the sin that he committed with them (Gen 19:33-35). In the New Testament, the Christian is admonished to "be not drunk with wine [*oinos*], wherein is riot" (Eph 5:18). Revelation 17:2 speaks of those who were "drunken with the wine" of the harlot's fornication.

On the other hand, the Scripture also uses *oinos* of non-intoxicants. For instance, the "first-offering of the wine [*oinos*]" (Num 18:12) was the fresh juice that resulted from "the outflow of thy presses" (Ex 22:29). In speaking of the punishment that would be visited upon Moab, Isaiah declares that "no treader shall tread out wine [*oinos*] in the presses" (Isa 16:10). Joel speaks of the presses that "shall overflow with wine [*oinos*] and oil" (2:24).

The Jewish historian Josephus, in relating the story of Joseph, says that Pharaoh's cupbearer in his dream "saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand; and when he had strained the *wine*, he gave it to the king to drink" (*Antiquities* II, V, 1).

In Matthew 9:17 Jesus said that men do not put "new wine [*oinos*] into old wine-skins: else the skins burst, and the wine is spilled." The point of the Lord's illustration was this: old wine-skins are stiff and brittle if new wine is introduced into these containers, *when it subsequently ferments*, the skins will tear and the wine will be lost! (Cf. A. T. Robertson, *Word Pictures in the New Testament*, 1, p. 73.)

Since it is clear, therefore, that the term wine in the Bible may either be employed of fermented beverages or of sweet juices, it is plain that contextual indications must decide the meaning of the term in a given setting. Now here is a question that demands a reasonable answer. *Where is the contextual evidence in John 2:1-11 that even remotely suggests that the Son of God provided between 120 and 180 gallons of alcoholic beverage for the wedding feast of Cana?*

The truth of the matter is, the context indicates that the wine that the Lord made was not fermented. For example, by the time that Christ performed this remarkable miracle, the guests had already consumed the host's entire supply, and the steward of the feast anticipated the possibility that the guests would be able to discern the qualitative difference between that which the Lord had made and that which had already been served. Most people who have "drunk freely" (2:10) hardly know where they *are*, to say nothing of other matters requiring keener discernment!

It is sometimes claimed, however, that the ancients knew nothing of our modern methods of preservation. Accordingly, in the climate of Palestine, the vintage would ferment quickly so that virtually all available wine for general consumption would contain alcoholic content. Such an assumption, though, does not square with the evidence of history. A couple of observations need to be made.

First, it simply is not true that methods of preservation were unknown in antique times. *The Illustrated Bible Dictionary* notes that "there were means of keeping wine sweet all year round" (III p. 1648). In the *Dictionary of the Bible*, which was edited by William Smith, a writer observes: "Sometimes it [wine] was preserved in its unfermented state, and drunk as must..." (111, p. 1774). Again, "It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth" (*Ibid.*, 1776).

Cato [234-149 B.C.] in his *De Agri Cultura* CXX has given this method for preserving grape juice: "If you wish to have must [grape juice] all year, put grape juice in an amphora and seal the cork with pitch: sink it in a fishpond. After 30 days take it out. It will be grape juice for a whole year" (cf. *The Zondervan Pictorial Bible Dictionary*, p.

895). Another writer declares: "An amphora was taken and coated with pitch within and without; it was filled with *mustum lixivium*, i.e. the juice before the grapes had been fully trodden, and corked so as to be perfectly air-tight. It was then immersed in a tank of cold fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, were found to remain unchanged for a year..." (from *Dictionary of Greek and Roman Antiquities*, edited by W. Smith and quoted in H. B. Hackett's *A Commentary on the Acts of the Apostles*, 1879, p. 45).

Prof. R. C. Foster had this interesting comment: "That the ancients knew the art of hermetically sealing up fluids is seen clearly from the incident of the anointing of Jesus by Mary of Bethany. The precious ointment was sealed up in the container. The moment the container was broken, the pungent odor spread through all the house (John 12:3). A Greek wine ship of the second century B.C. found by divers off the southern coast of France several years ago contained a great number of wine flasks that had been sealed so tight that after more than 2,000 years the sea water had not seeped into them" (*Studies in the Life of Christ*, 1971, p. 1220).

Secondly, another factor needs to be taken into consideration in this matter. Even the intoxicating wines of the biblical period *were not nearly comparable in strength to the wines of our day*. The alcoholic content of ancient wine was considerably lower than that of modern wine. Prof. R. Laird Harris says: "All the wine [in ancient times] was light wine, i.e., not fortified with extra alcohol. Concentrated alcohol was only known in the Middle Ages when the Arabs invented distillation ('alcohol' is an Arabic word) so what is now called liquor or strong drink (i.e. whiskey, gin, etc.) and the twenty per cent fortified wines were unknown in Bible times" (*Theological Wordbook of the Old Testament*, 1980, I, p. 376.) Further, even these light wines were weakened by the adding of water in order to destroy their inebriating effects. A passage in one of the apocryphal books says: "For as it is hurtful to drink wine, and so, too, on the other hand, water, alone, but as wine mingled with water is pleasant, and maketh the enjoyment delightful..." (2 *Maccabees* XV:89). Alfred Edersheim quotes rabbinical authorities to the effect that wine was mixed with two to three parts water (*Life and Times of Jesus the Messiah*, II, p. 208). And so, even those wines containing fermentation in the first century would have to be consumed in enormous quantities before drunkenness would result.

Albert Barnes has a good discussion relating to this point. "The common wine of Judea was the pure juice of the grape, without any mixture of alcohol, and was harmless. It was the common drink of the people, and did not tend to produce intoxication. *Our wines are a mixture* of the juice of the grape and of brandy, and often of infusions of various substances to give it colour and taste, and the appearance of wine. Those wines are little less injurious than brandy, and the habit of drinking them should be classed with the drinking of all other liquid fires.

"The following table will show the danger of drinking the wines that are in common use:

Brandy has fifty-three parts and 39 hundredths in a hundred of alcohol, or	53.39%
Rum	53.68%
Whisky, Scotch	54.32%
Holland Gin	51.60%
Port Wine, highest kind	25.83%
Port Wine, lowest kind	21.40%
Madeira, highest	29.42%
Madeira, lowest	19.34%
Lisbon	18.94%
Malaga	17.26%
Red Champagne	11.30%
White Champagne	12.80%
Currant Wine	20.25%

“It follows that a man who drinks two glasses of most of the wines used has taken as much alcohol as if he had taken one glass of brandy or whisky, and why should he not as well drink the alcohol in the brandy as in the wine?” (*Notes on the New Testament*, John 2:11).

Most Bible students are aware that the NT condemns “drunkenness,” but some feel that one may moderately drink without being drunk. An important question then is this: *exactly at what point does alcohol begin to affect the brain?* In the *Reader’s Digest* article cited earlier [6-70], it is argued that “evidence indicates that there is no guarantee of a ‘safe’ level of drinking, no absolute threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs.” In a pamphlet distributed by the American Automobile Association, it is contended: “The effects of alcohol begin with the first drink... The first effects are impairment of judgment and reason and weakening of self-control and normal inhibitions” (*Sportsmanlike Driving*, 5th Ed.). In an article entitled, “What Alcohol Does To The Brain,” published some years ago in *Listen Magazine*, it was stressed that the frontal lobe of the brain, the reason and self-control center, is affected by as little as .01 - .10 percent alcohol, which is comparable to about half a shot of whiskey.

Moreover, the New Testament, by its employment of various terms, seems to imply that drunkenness is *progressive* and hence, a matter of *degree*. For example, *methuo* “signifies to be drunk with wine,” while a related verb, *methusko*, means “to grow drunk (an inceptive verb, marking the process of the state expressed” by *methuo*. The noun *methe* suggests “habitual intoxication” (W. E. Vine, *Expository Dictionary of New Testament Words*, I, pp. 341,342).

In I Peter 4:3, three terms are used to depict stages of drunkenness or conditions associated therewith. The apostle states that prior to their conversion some saints had “walked in...winebibbings, revelings, carousings...” (ASV). “Winebibbings” (*oinophlu-giais*) is a drunkenness that “marks a step in advance of *methe*” ®. C. Trench, *Synonyms of the New Testament*, LXI). “Revelings” (*komois*) denotes the conduct that is

“concomitant and consequence of drunkenness” (Vine, 111, 293), and “carousings” (*potois*) is a “drinking bout, the banquet, the symposium, *not of necessity excessive...*, but giving opportunity for excess” (Trench, LXI - emp. WJ).

There is much more that could be written on this subject. We would conclude, however, by suggesting that surely the spiritually motivated child of God will want to totally abstain from intoxicating beverages.

Please consider the following anonymous poem simply titled “Bar.” WJ

The name of each saloon's a bar,
The fittest of its names by far.
A bar to heaven, a door to hell,
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it named it well.

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DID JESUS CREATE AN INTOXICATING BEVERAGE?

The burden of proving that Jesus did make intoxicating wine is with those who make the accusations. They are the ones who say the wine was intoxicating. John does not say so! It is a prejudiced and unscholarly determination that says the Greek word οἶνος (the word used here) must always mean intoxicating wine wherever the word is used. In fact, New Testament and classical usage show that the word may mean a number of things. Thayer shows that οἶνος is even used of the vine itself (cf: Rev 6:6) rather than the juice. In Classical Greek, usage may be cited to show οἶνος designating the grape itself, the juice still within the grape, the fresh pressed juice, and intoxicating drinks. A corresponding word in the Hebrew language is *yayin*. When Hebrew scholars translated the Hebrew Old Testament into the Greek language (known as the *Septuagint*), they used the Greek word οἶνος to express the meaning of their word *yayin*. The word οἶνος is used in the Septuagint as a generic term for wine - fresh, cooked, fermented and juices alike. (Cf: Num 6:4; Jud 13:4 where "wine" is used for the grape itself).

Aristotle, Pliny and Nicander speak of οἶνος that does not intoxicate. Classical writings could be cited to show that the ancients knew of five ways of keeping grape juice from fermentation, and they called such preserved juice οἶνος. No one should use this instance to justify drinking today unless he can prove absolutely that the wine Jesus made is *just like* the wine they propose to drink! (*The Gospel of John*, Vol. I, Paul T. Butler, p. 69).

STRONG DRINK: There was nothing in the Bible times which corresponds to the intoxicating drinks of today. Natural fermentation produces a maximum of only about fourteen per cent content of alcohol, since a higher alcohol content kills the yeast cells which produce it. To obtain a higher percentage of alcohol, freezing or distillation must be used, processes not known in ancient times for beverage making. Actually, beer and wine in ancient Palestine contained not over five percent or eight percent alcohol because of the limitations of the natural sugar content in grape-juice and the malt that was used. This constitutes the strong drink of the Biblein the Septuagint (Greek translation of the Hebrew scriptures), the Greek word οἶνος is used to translate both *tiros* and *yayin*, *tiros* being grape-juice and *yayin* wine. Thus, the word "wine" can mean either grape-juice or wine, depending on the content (Eph 5:18 - "wine" and Rev 19:15 - "grape-juice"). (*Archaeology And Bible History*, by Joseph P. Free, p. 352).

"THE BEST WINE" - "Among the Orientals and Romans, such an idea was not attached to 'wine' as a universal conception. On the contrary, their 'best wines' were not fermented at all. The ordinary drink of the Romans, learned writers tell us, was juice of the grape, *which they mixed with water, both hot and cold* - and sometimes with spices. Fermented wine was rare in early Roman times;... Fresh grape-juice was called *mustum*, and to make it keep without fermentation *it was boiled until it became thick*, like our *treacle*, or *molasses*, and in that state was named *defrutum*, that is 'made from fruit,'

and stored away in large jars for future use, to be eaten spread upon bread, as we do butter or treacle, or mixed and stirred up in water, as we do sugar in tea, to make a drink, as stated above. The Greek scientist, Aristotle, says that by keeping for a time in skins or jars, it became thick as butter and had to be cut out by spoons. The Roman writer, Pliny, records that when the grape-juice was boiled down to *one third of its bulk*, to secure the finest flavor, that is, to be made into the 'best wine,' - it was called *sopa*, from which word comes our vocables, '*sapid*,' well-flavored, and 'savory,' delicious to taste. To give variety of flavor, herbs and spices were often boiled in the juice during its preparation. Such was the 'best wine' of the Ancients, the sweetest and nicest flavored to the taste, – not as we imagine and mean, the most intoxicating, when we speak of 'best wine.'" (Bible Textbook Series, *Paul's Letters To Timothy And Titus*, D. DeWalt, pages 312, 313).

REVELRIES
Κῶμοι
GALATIANS 5:21

DEFINITIONS:

Carousing,
Dancing,
Disorderly conduct,
Drinking,
Orgies,
Revelings,
Revelry,
Rioting,
Riotous feasting and
Sprees.

USES IN SCRIPTURE:

Rom 13:13,14 - *Let us walk properly, as in the day, not in revelry (κῶμοις) and in drunkenness, not in licentiousness and lewdness, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.*

1 Pet 4:1-3 - *Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God. For we have spent enough of our past lifetime in doing the will of the Gentiles - when we walked in licentiousness, lusts, drunkenness, revelries (κῶμοις), drinking parties, and abominable idolatries.*

These two passages, plus our text in Galatians, are the only places this word is used in the Greek New Testament.

OBSERVATIONS:

Notice that in all three places this word is used it is used right next to the word “drunkenness.” There is an obvious connection between them. Drunkenness can, on occasion, be committed in private. But the person who indulges (regardless of how much) wants company in his or her drinking. Watch the commercials for alcoholic beverages and they will show you that it is great fun and it is to be enjoyed with others. This is where our word “revelries” takes over. The drinking has taken on a party atmosphere and the carousings begin.

When this word was penned by Peter and Paul it also carried the idea of sexual excess and was often used in idolatrous worship activities. It is obvious that those who practice such things will not go to heaven. And those who would want to associate with those who do, and use just a “little” alcohol and party just a “little” are in a position to lose their souls also if they do not repent.

FRUIT OF THE SPIRIT

Not our fruit, but fruit of the Holy Spirit in us. If we show we have this fruit, we show we have the Holy Spirit.

“Fruit” is a singular word. Compare this fruit with an orange, the orange being a perfectly matured fruit made up of segments, each segment representing a grace as listed in this scripture. We cannot pick one or two graces to cultivate in our Christian lives and expect to produce a perfect fruit. Each grace, with its own special characteristic, must be cultivated individually and collectively for us to achieve the goal God desires for us.

We as Christians should desire these graces for ourselves. These graces grow from God dwelling in us, love being our ultimate concern, for God is love - 1 Jn 4:8. The fruit of the Spirit is not mentioned as being manifest. These graces are spiritual qualities, and not so conspicuous as works. An edible, perfect (mature) fruit is the ultimate result of organic unity. Christian love is the fruit of spiritual unity between God and man, man and man, man and self.

FOUR GROUPS OF FRUIT

1. **LOVE** - The Christian grace that works out the whole law.
2. **JOY and PEACE** - Joy is a strong feeling of pleasure, happiness, a joyful heart. Peace is the normal state of the Christian.

3. **THE GRACES WHICH RELATE TO OTHERS**

LONGSUFFERING - enduring pain, trouble, injury long and patiently. Col 3:12, “put on therefore, as the elect of God - humbleness of mind - meekness - long-suffering.

KINDNESS (GENTLENESS) - handling others’ problems with kindness.

GOODNESS - state of being good, excellence, virtue, kindness, friendliness, excellence in character.

FAITHFULNESS (FAITH) - fidelity, faithfulness to a trust or vow, steadfast faithfulness - loyalty - strictness in performing responsibilities.

GENTLENESS (MEEKNESS) - not easily angered - mild, patient disposition, merciful, compassionate, mild, gentle.

4. THE LAST FRUIT LOOKS TO ONE'S SELF

No overindulgence - moderation in actions, habits, speech.

TEMPERANCE (SELF CONTROL) - abstinence from injurious foods and drinks, control of one's actions, feelings, also control of the temper, the tongue, the desire's passion for money and power.

**FRUIT OF THE SPIRIT
GALATIANS 5:22,23**

NKJV	KJV
Verse 22:	
LOVE	Same
JOY	Same
PEACE	Same
LONGSUFFERING	Same
KINDNESS	GENTLENESS
GOODNESS	Same
FAITHFULNESS	FAITH
Verse 23:	
GENTLENESS	MEEKNESS
SELF-CONTROL	TEMPERANCE
AGAINST SUCH THERE IS NO LAW	Same

LOVE

ἡ Ἀγάπη

I. DEFINITIONS.

- A. A deliberate decision of the mind, a bringing of the will under control so that those who are unlovable and those whom we do not like become the objects of our love and service.
- B. It is the love of rational preference, rather than of emotion, showing itself by action.
- C. It has been called “unconquerable benevolence, invincible good will.”
- D. ἡ Ἐρὸς versus ἡ Ἀγάπη.
 - 1. ἡ Ἐρὸς: loving something for its worth only, and the desire to possess and enjoy that object.
 - a. This was normally used for love between the sexes and always involved the sexual act.
 - b. By the time the New Testament was written this word had become a synonym for “lust” and is not used in the New Testament.
 - 2. ἡ Ἀγάπη: self-giving and has its source in God’s sacrificial love for man.
 - a. This love loves every person whether or not we feel they “deserve” to be loved or not - *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us* (Rom 5:8).
 - b. This love must be pursued - 1 Cor 14:1. It comes only with much prayer and discipline.

II. SUPPLY LOVE

- A. 2 Pet 1:5-7 says to *supply (add) love*.
- B. Love is *added*: If Peter had ended his list of attributes with *brotherly love* we could isolate our *love* and it would become a selfish, narrow, exclusive sentiment. Cf: Mt 5:46.

III. MEANINGS OF LOVE

- A. You can obey rules without love, but your actions are without any value - 1 Cor 13:1-3. But nobody can love and ignore the rules!
- B. Another definition of love - Mt 5:43-48.
- C. “Love God” and “keep His commandments” are synonymous.
 - 1. Love God and (=) keep His commandments. Cf: 1 Jn 5:1-3.
 - a. Ex 20:6,
 - b. Deut 5:10,
 - c. Deut 7:9,
 - d. Deut 11:1,
 - e. Dan 9:10 and
 - f. Neh 1:5.
 - 2. To serve Him = to walk in His ways = to love Him.
 - a. Deut 10:12 and
 - b. Isa 56:5,6.
 - 3. Jesus said, *If you love Me, keep My commandments* - Jn 14:15.
 - a. In the original Greek language this was a 3rd class conditional sentence.
 - 1) This means that Jesus was speaking of the New Testament era and the conclusion of His statement was sure.
 - 2) In this type of sentence the “if” should be translated “since.”
 - b. Literal translation: *Since you love Me, you will keep My commandments.*

- D. We talk about “falling in love,” but we might do better to speak of “growing in love.” Falling is one of the few human postures in which one has absolutely no control over himself.
- E. The Bible condemns actions not motivated by love...but the one who fails to do the obligations imposed by God does not love! Cf: Jn 14:15; Jas 2:18.

IV. LOVE OF BRETHREN

- A. Duty to a brother or sister! Gal 6:1,2.
- B. Am I your enemy? Gal 4:16.
 - 1. This love seeks the highest good of each individual with the eternal destiny of his soul kept in mind.
 - 2. This being so, there are times when we will have to resist someone's actions or teaching. We may have to do what seems to be very hard to that person, even to the point of bringing the discipline of the church to bear on him.

V. SELF-LOVE

- A. Biblical self-love:
 - 1. Lev 19:18,
 - 2. Mt 19:19 and
 - 3. Mk 12:31.
- B. Biblical self-love does not equal pride or egotism!
- C. How do we treat (think of) our strengths and abilities? As God's gifts?
- D. How do we treat (think of) our shortcomings and weaknesses? Not with pity but seeking God's help to overcome them.
- E. Biblical self-love will motivate each of us to prepare our soul for its eternal destiny. We will see our true worth to Christ!

VI. JESUS AND LOVE

- A. Jesus intensely hates sin and just as intensely loves that same sinner.

B. Jesus took no pleasure or joy in evil, only pain and sorrow.

C. Jesus, the perfect lover of all mankind!

1. Mt 20:28,
2. Gal 2:20,
3. Eph 3:19,
4. Eph 5:2,
5. Eph 5:25,
6. Heb 2:9 and
7. Rev 1:5.

VII. MY RESPONSE TO LOVE

A. Man responds to God's love with love - 1 Jn 4:11,19-21. This love is an obedient love, not a sentimental feeling.

B. If I love God, if I love myself, and you are lost:

1. I am filled with compassion for you.
2. I will seek you.
3. I must tell you!

JOY Χαρά

Only in detailed study can we truly learn what a book of joy the New Testament is. Joy is at the very core of Christ's teachings - Jn 14:28. The word χαίρω means "to rejoice" and is used 72 times. Χαρά means "joy" and is found 60 times. Related words - cheer, glad, happy, etc. - are used in abundance. Conversely, "sorrow" is found 17 times, "sad" only 3 times, and "unhappy" does not appear at all. God does not want His children to be anything but happy!

Joy is:

- A. An important part of the nine-fold fruit of the Spirit - Gal 5:22.
- B. Imparted by God to believers:
 - 1. Eccl 2:26,
 - 2. Neh 12:43,
 - 3. Jn 15:11,
 - 4. Rom 14:17; 15:13,
 - 5. 1 Thess 1:6 and
 - 6. Gal 5:24.
- C. The flesh with its works is robbed of its supremacy and man is restored to his divine nature - love, joy, peace - and seeking those things which are above - Col 3:1.

Fruit		Works	
<u>Christ's Children</u>		<u>Satan's Children</u>	
Lovers of Light	(1)	Lovers of darkness	
Walk in the Spirit	(2)	Walk in the flesh	
Children of God	(3)	Children of this world	
Doers of the law	(4)	Refusers of the law	
Heirs of the Kingdom of Heaven	(5)	Heirs of damnation	

- D. Joy is distinct from happiness. Happiness depends upon circumstances such as good health, good friends, pleasant surroundings, financial security, etc. Happiness and unhappiness can never exist together. Joy and sorrow can - and do!

1. Compare Isaiah 53:3 with Hebrews 12:2 - "He was a man of sorrows... who for the joy that was set before Him endured the cross." Jesus was certainly not happy with the situation He must face. He prayed, "If possible let this cup pass from me" - Mt 26:39. But He knew an underlying joy only communication with God can give, no matter how desperate the situation.
2. Paul certainly was not happy in the situation he found himself, but could be joyful, assured God knows the ultimate outcome. He alone can see the conclusion of our labors - Acts 16:23-33.
3. Martha certainly was not happy over her brother's death, but she was joyful in spirit, knowing "he shall rise again" - John 11:24.

Happiness can be compared to a sudden storm - temporary and fleeting. It comes to us in "bursts of pleasure" or "moments of delight." We must savor these "small pleasures" or we will miss much of life - and of God. We must be faithful over those few things in order to be made ruler over many - Mt 25:21.

Joy can be compared to a continuously flowing stream, the source of which is Jesus. One cannot seek joy, but when we tap the reservoir (Christ), and draw from His well, joy will be free, free and continuous. Paul's writings are never melancholy even when he describes painful situations and miserable conditions. His letters are filled with triumphant rejoicing! Joy transcends trouble, leaps walls of circumstances, and abides through death. It is "everlasting," ever abiding," and "ever enduring."

The seed of joy is sown by the Spirit. We recognize the source of joy by keeping our spirits receptive to His voice in the scriptures and keeping our perspective by remembering we are sons of God. By doing this joy will grow in our lives until we know the thrill of not just snatching moments of joy, but the continuous and flooding river welling up and spilling over from our lives.

There is nothing I can give you which you have
not, but there is much that while I cannot give
you, you can take.

The gloom of the world is but a shadow; behind
it, yet within reach, is joy.

Take joy!

WHERE CAN I FIND JOY?

If a man reads the New Testament he will certainly hear the call, "Rejoice!" And that rejoicing will not be dependent upon outward circumstances.

Through the ages men have sought joy in many places. They have sought it in a beautiful wife, in wealth, health, power and fame. But there always seems to be a catch. Beautiful women grow old, riches make themselves wings and fly away, honors may fail, and health may be lost.

Perhaps we have been looking for joy in the wrong places. Consider the testimony of Isaiah 61:10, "I will greatly rejoice in the Lord." What if joy is found in the Lord? Would that explain why you have not found it? Mary, the mother of Jesus, said, "My spirit has rejoiced in God my Saviour." And the apostle Paul comes along with his admonition, "Rejoice in the Lord always."

Joy is a beautiful emotion. It means "to spin round with pleasurable emotion." But this joy doesn't come about through over pursuit. (Some of the most unhappy people are those who all of their lives have sought after happiness. Let a man say, I will be happy; I am determined at every cost to lead a happy life; the chances are he will be miserable.) It is when we do **not** seek happiness that we find it, for happiness is a by-product.

Joy is to be found in the Lord, and it comes through believing (trust). That's why fathers have far more anxious faces than their little children. Children trust!

Trust God. He is able to do exceedingly, abundantly above all that you ask or think. The apostle Paul prays, "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope" (Romans 15:13).

JOHN GIPSON
Little Rock, Arkansas
Keynoter, July 12, 1984

PEACE
Εἰρήνη

I. DEFINITIONS OF PEACE

A. Webster.

1. A pact or agreement to end hostilities.
2. A state of tranquility.
3. Freedom from civil disturbance or war.
4. Public order or security provided by law.
5. Harmony in personal relations.
6. Mutual concord.
7. Freedom from fears.

B. Hendricksen.

1. A natural result of the exercise of love.
 - a. Psa 119:165 - *love thy law*.
 - b. Psa 29:11 - *his people*.
 - c. Psa 37:11 - *the meek*.
 - d. Psa 85:8 - *His people (love of)*.
2. A serenity of the hearts of those who have been justified by faith - Rom 5:1. Those enjoying this peace yearn to share it with others. Thus the peace-possessors become the peacemakers - Mt 5:9.

C. Pulpit Commentary - Serenity of the soul, arising from the consciousness of being brought home to the favor of God and to obedience to his will - Rom 14:17; 15:13.

II. SOURCE AND MEANINGS OF SHALOM (OT) AND EIRENE (NT)

A. Shalom (Hebrew).

1. A word used in greetings and farewells. It means soundness of body, health, prosperity, well being in relationship to both man and God. It does not express the wish that man's life be free from trouble, but carries a positive hope and prayer that he may enjoy all good blessings from God.
 - a. Gen 29:6 - *And he said unto them, Is he well?* Original meaning: *Is there peace to him?*
 - b. Gen 43:27 - *And he asked them of their welfare.* Original meaning: *And he asked them of their peace.*
 - c. 2 Sam 7:11 - *David asked how Joab did.* Original meaning: *of the peace of Joab.* Also, *how the war prospered.* Original meaning: *the peace (or welfare) of the war.*

B. Eirene (Greek).

1. A translation from the Hebrew, meaning all that shalom means and more! Christ had come with a message (gospel) of salvation and of peace.
 - a. Lk 2:14 - *preaching...peace by Jesus Christ.*
 - b. Rom 5:1 - *peace with God.*
 - c. Eph 2:14 - *our peace.*
 - d. Rom 14:17 - *kingdom...is peace.*
2. Peace to be cherished and followed.
 - a. Mk 9:50 - *be at peace one with another.*
 - b. 2 Cor 13:11 - *Live in peace.*
3. God is the God of peace - author and giver of all peace.
 - a. Rom 15:33 - *the God of peace be with you all.*
 - b. Rom 16:20 - *the God of peace shall bruise Satan.*

- c. 2 Thess 3:16 - *Lord of peace...give you peace...by all means.*
- 4. Peace is a common wish - salutations or farewells.
 - a. 2 Cor 1:2 - *...and peace from God our father.*
 - b. Mt 10:13 - *...let your peace come upon it.*
 - c. Jn 20:19 - *...peace be unto you.*
 - d. Lk 7:50 - *...go in peace.*
- 5. The peace Christ brings is that of Spirit.
 - a. Mt 10:34 - *Think not that I come to send peace on earth: I come not to send peace, but a sword.*

This is not contradictory. The *sending of a sword* - an instrument of death was to produce hostility and war. God's word is *sharper than a two-edged sword* - Heb 4:12, and will judge us - Jn 12:48. Human hostilities arise where ever the word (sword) is presented between those who accept the gospel and those who do not. This is the result of man's wickedness, not Christ's message.

III. **PEACE IS NOT AN ORDINARY OR COMMON FRUIT. IT IS VERY RARE.**

There are two influences which can cast out peace; ungodliness and Satan's presence.

- A. We are often guilty of ungodliness. Why is it, in the face of God's promises, *I will never leave thee*, and *I am with you always*, that as far as we are concerned, He is absent from so much of our lives? There is an anxiety that divides our lives, hindering our energies and our activities as Christians. Is anxiety sent from God? **NO!** *Take no thought of the morrow* - Mt 6:34 - *Cast your cares upon Him* - 1 Pet 5:7. We so often let go of God's hand and try to walk alone. We know God created and rules, but so often we do not believe He can take care of petty trifles which cloud our lives. We use the realm of the possible, which was given for man to hope, only to fear it. We are dragged down by weight of depression because we have taken our eyes off the one who desires to cheer us and resolve our fears. This must be altered if the Spirit of peace can grow within us. We must secure the abiding presence of God in all circumstances!

- B. Presence of Satan = temptation. Satan desires to rule our thoughts. He bribes our senses with grand imaginings or past iniquities. He will use any method to produce an evil thought from our hearts. This done, evil spreads rapidly and our senses are ever on the alert for mutiny. There is no reason why this should disturb our peace, for we know that everyone is tempted - even our Lord was tempted - and that temptation in itself is not sin, but the matter from which sin is produced - Jas 1:13-15. Actually, temptation can be a blessing! It calls us to watchfulness and drives us to prayer. Peace can come in the very midst of temptation.

IV. HOW PEACE IS SEEN IN CHRISTIANS

- A. In disposition and temperament - calm and happy, if not bright and cheerful.
- B. In circumstances - when prosperity goes, the peace of God remains.
- C. In temptations - Phil 4:7.
- D. In spirituality of our minds - Rom 8:4,5.

V. WHERE PEACE IS SEEN

- A. Marriage and home.
 - 1. 1 Cor 7:15,
 - 2. Prov 17:1,
 - 3. Prov 15:17 and
 - 4. Eph 5:22,25.
- B. Between parent and child.
 - 1. Eph 6:4,
 - 2. Eph 6:1,
 - 3. Psa 20:11 and
 - 4. Prov 22:6.

C. Between races and nations.

1. Eph 2:14-17,
2. Isa 2:4,
3. Rom 12:18 and
4. Lk 1:79.

D. In the church.

1. Eph 4:3,
2. Col 3:15,
3. Psa 133:1 and
4. 1 Cor 14:33.

E. Between man - fellowman.

1. Heb 12:4,
2. 2 Pet 3:14,
3. Rom 12:18 and
4. 1 Thess 5:13.

F. Between God and man.

1. Rom 5:1,
2. Prov 16:7,
3. Psa 25:12,13,
4. Psa 37:4 and
5. Lk 2:14. This passage has been misinterpreted through the years and in the King James Version reads:

*Glory to God in the highest, and on earth peace, good will
toward men.*

However, the New King James Version shows the correct translation as a footnote and should read:

Glory to God in the highest, and on earth peace toward men of goodwill.

Compare this with Mt 5:9:

Blessed are the peacemakers, for they shall be called the sons of God.

- VI. Christ had no earthly treasures to bequeath to man, but did make a last will and testament, *Peace I leave with you. My peace I give unto you*, - Jn 14:27. Man cannot create peace. God gives it. Man cannot achieve peace, but can accept it. When we desire whole heartedly, seek with our entire minds, strain every faculty to find and keep peace, God opens his hand and gives abundantly.

LONGSUFFERING (Μακροθυμία)
Patience (ὑπομονή) - **Perseverance** (Προσκαρτέρησις)

- I. **What longsuffering is not.**
- II. **What longsuffering is.**
- III. **Key to longsuffering.**
- IV. **What about tribulations?**
- V. **Example of Jesus.**

I. WHAT LONGSUFFERING IS NOT.

A. Apathy or indifference.

- 1. Lack of feeling or emotion.
- 2. Lack of interest or concern.

B. Borrowing trouble. “Go ahead persecute me, I’m a Christian.”

C. Bearing up under punishment, etc. - because of our own wrongdoing.

For what credit is it if, when you are beaten for your faults, you take it patiently (ὑπομενεῖτε)? But when you do good and suffer for it, if you take it patiently (ὑπομενεῖτε), this is commendable before God - 1 Pet 2:20.

II. WHAT LONGSUFFERING IS.

A. Lexicon:

Verb: to be long-spirited, longsuffering, forbearing; Passive: to be patient, slow to anger.

Noun: forbearance, longsuffering; Subjective: patience, endurance.

Adverb: patiently.

B. Characteristic of God.

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering (μακροθυμεῖ) toward us, not willing that any should perish but that all should come to repentance - 2 Pet 3:9.

Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and account that the long-suffering (μακροθυμίαν) of our Lord is salvation - as also our beloved brother Paul, according to the wisdom given to him, has written to you - 2 Pet 3:14,15.

Who formerly were disobedient, when once the longsuffering (μακροθυμία) of God waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water - 1 Pet 3:20.

And shall God not avenge His own elect who cry out day and night to Him, though He bears long (μακροθυμεῖ) with them? - Lk 18:7.

Or do you despise the riches of His goodness, forbearance, and long-suffering (μακροθυμίας), not knowing that the goodness of God leads you to repentance? - Rom 2:4.

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering (μακροθυμία) the vessels of wrath prepared for destruction - Rom 9:22.

C. Determination of the will.

Patience (longsuffering) implies suffering, enduring or waiting, as a determination of the will and not simply under necessity (ISBE, Vol. 4, Pg 2263).

D. Longsuffering is active.

The concept of the courageous endurance which manfully defies evil. It has an active content. It includes active and energetic resistance to hostile power, though no assertion of the success of this resistance (Kittel, Vol. 4, pp. 581,2).

E. Steadfast waiting.

Endurance, perseverance, a holding out, enduring affliction, a bearing up under, steadfastness, constancy, and a patient, steadfast waiting for (James M. Tolle).

F. Longsuffering strengthens.

Patience (longsuffering) strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, restrains the hand, and tramples upon temptations (Horne).

G. A fortress.

A root of all the goods, mother of piety, fruit that never withers, a fortress that is never taken, a harbor that knows no storms, and the queen of virtues, the foundation of right actions, peace in war, calm in tempest, security in plots (Chrysostom).

H. Emphasized by God.

Μακροθυμία is used 25 times in the New Testament. Its synonym, patience, is used 32 times with 7 of them in the book of Revelation.

I. Sound doctrine.

Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering (μακροθυμία) and teaching - 2 Tim 4:2.

Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient (μακροθυμεῖτε) with all - 1 Thess 5:14.

But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience (ὕπομονῇ) - Titus 2:1,2.

J. Description of Love.

Love suffers long (μακροθυμεῖ) and is kind... - 1 Cor 13:4.

K. Fruit of the Holy Spirit.

But the fruit of the Spirit is love, joy, peace, longsuffering... - (μακροθυμία) Gal 5:22.

L. Brings forth fruit - (Parable of the Sower/Good Seed).

But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience (ύπομονή) - Lk 8:15.

M. Commanded.

Therefore be patient (μακροθυμήσατε), brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently (μακροθυμῶν) for it until it receives the early and latter rains. You also be patient (μακροθυμήσατε). Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door! My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience (μακροθυμίας) - Jas 5:7-10.

I, therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace - Eph 4:1-3.

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humbleness of mind, meekness, longsuffering; (μακροθυμίαν) bearing with one another, and forgiving one another, if anyone has a complaint against another; even so as Christ forgave you, so you also must do - Col 3:12,13.

N. Rewarded.

And so, after he had patiently endured (μακροθυήσας), he obtained the promise - Heb 6:15 (Abraham).

O. A secure soul.

And we desire that each one of you show the same diligence to the full assurance of hope until the end, that you do not become sluggish, but imitate those who through faith and patience (μακροθυμίας) inherit the promises - Heb 6:11,12.

In your patience (ὑπομονῇ) possess your souls - Lk 21:19. The destruction of Jerusalem was their proving ground.

III. KEY TO LONGSUFFERING

A. The main element in longsuffering is our submission to God!

B. Akin to self-control.

1. Only those who have self-control are able to endure patiently the trials of life.
2. Self-control is holding back while patience is holding on.

C. Relatives of longsuffering.

1. **Faith** - *We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, so that we ourselves boast of you among the churches of God for your patience (ὑπομονῆς) and faith in all your persecutions and tribulations that you endure - 2 Thess 1:3,4.*
2. **Hope** - *We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, labor of love, and patience (ὑπομονῆς) of hope in our Lord Jesus Christ in the sight of our God and Father - 1 Thess 1:2,3.*

Longsuffering is the road on which hopes travels.

3. **Comfort** - *For whatever things were written before were written for our learning, that we through the patience (ὑπομονῆς) and comfort of the Scriptures might have hope - Rom 15:4.*
4. **Joy** - *Strengthened with all might, according to His glorious power, for all patience (ὑπομονὴν) and longsuffering (μακροθυμίαν) with joy - Col 1:11.*
5. **Patience** - Longsuffering expresses patience in respect to persons, while patience expresses itself in respect to things or events (Trent).
6. **Like-mindedness** - *Now the God of patience (ὑπομονῆς) and comfort grant you to be like-minded toward one another, according to*

Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ - Rom 15:5,6.

7. **Well doing.** In verse 6 perseverance (ὑπομονή) is listed as one of the graces we must add to our lives - *For if these things are yours and abound, you will neither be barren (not idle) nor unfruitful in the knowledge of our Lord Jesus Christ - 2 Pet 1:8.*

The Christian is not responsible for the results of his work in trying to reach souls, but only for the work itself - 1 Cor 3:6.

8. **Glory** - *Eternal life to those who by patient continuance (ὑπομονήν) in doing good seek for glory, honor, and immortality - Rom 2:7.*
9. **Prayer** - *Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance (προσκαρτερήσει) and supplication for all the saints - Eph 6:18. (This is the only place this word appears in the New Testament.)*
10. **Salvation** - *For you have need of endurance (ὑπομονής), so that after you have done the will of God, you may receive the promise: For yet a little while, and He who is coming will come and will not tarry. Now the just shall live by faith; but if anyone draws back, My soul has no pleasure in him. But we are not of those who draw back to perdition, but of those who believe to the saving of the soul - Heb 10:36-39.*

D. Many relatives in one passage.

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For he says: 'In an acceptable time I have heard you, and in the day of salvation I have helped you.' Behold, now is the accepted time; behold, now is the day of salvation.

We give no offence in anything, that our ministry may not be blamed (blemished). But in all things we commend ourselves as ministers of God: in much patience (ὑπομονή), in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

By purity, by knowledge, by longsuffering (μακροθυμία), by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true;

As unknown, and yet well known; as dying and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

O Corinthians! We have spoken openly to you, our heart is wide open - 2 Cor 6:1-11.

IV. What about tribulations?

A. Negative.

The Christian who does not have self-control will not have the moral courage to persevere when sorrow, pain, temptation and tribulation actually come upon him.

B. Positive.

Patience is not passive. On the contrary, it is active. It is concentrated strength.

C. Paul's example.

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra - what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution - 2 Tim 3:10-12.

D. Glory in tribulation.

And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance (ὑπομονήν); and perseverance (ὑπομονή), character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us - Rom 5:3-5.

E. The final victory.

These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world - Jn 16:33.

V. Example of Jesus.

A. Look to Jesus.

Looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured (ὑπέμεινεν) the cross, despising the shame, and has sat down at the right hand of the throne of God - Heb 12:2.

B. Patience described.

Here is the patience (ὑπομονή) of the saints; here are those who keep the commandments of God and the faith of Jesus - Rev 14:12.

C. The main element. The main element in longsuffering is our submission to the word of God.

D. A minority. Those who are longsuffering will always find themselves in the minority, but what exalted ones they walk with!

KINDNESS

Χρηστότης

- I. Χρηστότης - goodness, uprightness, kindness, generosity, from χρηστός which means useful, worthy, suitable, good, pleasant, kindly, easy, reputable, loving, benevolent.
- II. In scripture “kindness” does not refer to manners or breeding, as are the meanings found in Webster, but to nature or disposition. An evil-dispositioned man, because of his nature, is bent toward evil while a man with a good disposition, as regards to moral structure, leans toward the good.
- III. Christian kindness is a beautiful thing, and its beauty stems from this fact: we want to treat others in the way God treats us - Mt 7:12.
- IV. The Roman Emperor, Marcus Aurelius, used χρηστότης to describe God. Pagan philosophers sang the praises of virtue of kindness; and the other philosophers taught that it is kindness which makes a man kin to God. “We know a coin and to whom it belongs by the imprint on it; we know a man belongs to God when he has on him the imprint of gentleness.” (Epictetus, a Greek philosopher - AD 50-130.)
- V. Over and over the psalmist sings of God’s gentleness or kindness. Psa 31: 21, 117:2, 36:7, 51:1, 69:16 and many others.
- VI. God’s kindness is expressed in several ways:
 - A. In nature:
 1. Psa 85:12 - *Yes, the Lord will give what is good; and our land will yield its increase.*
 2. Psa 65:11 - *You crown the year with Your goodness, and Your paths drip with abundance.*
 3. Psa 104:28 - *What You give them they gather in; You open Your hand, they are filled with good.*
 4. God expresses kindness in the bounty of nature.
 - B. In events of history:
 1. Psa 145:7 - *They shall utter the memory of Your great goodness, and shall sing of Your righteousness.*

2. Psa 52:9 - *I will praise You forever because You have done it; and in the presence of Your saints I will wait on Your name for it is good.*

C. In God's judgements and statutes:

1. Psa 119:39 - *Turn away my reproach which I dread, for Your judgments are good.*
2. Neh 9:13 - *You came down also on Mount Sinai, and spoke with them from heaven, and gave them just ordinances and true laws, good statutes and commandments.*

If the statutes and judgements of God were simply morally good, we would have nothing left except fear in our failure to keep them. But God's laws are kind; therein lies our hope.

D. In our Lord's instructions:

1. Psa 119:68 - *You are good, and do good; teach me Your statutes.*
2. Psa 25:8 - *Good and upright is the Lord; therefore He teaches sinners in the way.*

God's teachings are good and upright, because He is good and upright.

E. In man's afflictions:

1. Nah 1:7 - *The Lord is good, a stronghold in the day of trouble; and He knows those who trust Him.*
2. Psa 68:10 - *Your congregation dwelt in it; You O God, provided from Your goodness for the poor.*
3. Psa 34:8 - *Oh, taste and see that the Lord is good; blessed is the man who trusts in Him.*
4. Psa 31:19 - *Oh, how great is Your goodness, which You have laid up for those who fear You, which You have prepared for those who trust in You in the presence of the sons of men!*

F. In the New Testament, kindness of God is learned.

1. Rom 2:4 - *Or do you despise the riches of His goodness (χρηστότης) forbearance, and longsuffering, not knowing that the goodness (χρηστόν) of God leads you to repentance?*
2. Eph 2:7 - *...that in the ages to come He might show the exceeding riches of His grace in His kindness (χρηστότητι) toward us in Christ Jesus.*
3. Titus 3:4 - *...when the kindness (χρηστότης) and the love of God our Savior toward men appeared.*

G. God's kindness is universal.

1. Lk 6:35 - *"But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Highest. For He is kind (χρηστός) to the unthankful and evil."*
2. His kindness has saving power - Titus 3:4.
3. It is kindness that does not take into consideration past sins and strengthens for the future.

Christ's coming is the Father's supreme act of kindness.

VII. GOD MAKE ME KIND

God, make me kind, whatever task is set me.
 This, more than all, is what I ask to be.
 Give me enough humanity to let me bring to the world
 what it has brought to me.
 Let all the hardnesses from my heart be driven.
 Take every tho't of malice from my mind.
 Teach me the way to give as I am given.
 God, make me kind. God, make me kind.
 God, show me how to make my life worth living.
 Open my eyes that I may always see how others are
 forbearing and forgiving.
 God, make me kind as they have been to me.
 Help me to leave the bitter word unspoken.
 Let me return the friendliness I find.
 Grant me the strength to keep this rule unbroken.
 God, make me kind. God, make me kind.

By Desmond Carter

GOODNESS

Ἀγαθωσύνη

- I. What is “goodness”?
 - A. Webster: virtue, excellence.
 - B. Virtue is moral practice or action, uprightness, morality, manly strength or courage, chastity.
 - C. Excellence is exalted merit.
 - D. Goodness is a noun. The adjective “good” is used in many and various ways:
 - 1. Possessing attractive qualities.
 - 2. Stout-hearted.
 - 3. Kind, friendly.
 - 4. Well behaved.
 - 5. Pleasant, agreeable.
 - 6. Adapted to a useful end, beneficial.
 - 7. Proper, becoming.
 - 8. Pious, devout.
 - 9. Of a reliable character.
 - 10. Valid, adequate.
 - 11. Actual, honest, sincere.
 - 12. Admirable, honorable, untainted.
 - 13. In unquestionable standing.
 - 14. Sound, reliable.
 - 15. Fit, serviceable.

E. The Greek word used in the New Testament for goodness is ἀγαθωσύνη, and is used three times. It means uprightness, generosity and goodness. As in English, the adjective is used in many and various ways. Ἄγαθός, the Greek word for “good”, is used to denote or describe:

- | | | |
|----|-------------------|-------------------------|
| 1. | A tree | Mt 7:17. |
| 2. | A gift | Mt 7:11. |
| 3. | A man | Mt 12:35. |
| 4. | A slave | Mt 25:21. |
| 5. | A teacher (Jesus) | Mk 10:17. |
| 6. | Fertile ground | Lk 8:8. |
| 7. | Man's conscience | Acts 23:1. |
| 8. | The will of God | Rom 12:2. |
| 9. | Words and deeds | Eph 2:10; 2 Thess 2:17. |

F. The Greek ἀγαθός and our English word “good” are so varied in meanings, they can and do describe anything that is excellent in any sphere.

II. When kindness or gentleness is compared to ἀγαθωσύνη (goodness), we see kindness is a quality of heart and emotion, while goodness denotes quality of conduct and action. Ἄγαθωσύνη includes sterner qualities by which doing good to others is not necessarily by gentle means. In Matthew 21:12,13 and 23:13-29, Jesus displays ἀγαθωσύνη as He drives out the money changers from the temple and utters threats and condemnations to the scribes and Pharisees. A kindly activity in their behalf! But with the penitent sinner who anointed his feet (Lk 7:37-50), He uses kindness or χρηστότης.

III. Think of the many ways we use the word “good.”

- A. A good man (woman).
- B. A good book (movie).
- C. A good Christian.
- D. A good time.

- E. A good nap (bath).
 - F. A good meal.
 - G. To feel good.
 - H. A good vacation.
 - I. A good lesson.
 - J. A good way off.
 - K. A good idea.
 - L. A good buy.
 - M. A good day.
 - N. Good friends.
 - O. A good visit.
 - P. My own good.
 - Q. A good look.
- IV. In English, as in Greek, it is the adjective, not the noun, that is most often used (100 times in the New Testament).
- V. Conclusion:
- A. Think of someone whom you respect and esteem. List some qualities of goodness he or she possesses.
 - B. Do you possess goodness? List some qualities you possess.
 - C. Cite at least three Bible characters whose good influence is still remembered. List their qualities of goodness.
 - D. From your answers to the above questions, how many are spiritual and how many are physical?
 - E. In the final analysis, which are more important to your salvation?

FAITHFULNESS

Πίστις

I. DEFINITION:

- A. It is a disposition to always fulfill covenants, trusts and promises - 1 Cor 1:9; 10:13.
- B. It is the quality of steadfastness in affection, allegiance, reliability and trustworthiness. The one who has this attribute is one in whom we can completely rely and one whom we can totally accept without reservation.
 - 1. Affection - Mt 22:36-38.
 - 2. Allegiance - Rev 2:13.
 - 3. Reliability - Rev 2:10.
 - 4. Trustworthiness - 1 Cor 16:1-4.

II. FAITHFULNESS OF GOD.

- A. Absolute attribute - 1 Cor 1:9; 2 Tim 2:11-13.
- B. Keeps His promises - If God does not keep His promises He is no longer holy - Deut 7:9; Heb 10:23; Josh 21:43; 23:14; 1 Kings 8:23,24,25,56; 4:21; Neh 9:8.
 - 1. Unfaithful were scattered - Deut 28.
 - 2. Land promise was kept - Josh 21:43-45.
 - 3. To save the faithful - 1 Thess 5:23,24.
 - a. The only obligation God has to save us is to Himself. He says that He will save us if we obey. This obligation is to Himself because He is faithful and for no other reason.
 - b. God's omnipotence is involved in His being faithful. His omnipotence is optional in its exercise. God did not have to create anything and now He may annihilate it all if He wishes. It is only when He has bound Himself with a promise, such as salvation by faith in Christ, does His action

cease to be optional. It is not possible to say that God may or may not keep His promises in any way He pleases.

C. Care of our souls:

1. To correct - Job 5:17-19.
2. Keeping us from temptation - 1 Cor 10:13; Heb 4:16; 2 Pet 2:9; 2 Thess 3:3.
3. Delivering His servants - Psa 89:20-26; 1 Pet 4:19.
4. In establishing - 2 Thess 3:3; 1 Cor 1:8,9; 1 Thess 5:23,24.
5. In chastening - Psa 119:75; Heb 12:6.
6. In forgiving - 1 Jn 1:9.
7. In answering prayer - Psa 143:1.

D. God's faithfulness insures a supply for all our real wants (needs) - Phil 4:19; 2 Cor 9:10,11; Psa 84:11; 91:4; Mt 6:33; 1 Cor 2:9 (spiritual).

1. Here, in this world:
 - a. Need for food and
 - b. Desire for rest and sleep.
2. Hereafter:
 - a. Peace,
 - b. Love and
 - c. Rest from trouble.

E. God's faithfulness guaranteed by His:

1. Omnipotence - Psa 146:6.
2. Omniscience - man should plan things "according to God's will" - Jas 4:15. But God's omniscience frees Him from the necessity of saying, "If I can" or "If God wills."

3. Immutability - Mal 3:6; Job 23:13,14.
4. Holiness - Psa 89:35.
5. Mercy:
 - a. Mercy invites - truth receives the sinner - Psa 119:49.
 - b. Mercy makes promises - truth stands ready to fulfill - 1 Chron 17:23; Psa 108:4,5.
6. Solemn oath - Gen 22:16; Heb 6:13-19.

III. FAITHFULNESS OF CHRISTIANS.

- A. In marriage - Mt 19:3-9.
- B. In stewardship - 1 Cor 4:2.
- C. In work - 3 Jn 5.
- D. In speech - Prov 14:5; Jas 5:12.
- E. In proclaiming God - Psa 40:10,11.
- F. In everyday life - Rev 17:14.

IV. LESSONS FOR US TODAY:

- A. Learn the unreasonableness and sinfulness of unbelief (faithlessness) - 1 Jn 5:10.
- B. We honor God for His faithfulness only by a suitable confidence in and obedience to Him. In our faithfulness, are we willing to sacrifice tomorrow's food and shelter and trust in His promises?
- C. Learn to follow God's example in being faithful to our commitments (Deut 7:9-11):
 1. In Business,
 2. Home and
 3. Church.

GENTLENESS - MEEKNESS

Πραΰτης

I. MEANING OF GENTLENESS (MEEKNESS)

A. What meekness is NOT:

1. Milquetoast:

Num 12:3 - *Now the man Moses was very humble (πραΰς - LXX), more than all men who were on the face of the earth.*

Mt 11:29 - *Take My yoke upon you and learn from Me, for I am gentle (πραΰς) and lowly in heart, and you will find rest for your souls.*

2. Pride and arrogance - Isa 25:11,12; 26:5.

When we have meekness we will treat all men with perfect courtesy, we will rebuke without enmity, we will argue without intolerance, we will face the truth without resentment, we will be angry and sin not. We are gentle, but we are not weak!

3. Submission to the will of men. Gentleness is being God-controlled, not being under other's control. It is not even self-control, which is fanaticism, if it is not also God-controlled.

B. What meekness IS:

1. Strength under control.

Those who are gentle or meek have the ability to bear insults and reproaches with moderation. They do not move to revenge themselves. They are not angered easily but are free from bitterness and contentiousness. They have peace, tranquility and a stability which comes to those who seek to please God.

2. Stability.

The gentle have the ability to soothe and calm others as well as themselves.

3. Help to others.

When one has this attribute he is able to gently teach others in the way they should go even when the teaching will be very hard on what they have already come to believe and practice.

II. WHAT GOES WITH GENTLENESS (MEEKNESS)?

A. Love:

1 Cor 4:21 - *What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness (πραΰτητος)?*

B. Being peaceable:

Titus 3:2 - *To speak evil to no one, to be peaceable, gentle (forbearing), showing all humility (πραΰτητα) to all men.*

C. Correction:

Gal 6:1 - *Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness (πραΰτητος), considering yourself lest you also be tempted.*

2 Tim 2:25 - *In humility (πραΰτητι) correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth.*

D. Longsuffering:

Eph 4:1-3 - *I, therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called, with all lowliness and gentleness (πραΰτητος), with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.*

E. Humility:

Col 3:12,13 - *Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humbleness of mind, meekness (πραΰτητα), longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another, even as Christ forgave you, so you also must do.*

F. Quiet spirit:

1 Pet 3:3,4 - *Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or putting on of fine apparel; but let it be the*

hidden person of the heart, with the incorruptible ornament of a gentle (πραέος) and quiet spirit, which is very precious in the sight of God.

G. Defending the faith:

1 Pet 3:15 - But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you for a reason for the hope that is in you, with meekness (πραΰτητος) and fear.

III. THE RESULTS OF GENTLENESS (MEEKNESS)

A. Wisdom:

Psa 25:9 - The humble (πραεῖς - LXX) He guides in justice, and the humble (πραεῖς - LXX) He teaches His ways.

Jas 3:13 - Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness (πραΰτητι) of wisdom.

B. Conquest:

Mt 5:5 - Blessed are the meek (πραεῖς) for they shall inherit the earth.

C. Salvation:

Psa 149:4 - For the Lord takes pleasure in His people; He will beautify the humble (πραεῖς - LXX) with salvation.

Jas 1:21 - Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness (πραΰτητι) the implanted word, which is able to save your souls.

Gentleness is a fruit of the Spirit - Gal 5:23. It bears repeating: when we have gentleness (meekness) we will treat all men with perfect courtesy, we will rebuke without enmity, we will argue without intolerance, we will face the truth without resentment, we will be angry and sin not. We are gentle, but we are not weak!

FOREVER BEAUTIFUL

He will beautify the humble with salvation - Psalm 149:4.

Meekness! Vice or virtue? Most of us are not quite sure. We normally pay our compliments to the self-confident and aggressive, those who will stand up for their rights and take a back seat to no one. After all, self-assertion seems to be a cardinal rule for success in our society. And meekness? That sounds like sissy stuff. At best, it is a petticoat virtue.

But look at Moses! "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Numbers 12:3). But no one has ever called him a Mr. Milquetoast. He wasn't the sort of man to walk around with his head bowed in bashfulness or timidity. At the age of 40 he had such fiery passions that he killed an Egyptian. At 80 he made his appearance before Pharaoh and demanded that the king release his slaves. And until he was 120 years of age Moses exercised strong leadership over 600,000 men, not counting women and children. His meekness was compatible with great strength. With passions controlled, he became a bold leader of men and a humble follower of God.

Strength at its strongest is power held in restraint. Look at our Lord. He possessed amazing power, and yet could say, "I am meek and lowly in heart." At the very beginning of the ministry of Jesus, in the wilderness temptation, He settled certain points about the use of that power. Even His death was a sign of strength rather than weakness, he said, "I lay down my life...no man taketh it from me." Had our Lord so desired, He could have called legions of angels to His side to defy His crucifiers. But this potent power was held in check, submissive to the will of God.

We admire strength. But strength is not necessarily the possession of the self-willed creature who demands what he wants when he wants it. The mark of manhood is on the man whose powers are under control.

What do the meek get? The psalmist answers that God "will beautify the meek with salvation." These humble, submissive souls have found the magic ingredient to be forever beautiful.

JOHN GIPSON
Little Rock, AR
KEYNOTER
April 2, 1981

SELF-CONTROL, TEMPERANCE

Ἐγκράτεια

- I. DEFINITION AND NEED OF SELF-CONTROL
- II. USE OF SELF-CONTROL
- III. PERILS OF SELF-CONTROL
- IV. HOW TO HAVE SELF-CONTROL
- V. COMPLETENESS OF SELF-CONTROL

I. DEFINITION AND NEED OF SELF-CONTROL

- A. The power of lordship which one has either over oneself or over something (Kittel, Vol. 2, Pg. 339).

Greek idea: The entire person being perfected in which both body and mind are self-controlled.

Difference in Greek idea and Christian: The Greek is centered in man while the Christian is centered in God (Christ).

- B. The disciplined mind and the disciplined body are but parts of a self-controlled character.
- C. *Whoever has no rule over his own spirit is like a city broken down, without walls* - Prov 25:28.
- D. We have given lip service to God while bowing down to self-indulgence.

Too often the mind serves only the purpose of devising excuses for what the heart wants to do.

All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any - 1 Cor 6:12.
Also: *All things are lawful for me, but all things are not helpful; all things are lawful for me, but all things do not edify* - 1 Cor 10:23.

And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ.

Now as he reasoned about righteousness, self-control, and judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you" - Acts 24:24,25.

- E. *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body, and in your spirit, which are God's - 1 Cor 6:19,20. Cf Rom 12:1,2.*

- F. Self-control is what Christians need the most and want the least.

What misery it is when we discover there is no divorce from self, and that we must live out our lives with a person who does not have self-control!

- G. Elders: *But hospitable, a lover of what is good, sober-minded, just, holy, self-controlled - Titus 1:8.*

- H. Those who are not self-controlled do not know or understand true spiritual values. They will not sacrifice their worldly goods for freedom to worship, to think, to speak, but will quickly sell their freedom to worship, to think, to speak for worldly goods!

- I. Many ambitions are not beyond our capacity but beyond our self-control.

II. USE OF SELF-CONTROL

- A. *Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified - 1 Cor 9:24-27.*

- B. Our problem is not in knowing what to do, but in the actual use of self-control in our daily living.

Habitual rebellion is for the weaklings, not the strong. Neither self-control nor intelligence is needed when you shout, "No one can tell me what to do!"

Disciplined character belongs to the person who achieves balance by bringing all his faculties and powers under control. There are order, consistency and purpose in his life. As a result he has poise and grace. He does not panic nor does he indulge in maudlin self-pity when tossed by

crosscurrents. He rises courageously, even heroically, to meet life and conquer it. He resolutely faces his duty. He is governed by a sense of responsibility. He has inward resources and personal reserves which are the wonder of weaker souls. He brings adversity under tribute, and compels it to serve him. When adversity becomes too overwhelming and blows fall which he cannot parry, he bows to them, but is not broken by them. His spirit still soars.

- C. Self-control of the mind: *Therefore we must give the more earnest heed to the things that we have heard, lest we drift away* (drift out and sink as leaking vessels) - Heb 2:1.
- D. We must bring our whole being into subjection including:
 - Actions,
 - Appetites,
 - Emotions,
 - Speech and
 - Priorities.
- E. Without self-control, even kindheartedness becomes sentimental weakness.
- F. Our bodies are good servants but poor masters!
- G. When life is shortened by any self-indulgence (i.e. gluttony) what will we say on judgment day to a defrauded Master?

III. PERILS OF SELF-CONTROL

- A. Self-control, when not guided by scripture, is pure fanaticism.
- B. No amount of self-control will make a sinful heart holy. It will curb some sins and eliminate committing others, but it cannot create a clean heart. Only faith and obedience can do that.
- C. Self-control even in knowledge: *Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies* - 1 Cor 8:1.

- D. Self-control makes one superior in accomplishments - beware not to feel superior.
- E. The discipline of the Pharisees was too rigid. They were betrayed by their very own virtue of self-control.
- F. Self-control's enemies:
 - Poor habits,
 - Peer pressure,
 - Procrastination,
 - Plain laziness,
 - Excuses (versus reasons),
 - Doubt and
 - Fear.

IV. HOW TO HAVE SELF CONTROL

- A. *But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law - Gal 5:22,23.*
- B. Christ controlled: *I have been crucified with Christ; 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 for me - Gal 2:20.*
- C. How much control by Christ? Mental as well as physical!

Casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ - 2 Cor 10:5.

Abstain from every form of evil - 1 Thess 5:22.
- D. Christlikeness is the goal in life, not happiness.
- E. "God never required anything of man without providing the means to achieve it!" R.H. Lanier Sr.

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened - Mt 7: 7,8.

V. COMPLETENESS OF SELF-CONTROL

- A. The finest display of self-control is not a spectacular achievement, but the permanent change in the way we live.

He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city - Prov 16:32.

- B. The difference between the self-controlled and the non self-controlled is the pause between the temptation and the act.

A lack of self-control can stand between us and heaven.

- C. The decision to have self-control must be so powerful and final that it is called a crucifixion!

And those who are Christ's have crucified the flesh with its passions and desires - Gal 5:24.

For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live - Rom 8:13.

- D. Spiritual surgery.

And if your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell - Mt 5:29.

Friendship with those of the opposite sex outside your marriage relationship:

Friendship can become affection, affection love, love lust, and the progress be a shock to both. The rugged advice of Jesus to pluck out the offending eye, or cut off the hand or foot is never more appropriate than in this kind of situation. Souls, homes, happiness, influence - all will be saved only by drastic, even ruthless, action. The feelings must not be spared! No quarter must be given! Here again Christians must tolerate not the least vestige of the philosophy of impotence: 'I can't help it.' Emotions may not immediately obey the will, but actions must. In due course, by the grace of God,

emotions will follow the lead of disciplined adjustment, strong purpose, and decisive stand.

- E. Will we give all to obtain self-control?

Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field - Mt 13:44.

- F. You have no right to be mediocre if you are capable of something better!

- G. If your goal is worthy, and it is, sacrifice is no burden but welcome!

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