

SIXTH ANNUAL  
"LABOURERS TOGETHER WITH GOD"  
LECTURESHIP, 1998

# WORKS OF THE FLESH

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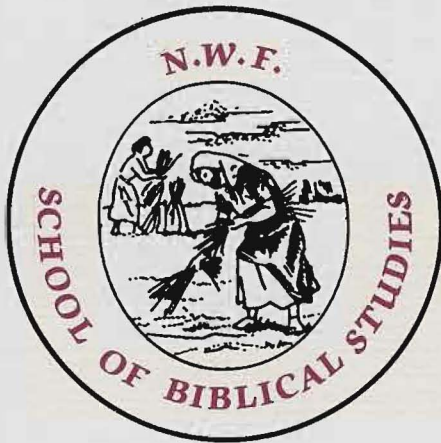
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"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

(Luke 10:2)



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**SIXTH ANNUAL  
"LABOURERS TOGETHER WITH GOD"  
LECTURESHIP**

**September 13-17, 1998**

**THEME:  
WORKS OF THE FLESH**

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**Location of Lectureship:  
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*Home of Northwest Florida School Of Biblical Studies*  
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## FORWARD

This book contains 28 lesson outlines of the Sixth Annual "**Labourers Together With God**" Lectureship which was held at the Ensley church of Christ, home of Northwest Florida School Of Biblical Studies in Pensacola, Florida.

In view of the moral decline in the world, these lessons on the "Works of The Flesh" are timely. Each writer did an excellent job in the preparation of these lessons. A moral decline can also be seen among some members of the church of Christ.

Immorality in America is rampant. Some in all classes of people are involved from the president on down. No class or race of people has a monopoly on it.

Homes are falling apart, therefore, the nation is falling apart. What a sad situation.

It is our hope these lessons will go into all the world and have the desired affect. Our prayers are that these lessons will help turn the world from immorality. Observing the world in her present condition, one is made to wonder just how much longer God will allow her to stand.

You may purchase audio and/or video tapes.

*Kenneth Burleson*  
*Sept. 1998*

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## An Overview Of The Works Of The Flesh

Alan Adams

1. "Works of the flesh:" A prominent New Testament theme, but essentially as old as man himself.
  - a. Early on in the Book of Genesis, man is identified in terms of "flesh" (Gen. 2:21,23,24), which references point to his being physical in the same sense that the whole universe is physical.
  - b. But, in chapter six, the word "flesh" is used by Jehovah Himself, to describe man in moral terms:  
– *"Jehovah said, My spirit shall not strive with man for ever, for that he also is flesh"* (v.3).
  - c. The "mother of all living" (Gen. 3:20) had, long before this event, faced and surrendered in a war (v.6), one which rages on [Cf. Matt. 4:1-11; 1 John 2:15-17].
    - 1) Rather than allow human desire to be fulfilled in the Divinely mandated way (cf. Gen. 2:9, 16-17), she instead usurped God's will with her own.
    - 2) Adam, who was to have been her "head" and mentor (Gen. 2:18,20-25; 1 Tim. 2:13; 1 Cor. 11:9; Eph. 5:23-33), followed suit not even having been "beguiled" (1 Tim. 2:14).
    - 3) They, along with their progeny, entered into the sentence of "death"  
– *"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned"* (Rom. 5:12).
2. "Works of the flesh:" A variety of description.
  - a. Book of Romans: "[U]ncleanness" (1:24); "vile passions" (v.26); "reprobate mind" (v.28); "sinful passions in our members" (7:5); "law in my members – law of sin" (v.23); "body of this death" (v.24).
  - b. Book of Ephesians: "trespasses and sins" (2:1); "lust of our flesh – desires of the flesh and of the mind" (v.3); "unfruitful works of darkness" (4:10).

- c. Book of Colossians: "members which are upon the earth" (3:5); "old man with his doings" (v.9).
  - d. "[V]essels unto dishonor" (2 Tim. 2:20); "youthful lusts" (v.22); and,
  - e. The "lust of the flesh and the lust of the eyes and the vain glory of life" (1 John 2:16).
3. "Works of the flesh:" The bane (affliction, blight ) of humanity.
- a. As far as the "*the life which now is*" (1 Tim. 4:8) is concerned, such "works:"
    - 1) Harm and destroy individual lives (Cf. Rom. 1:24,27; consider David's life, 2 Samuel 11-12ff.
    - 2) Harm and destroy the lives of others (Cf. 13:8-10);
    - 3) Harm and destroy families (Cf. 1:30, 32; consider again David's life); and,
    - 4) Harm and destroy societies and nations (Prov. 14:34).
  - b. As far as the "*life which is to come*" (1 Tim. 4:8), such "works:"
    - 1) Result in the fact "*that they who practice such things shall not inherit the kingdom of God*" (Gal. 5:21);
    - 2) Result in the fact that those who live by them, "*their part shall be in the lake that burneth with fire and brimstone; which is the second death*" (Rev. 21:8).
4. "Works of the flesh:" The Galatians context.
- a. The book context
    - 1) Its theme:
 

"The thought of "*Liberty*" occurs in these few chapters eleven times, more often than in all the other Epistles put together. And as this freedom is in Christ, we need not be surprised to find this name forty-three times in this Epistle. Other words which are of the essence of the Letter are, "Law," thirty-one times; "Flesh," eighteen times; "Spirit," fifteen times; "Faith," eighteen times; "the Promise," ten times; "Bondage," and related words, eleven times; "the Cross," six times."<sup>1</sup>
    - 2) Its flow of thought:
      - a) Introduction and Personal Narrative (Gal. 1:1-2:21).
      - b) Justification Is In Christ, Not By The Law Of



Moses (3:1–4:31).

c) Emancipation, Or Liberty, In Christ (5:1–6:10).

d) Conclusion And Benediction (6:11-18).

b. The subject context: Emancipation, Or Liberty, In Christ.

1) The Law of Moses was a "yoke of bondage" from which Christ set the Jews "free" (5:1).

2) Trying to go back to the Law of Moses is to be "*severed from Christ*" and "*fallen from grace*" (vs.2-12).

3) Freedom from the Law of Moses means also freedom from the sin which came by its transgression; thus, freed from sin we may not use said freedom as "an occasion to the flesh" (vs.13-26).

a) Core, or essence, of law: "love" (vs.14-15).

b) Conquering the "lust of the flesh:" "walk by the spirit" (vs.16-17).

c) Conflict between spirit and flesh: "lusteth against" (vs.17-18).

d) Conclusion drawn if one is "led by the spirit:" "not under the law" (v.18).

e) Catalogue of "works of the flesh" and "fruits of the spirit" (vs.19-23).

f) Commandment: "die to the flesh" and "live by the spirit" (vs.24-26).

5. It is crucial that we understand the "works of the flesh," their relationship to the whole discussion of "the Law," the abiding conflict between "spirit" and "flesh," and the serious consequences that befall those who "practice such things."

a. Subsequent speakers will define, amplify, and apply each of these "works."

b. This lesson will, in a narrow sense, give an overview of these "works" by way of examining their connection with such concepts as: **Law, Flesh, Spirit, and War.**

## DISCUSSION:

### I. LAW.

A. There is so much loose and unwarranted thinking about the concept of "law."

1. Some then thought they could be "*justified by the law*" (Gal. 5:4).

- a. Paul said this was to be "*fallen from grace.*"
- b. "The burden of the New Testament writers was to persuade persons that the Mosaic system had completed its task historically and no longer provided a valid means of approach to God."<sup>2</sup>
- c. Eph. 2:15; Col. 2:13-14; Rom. 7:6
2. Some now think that "grace and law are mutually exclusive."<sup>3</sup>
  - a. If this were true, then there could have been no salvation during or under the Old Testament, but Scripture says otherwise (Gen. 6:8; Heb. 11:23ff; Rom. 4:6-8; Psalm 32:1-2; Exodus 34:6-7).
  - b. Furthermore: Since salvation is "by grace through faith" (Eph. 2:8); and since "through faith," we do not "make law of none effect," rather we "establish law," [both references to "law" in this passage are *anarthrous*] (Rom. 3:31), then it is clearly false to say that "grace and law are mutually exclusive."
- B. "The Law" (any Divine law for that matter), Paul said was "holy," "righteous," "good" (Rom. 7:12-13) and "spiritual" (v.14).
  1. Paul, in Romans 7, uses #10 of the Ten Commandments to represent "the Law" - "*thou shalt not covet*" (v.7).
  2. This moral imperative is repeated - and even given more weight - in the New Testament (Cf. Col. 3:5). Has it then become something other than "law?"
  3. Several times, the New Testament is clearly described in terms of "law" (Rom. 3:27; 8:2; Gal. 6:2; James 1:25; 2:12; 1 Cor. 9:21; Heb. 7:12; 8:10; 10:28-31).
  4. There has never been a time, including the present, when man was not under Divine law; and herein is the burden of the entire Gospel system.
- C. It is precisely because he is under Divine law, that man is a sinner (Rom. 3:19; 4:15; cf. 1 John 3:4).
  1. The marvel and grace of the gospel is that it enables the holy God to "justify the ungodly" (4:5); which means to count him as righteous despite the fact that he has transgressed Divine law.

2. Law, per se, could not do this, in that from the perspective of law, every accountable person has sinned and the matter stops right there.
  - a. "Law" comes from the Greek word *nomos* which is akin to our words "nominate" or "nominative," which carry the idea of "to point out, or point to."
3. Law, having pointed to our transgression – whether the first or the ten thousandth – has nothing more to say; it has done its job.
  - a. Law does not, and cannot, say, "OK, today you transgressed three times, tomorrow you keep six commandments and that will balance things out." [Compare this to the Catholic ideas of absolution; e.g. "Hail Mary," etc.]
  - b. Something in addition to Law must be brought to bear; something which pays the debt of sin [Rom. 6:23].

## II. FLESH.

- A. Thus it is that Paul speaks of "*what the law could not do, in that it was weak through the flesh*" [Rom. 8:3].
  1. He, to show that the Law of Moses – or any Divine law per se – could not justify sinners, describes such a situation as a time when "*we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death*" [Rom. 7:5].
  2. Again, the fault lay not with the law, rather, – "*Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin*" [Rom. 7:13-14].
- B. At least three times [Rom. 2:27-29; 7:5; Cf. 2 Cor. 3:6-9], "flesh," or "in the flesh" is used idiomatically to describe the state of man when viewed from the perspective of Divine law alone.
  1. He is shown to be one whose concern for satisfying the desires of the flesh all too often lead him to

- fulfill those desires in ways forbidden by God.
2. And, this, often in spite of the fact that, as Paul said – *"I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man"* [Rom. 7:21-22].
- C. Long ago, Jehovah declared, *"My spirit shall not strive with man for ever, for that he also is flesh"* (Gen. 6:3).
1. The background of this statement comes out of the genealogy of Seth's descendants, during whose time *"men began to call upon the name of Jehovah"* (Gen. 4:26).
  2. Such men as Enoch who *"walked with God"* (Gen. 5:22), and Lamech who sought *"comfort"* in God (v.29), and of course, Noah who *"found grace in the eyes of Jehovah"* (Gen. 6:8).
  3. Times had changed however, when it reached the point that these *"sons of God"* came to be so dominated by fleshly desires that they *"saw the daughters of men that they were fair; and they took them wives of all that they chose"* (Gen. 6:2).
    - a. They were attracted by pretty faces and shapely bodies without concern for godly character.
    - b. Whereas, the *"spirit"* – that part of man made in God's image – had once reigned and prompted them to strive to be in harmony with God's will; now, the *"spirit"* has taken a back seat.
    - c. Like mother Eve, they *"looked,"* were *"pleased"* and set up themselves and their needs as the rule of life (Cf. Genesis 3:6).
- D. The fault lay not with some intrinsic genetic flaw of flesh, rather a lack of willingness to limit one's desires to that which is *"lawful"* (Cf. Matt. 14:4).
1. The ancient Chinese philosopher Syun Dz, though certainly not from a Christian perspective, nevertheless well described the morally neutral nature of human desires this way:
 

*"If we speak of the fondness of the eyes for beauty, or of the mouth for pleasant flavors, or of the mind for gain, or of the bones and skin for the enjoyment of ease; – all these grow out of the natural feelings of man. The object is presented and the desire is*

felt; there needs no effort to produce it."<sup>4</sup>

2. Sin becomes a factor in our lives when natural desires of the flesh rule our wills to the point that we will violate or rebel against Divine Will in order to satiate them [Cf. 1 Cor. 7:2, 9].
- E. Thus, "works of the flesh," are those thoughts, attitudes, and actions of people who are governed by fleshly needs without regard to Divine Law [Cf. Matt. 6:31-33; note especially the word "need"].

### III. SPIRIT.

- A. Because of Jehovah's assessment that man "is also flesh," he decreed "*My Spirit shall not strive with man forever*" (Gen. 6:3).
- B. H. C. Leupold, ironically a Calvinist, nevertheless makes some excellent comments on the idea of God's Spirit striving with man.
- "A measure of the truth had been available for these antediluvians. This divinely revealed truth counted as God's Word for them. God's Word, according to the consistent and the uniform teaching of the Scriptures, is the means of grace. Through it *God's Holy Spirit* operates, instructing or also reproving and judging men. This work had gone on until this point, aiming to correct and to check the strong propensity toward evil during the days of progressive degeneration. In spite of all the Spirit's corrective efforts, 'mankind' has persisted in abandoning the way of truth and life. Men had finally, as the one suggestive illustration showed, no longer cared about having their homes centers of godly instruction where divine truth prevailed, being taught by father and by mother, but instead chose any woman whatsoever, as the fancy of the moment moved them, to rear their offspring. At that point God determines that He will let His Spirit no longer do His work of reproving and restraining because man has degenerated."<sup>5</sup>
- C. The Divine "Word" (John 1:1) "became flesh and dwelt among us" (v.14).
1. "*For what the law could not do, in that it was weak through the flesh, God, sending his own Son*

*in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit*" (Rom. 8:3-4).

2. Through Jesus by obedience to His Gospel (Rom. 1:16; 2 Thess. 1:8), we are "*justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood*" (Rom. 3:24-25).
  3. By this, our "spirits," did He "make alive together with him, having forgiven us all our trespasses" (Col. 2:13); that is, "according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).
- D. And, so it is that the idiomatic expressions, "spirit" and "in the spirit," in contrast to their counterparts, "flesh" and "in the flesh," are often used to describe man living under and according to the New Testament (Rom. 2:28-29; 8:9; 2 Cor. 3:6-9).
1. Likewise, one who "walk[s] by the spirit" (Gal. 5:16) is one who lives in harmony with the New Testament of Jesus, or the "covenant" or "ministration of the spirit" (2 Cor. 3:6, 8).
  2. He is one, who by means of the Gospel and all that it entails, has a "regenerated" or "born again" (John 3:3-5) spirit; thus, he must "walk by the spirit," and be "spiritually minded" (Rom. 8:6).
  3. It is by this way, means, or word, just as of old, that God's Spirit "dwells in" and "leads" the "children of God" (Rom. 8:9, 14, 16).
  4. Yet, only by a continued "walk" in things in, of and pertaining to "spirit," may we prevent the "fulfill[ing] of the lust of the flesh" (Gal. 5:16).
- E. As it was through, or by the law, that sin came to dominate the lives of the Jews and showed them to be "in the flesh," their now being "led by the spirit," which is to say, living by and under the New Testament, means that they "are not under the law" (Gal. 5:18).

IV. **WAR.**

- A. In fact, Paul takes the issue a notch higher, by saying that, *"the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would"* [Gal. 5:16-17].
- B. "Flesh," here representing man unfettered by Divine Law, is in conflict with "spirit," which here represents man living under the New Testament, and by it dedicated to living a life where the human "spirit," governed by the "Holy Spirit," through the New Testament system, reigns over the desires of the flesh.
1. One "lust[s]" against the other, Paul says; which is to say that the desires of the one are opposed to the desires of the other.
  2. "Sin coucheth at the door: and unto thee shall be its desire, but do thou rule over it" (Gen. 4:7).
  3. It's nothing short of all out "war" [2 Cor. 10:2-6].
  4. Where one succeeds in meeting its desires or needs the other must lose or give ground – *"they are contrary one to the other, that ye may not do the things that ye would."*
- C. Look briefly at the "instruments [weapons, ASV footnote]" (Rom. 6:19) which "the flesh" has in its arsenal [Gal. 5:19-21]. Each of these are human perversions of what "God made very good" (Gen. 1:31).
1. Sex: "adultery, fornication, uncleanness, lasciviousness"
  2. Worship: "idolatry"
  3. Drugs: "sorcery" [Greek *pharmakeia*, of or pertaining to drugs]
  4. Ambition: "strife, jealousies, envyings, murders"
  5. Indignation: "enmities, wraths"
  6. Principle: "factions, divisions, parties,"
  7. Joy: "drunkenness, revellings"
- D. Note first Barclay's excellent summary statement: "It may be that here is the best point at which to note a grim fact about the works of the flesh. Without exception, every one of them is a perversion of something which is in itself good. Immorality, impurity, licentiousness are perversions of the sexual instinct

which is in itself a lovely thing and part of love. Idolatry is a perversion of worship, and was begun as an aid to worship. Sorcery is a perversion of the use of healing drugs in medicine. Envy, jealousy and strife are perversions of that noble ambition and desire to do well which can be a spur to greatness. Enmity and anger are a perversion of that righteous indignation without which the passion for goodness cannot exist. Dissension and the party spirit are a perversion of the devotion to principle which can produce the martyr. Drunkenness and carousing are the perversion of the happy joy of social fellowship and of the things which men can happily and legitimately enjoy. Nowhere is there better illustrated the power of evil to take beauty and to twist it into ugliness, to take the finest things and to make them an avenue for sin. The awfulness of the power of sin lies in precisely in its ability to take the raw material of potential goodness and turn it into the material of evil."<sup>6</sup>

- E. Our attitude toward the works of the flesh, as individuals and as the church, must be that of Winston Churchill when during his first meeting with parliament after his election as Prime Minister, and having been asked his policy toward Nazi Germany, he said, "We will make war!"
1. It must be decisive and unconditional (Cf. 1 Peter 2:1; Rom. 8:13; Col. 3:5).
  2. It must be all-out, scorched-earth war against all such "works of the flesh" as specified by Inspiration and including all "such like" (Gal. 5:21).
  3. To lose in this war, is to lose it all, for as the Apostle said, "*I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God*" (Gal. 5:21).

### CONCLUSION:

1. We have now laid the framework in which Inspiration has painted for us this frightening picture of the destructive "works of the flesh."
  - a. Law, so good and necessary to our lives, has, in cooperation with our wills, been preempted and coopted [Rom.



7:11-13] by sin.

- b. Whereas law is “spiritual” (v.14), Satan has used it to dominate the spirit of man and make him but a creature of flesh guided only by his fleshly appetites.
  - c. Thanks be to God Almighty that through Jesus He has given a way by which the spirit of man is freed and Divine law is upheld (Rom. 3:31; 5:1).
  - d. Being thus freed, we must strive to live in harmony with Paul’s grand declaration, – *“Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God”* (Rom. 6:12-13).
2. The stage is now set for us to one-by-one consider each of the “works of the flesh.”
- a. Let us take seriously our “enemy” (Matt. 13:39; Cf. Jude 9) and the power he has to do us harm through the “works of the flesh.”
  - b. *“I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected”* (1 Cor. 9:27).

**ENDNOTES**

<sup>1</sup>Scroggie, W. Graham. Know Your Bible (New Jersey: Revell Co., reprint 1974), p.155.

<sup>2</sup>Ferguson, Gordon. God Demands Doctrinal Preaching, eds. Thomas Warren and Garland Elkins, (Jonesboro: National Christian Press, Inc., 1978), p. 227.

<sup>3</sup>Examples of such are: Charles Hodge and Milton Jones as quoted by Dave Miller, Piloting the Strait, (Pulaski: Sain Publications, 1996), p. 308.

<sup>4</sup>Syun Dz. The Chinese Classics, translated by James Legge in seven volumes (Taipei: Sying Jya Publishing Co., Inc., reprint 1983), Part II, p. 81.

<sup>5</sup>Leupold, H.C. Exposition of Genesis: Barnes’ Notes (Grand Rapids: Baker Book House, reprint, 1978), Vol. I, p. 255.

<sup>6</sup>Barclay, William. Flesh and Spirit, (Grand Rapids: Baker Book House, 1976), p.39.



# Adultery

Guy F. Hester

1. Gal. 5:19, "*Now the works of the flesh are manifest, which are these; **adultery**, fornication, uncleanness, lasciviousness.*"
  - a. Adultery appears first on the list of "the works of the flesh."
2. Adultery accepted in our society.
  - a. Frank Sinatra, who had several adulterous marriages and lived with some to whom he was not married even by Civil Law, was declared to be "the man of the century."
  - b. Major problem in society and even in the church.

## DISCUSSION:

### I. WHAT JESUS SAID ABOUT ADULTERY

- A. Matt. 5:27-28, "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*"
  1. Adultery is an awful sin and yet it is one of the more common sins of the society in which we are living.
    - a. Although adultery is generally defined as: "the act of unfaithfulness in marriage that occurs when one of the marriage partners voluntarily engages in sexual intercourse with a person of the opposite sex other than the marriage partner."
    - b. In the Bible, especially the teachings of Jesus, adultery and fornication are often used interchangeably.
    - c. Holmans Bible Dictionary defines fornication as "Various acts of sexual immorality."
- B. One of the main differences of the Old Testament and the New Testament is that under the law of Christ one

may be guilty of a sin without committing the overt act.

1. For instance, Jesus said in Matthew 5:21-22, "*Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever is angry with his brother without a cause shall be in danger of the judgment.*"
  - a. According to this, unjust anger against a brother is in the sight of God the same as murder.
  - b. Likewise Jesus said that to look on a woman to (or for the purpose of) lusting after her is adultery in the heart.

## II. THE OLD TESTAMENT TEACHING ON ADULTERY.

- A. In the Old Testament, Israel's covenant law prohibited adultery [Exodus 20:14].
  1. Thereby made faithfulness to the marriage relationship central in the divine will for human relationships.
- B. Many Old Testament regulations deal with adultery as the adulterous man's offense against the husband of the adulterous wife.
  1. Yet both the adulterous man and woman were viewed as guilty, and the punishment of death was prescribed for both [Lev. 20:10].
    - a. The severity of the punishment indicates the serious consequences adultery has for the divine-human relationship as well as for marriage, family, and community relationships.
    - b. Adultery is sin against self, the marriage partner, the one with whom the act takes place, but most of all it is a sin against God.
    - c. When David had been brought to repentance for the sin he had committed with Bathsheba, he said, "*Against thee, thee only, have I sinned, and done this evil in thy sight*" [Psa. 51:4].
- C. Several Old Testament prophets used adultery as a metaphor to describe unfaithfulness to God.
  1. Idolatry and other pagan religious practices were viewed as adulterous unfaithfulness to the exclusive covenant that God established with His people.

(Ezek. 23:27; Jer. 3:6-10).

- a. To engage in such was to play the harlot (Hos. 4:11-14).

### III. THE TERMS ADULTERY AND FORNICATION SOMETIMES REFER TO SPIRITUAL ADULTERY OR UNFAITHFULNESS TO GOD.

- A. We are dealing in our lesson at this time with the subject of physical or sexual adultery.
- B. In the New Testament, Jesus' teachings expanded the Old Testament law to address matters of the heart.
  1. Adultery, as well as other sins, has its origins within the human heart. Jesus said in Matthew 15:19, *"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."*
- C. Lust is as much a violation of the law's intent as is illicit sexual intercourse.
  1. *"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"* (Matt. 5:27-28).
    - a. Adultery, fornication and lasciviousness (or sexual lust) are listed as "works of the flesh" in (Gal. 5:19-21).
    - b. It creates enmity with God and adulterers will not inherit the kingdom of God.
    - c. *"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"* (James 4:4)
    - d. *"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind"* (1 Cor. 6:9).
- D. As mentioned in the beginning of this lesson, adultery is one of the more common sins of our society.
  1. Loose morals seem to be acceptable to most people today, but not to God.



# Fornication, Effeminate, Abusers Of Themselves With Mankind

1 Cor. 6:9; 1 Tim. 1:10

*Windell R. Fikes*

1. The Scriptures teach that "fornication" is a work of the flesh, sinful, and that those who will not cease to commit "fornication" will be lost in eternal Hell [Gal. 5:19; Rev. 21:8].
2. Every Scripture in the Bible which speaks of "fornication" condemns it and warns that those who practice "fornication" will be punished by God.
  - a. Spiritual "fornication" described in the Old Testament.
    - 1) "To play the harlot" (2 Chron. 21:11; Isaiah 23:17)
    - 2) "...Jerusalem committed fornication with the Egyptians" (Ezekiel 16:26) and "multiplied whoredom" (Ezekiel 16:29)
  - b. Spiritual prostitution is described as fornication in the New Testament (Rev. 14:8; 17:2,4; 18:3, 9; 19:2).
3. Fornication as a sinful and fleshly act is mentioned 32 times in the New Testament and condemned as many times. Matt. 5:32; 15:19; 19:9; Mark 7:21; John 8:41; Acts 15:20,29; 21:25; 1 Cor. 5:1,9,10,11; 1 Cor. 6:9,13,18; 7:2; 10:8; 2 Cor. 12:21; Gal. 5:19; Eph. 5:3,5; Col. 3:5; 1 Thess. 4:3; 1 Tim. 1:10; Heb. 12:16; 13:4; Jude 7; Rev. 2:14,20,21; 9:21; 21:8; 22:15

## DISCUSSION:

### I. FORNICATION DEFINED.

- A. The word "fornication" derives from the Greek word *porneia* in its various forms.
  1. *pornia* - prostitution, unchastity, fornication, of every kind of unlawful sexual intercourse [Arndt 700]
  2. *pornia* - *porneia* is used of "illicit" sexual intercourse [Vine 252]
  3. *porneuw* - 1 to prostitute ones body to the lust of another 2 to give one's self to unlawful sexual

intercourse; to commit fornication [Thayer].

4. *pornh* – prop. a prostitute, a harlot; any woman indulging in unlawful sexual intercourse, whether for gain or for lust [Thayer 532]
5. *pornoz* – a man who prostitutes his body to another's lust for hire, a male prostitute; universally a man who indulges in unlawful sexual intercourse, a fornicator [Thayer 532]
6. *ekporneuw ekporneuo* is a strengthened form "to give oneself up to fornication," implying excessive indulgence, Jude 7 [Vine 252]

## II. FORNICATION IS A MUCH BROADER TERM THAN ADULTERY.

- A. All adultery is fornication [Matt. 5:32; 19:9]
- B. Not all fornication is adultery.
- C. Fornication includes
  1. Males having sex with males (sodomy) [1 Cor. 6:9; Jude 7]
  2. Females having sex with females (lesbianism) [Rom. 1:26-27]
  3. Family sex, i.e. between brother, sister, father, mother (incest) [Lev. chap. 18,20; 1 Cor. 5:1-13]
  4. Males or females having sex with animals (bestiality) [Lev. 18:23]

## III. THE EFFEMINATE AND ABUSERS OF THEMSELVES WITH MANKIND – DEFINITIONS.

- A. Effeminate – *malakos* [malacoz] of persons soft, effeminate, esp. of catamites, men and boys who allow themselves to be misused homosexually [Arndt 489]
- B. Effeminate [malakoz], of a catamite, a male who submits his body to unnatural lewdness, 1 Cor. 6:9 [Thayer 387]
  1. *arsenokoithz*, a male, one who lies with a male as with a female, a sodomite [1 Cor. 6:9; 1 Tim. 1:10] [Thayer 75]
  2. This latter phrase translates the Greek word *arsenokoites* [from **arsen**, a male, and **koite**, bed]. Literally, it is males in bed with males! In 1 Tim. 1:9, Paul puts homosexuals in the same lawless

class with murderers of parents, etc. (Jackson)

3. *arsenocoithz* – *arsevokoitn*, a male homosexual, pederast, sodomite (Arndt 109)

#### IV. BIBLICAL TESTIMONY REGARDING HOMOSEXUALITY.

##### A. The case of Sodom

1. The Sodomites were both young men and old men (Gen. 19:4).
2. They came from every quarter, that is, every place in town (Gen. 19:4).
3. They wanted to "have sex," "to know"<sup>1</sup> the men that were in Lot's house (Gen. 19:7).
4. The wicked men of Sodom wanted to know<sup>2</sup> the men, but refused the women (Gen. 19:4,8,11).

##### B. Bible names and terms for Sodomites, homosexuals, and their practices

1. Vile passions (Rom. 1:26)
2. Against nature – perversion (Rom. 1:26)
3. Lust (Rom. 1:27)
4. Unseemliness (Rom. 1:27)
5. Dishonor (Rom. 1:24)
6. Ungodly (2 Peter 2:6)

##### C. Homosexuality is condemned by God's Word.

1. Lot calls the practice of Sodomy "wickedness." "Brethren do not so wickedly" (Gen. 19:7).
2. Homosexuality carried the penalty of death under Moses' law (Lev. 20:13).
3. The New Testament condemns homosexuality (Jude 7; 2 Peter 2:6).
4. Those of Sodom were described as fornicators (Jude 7). Homosexuality and lesbianism is fornication.
5. Fornication is grounds for divorce (Matt. 19:4-9).
6. "Abusers of themselves with men" cannot, in that condition, inherit the kingdom of God (Jackson).

##### D. Homosexuality is unnatural.

1. This perversion was known as an abomination (Lev. 18:22; 20:13).
1. They left the **natural** use of the woman (Rom. 1:27).
2. Homosexuals "burned in their lust one toward



another," that is, men lusted for men [Rom. 1:27].

E. Homosexuality is not an inborn/unchangeable characteristic.

1. Paul noted the former practice of the Corinthians (fornication, effeminate, abusers of themselves with mankind) [1 Cor. 6:9] and acknowledged that they had changed — "*such were some of you*" [1 Cor. 6:11].

2. They had been "washed," "sanctified," "justified" [1 Cor. 6:11].

#### V. **STREET NAMES AND TERMS FOR HOMOSEXUALS, FORNICATORS, AND THEIR PERVERTED ACTS.**

A. Homos, gays, queers, fags, queer nation, gay pride, drag queens, the boys.

B. Homoerotica, water sports, golden showers, rimming, fisting, gerbil shooting.

#### VI. **CONSEQUENCES OF THE LASCIVIOUS LIFESTYLE OF HOMOSEXUALS/FORNICATORS.**

A. Aids

B. Various other sexually transmitted diseases

C. Those who practice such things are worthy of death [Rom. 1:32].

#### **CONCLUSION:**

1. The marriage-bed of **a man** and **a woman** is the only realm in which God approves of sexual relations.

a. Fornication is against God's Plan for Marriage.

1. God's plan for marriage specifies one man with one woman, excluding man with man or woman with woman.

2. Marriage provides fulfillment for sexual desires [1 Cor. 7:1-5; Heb. 13:4].

3. It is estimated that one out of every two marriages fail. Fornication is the major cause of divorce and the break-up of homes.

b. Movies and literature with their focus on the nude human body, sexuality, and a departure from God's design for man and woman are major contributors to fornication.

c. Fornication and Forgiveness.

1. All those who repent and turn to God are welcome in the kingdom. "*Whosoever will, let him come*" (Rev. 22:17).
2. Fornication of all kinds can be forgiven on the basis of repentance and obedience to the Gospel (Mark 16:16; Acts 2:36-38).
3. God will wash, sanctify, and justify all penitent believers (1 Cor. 6:11).

### END NOTES

<sup>1</sup>To "know" means to have sexual intercourse. Adam "knew" his wife (Gen. 4:1) and she conceived. Joseph "knew not" Mary until the birth of Jesus (Matt. 1:25).

<sup>2</sup>see 1

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## Evil Concupiscence, Lasciviousness

Victor M. Eskew

1. A battle rages between the flesh and the Spirit.
  - a. The conflict involves every child of God [Gal 5:16-18].
  - b. Our purpose is to crucify the flesh, and walk in the Spirit [Gal. 5:24-25].
2. To assist us in our fight, God has seen fit to list many of the works of the flesh.
  - a. The lists are numerous and lengthy.
  - b. By developing and understanding of these actions, one can rid himself of behaviors which endanger his soul [Gal. 5:21].
3. The two words for our study in this lesson are "evil concupiscence," and "lasciviousness."

### DISCUSSION:

#### I. EVIL CONCUPISCENCE.

##### A. A brief word study.

1. The words "evil concupiscence" are found together only once in the King James Version (KJV) [Col 3:5].
2. The word "concupiscence," however, is found in two other places [Rom. 7:7; 1 Thess. 4:5].
3. The Greek word translated "concupiscence" is *epithumia*.
  - a. It is translated with three English words in the KJV.
    - 1) **Concupiscence** three times [Col. 3:5; Rom. 7:7; 1 Thess. 4:5].
    - 2) **Desire** three times [Luke 22:14; Phil. 1:23; 1 Thess. 2:17]
    - 3) **Lusts** thirty-one times [Mark 4:19; John 8:44; Rom. 1:24; 6:12; 7:7; 13:14; Gal. 5:16,24; Eph. 2:3; 4:22; 1 Tim. 6:9; 2 Tim. 2:22; 3:6; 4:3; Titus 2:12; 3:3; James 1:14, 15; 1 Pet. 1:14; 2:11; 4:2,3; 2 Pet. 1:4; 2:10; 2:18; 3:3; 1 John 2:16,17; Jude 16,18; Rev. 18:14].

- b. Definitions of the term.
  - 1) Strong's: a longing, especially for what is forbidden].
  - 2) Vines:
    - a) *epi* – upon, *thumos* – passion.
    - b) to fix the desire upon...hence, "to long for, lust after, covet."
  - 3) Thayer: desire, craving, longing.
  - 4) ISBE: to yearn, to long, to have the heart on a thing.
  - 5) Nelsons Bible Dictionary: strong passionate desire.
  - 6) New Ungers Bible Dictionary: a longing.
- c. Further insights to consider:
  - 1) The Greek word *epithumia* is neither good, nor bad.
    - a) It can refer to good desires [Phil. 1:23].
    - b) It appears the translators of the KJV always rendered the positive uses of the word as "desire."
    - c) It can refer to evil desires [John 8:44; 2 Tim. 2:22; Titus 2:12; 1 Pet. 2:11].
  - 2) The English word "concupiscence" always has reference to a longing which is forbidden.
  - 3) Concupiscence has three shades of meaning:
    - a) All goings forth of the heart and will toward what God would not have us to have or be [Col. 3:5].
    - b) Covetousness [Rom. 7:7-8]. The LXX renders, "*Thou shalt not covet*" with *epithumia*.
    - c) Strong sexual desire or lust [1 Thess. 4:3-7).
  - 4) The word "lusts" shows these shades as well:
    - a) Generally [John 8:44; Rom. 6:12; 13:14].
    - b) Covetousness [Mark 4:19; 1 Tim. 6:9].
    - c) Strong sexual desire [Rom. 1:29].

## B. Biblical examples of evil concupiscence.

### 1. General

- a. Eve [Gen 3:6].
- b. The children of Israel [1 Cor. 10:5-6].

2. Covetousness
    - a. Achan (Joshua 7:20:21).
    - b. Balaam (Num. 22:7,18, 21-22).
    - c. Gehazi (2 Kings 5:15-27).
    - d. Judas (John 12:3-6).
    - e. Ananias and Sapphira (Acts 5:1-11).
    - f. Simon the Sorcerer (Acts 8:18-19).
  3. Sexually
    - a. David (2 Sam. 11:2-3).
    - b. The Gentiles (Rom. 1:26-27).
    - c. Israel (1 Cor. 10:8).
- C. Applications
1. Generally
    - a. Alcohol
    - b. Gossip
  2. Covetousness
    - a. Gambling
    - b. Hoarding as individuals or congregations.
  3. Sexual desires.
    - a. Affairs
    - b. Homosexuality
    - c. Premarital sex
    - d. Pornography

## II. LASCIVIOUSNESS.

### A. A brief word study.

1. The word "lasciviousness" is recorded six times in the KJV (Mark 7:22; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 4).
2. The Greek word is also translated in two other ways in the KJV.
  - a. Wantonness (Rom.13:13; 2 Pet. 2:18).
  - b. Filthy communication (2 Pet 2:7).
3. Definitions.
  - a. Strongs: a compound form of a negative particle and a presumed selges
    - 1) "a" means "not."
    - 2) Selges:
      - a) Thayer: a city of Pisidia whose inhabitants excelled in strictness of morals.

- b) Englishman's NT Concordance: selfrestraint.
- c) Strongs: continent.
- b. Vines: denotes excess, licentiousness, absence of restraint, indecency, wantonness, ...The prominent idea is shameless conduct.
- c. Thayer: Unbridled lusts, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence.
- d. Robertson: Unrestrained sexual instinct.
- e. Vincent: Lawless insolence and wanton caprice.
- f. Present-day terminology - lustful, obscene, vulgar, indecent, immodest, suggestive, immoral, promiscuous, smutty, raunchy.
- B. Two Biblical examples.
  1. The strange woman [Prov. 7:10-21].
  2. The daughter of Herodias [Mark 6:21-23].
- C. Application.
  1. Lacking self-restraint [1 Cor. 9:25-27].
  2. Shamelessness [1 Tim. 2:9-10].
  3. Unbridled lusts [1 Pet. 1:13-16].
  4. 2 Peter 2:7 - Lot was vexed with the filthy conversation of the wicked.
    - a. Thayer: "wanton [acts or] manner, as filthy words, indecent bodily movements, unchaste handling of males and females."
    - b. This should be enough to cover the modern dance and all that is associated with it.

### CONCLUSION:

1. Galatians 6:7-8.
2. Those who struggle with the lusts of the flesh need to gird up the loins of their mind.
  - a. Evil flows from the heart [Prov. 3:23; Mark 7:21].
  - b. The Bible admonishes us to
    1. Renew our minds [Rom. 12:2].
    2. Think on positive things [Phil. 4:8].
    3. Gird up our minds and be sober [1 Pet. 1:13].

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## Variance, Emulations And Envy

*Lenard Hogan*

1. We will discuss these three of the seventeen works of the flesh specifically listed in Galatians 5:19-21.
  - a. And "such like" includes all else that is not in accordance with God's word.
  - b. All that live according to the works of the flesh cannot be with God in eternity.
2. Works of the flesh can be divided into three major categories.
  - a. Sensual sins, superstitious sins and social sins. (Per Warren Wiersbe's book on Galatians).
    - 1) Variance, emulations and envy are social sins.
3. Flesh or the body as opposed to the soul.
  - a. A symbol of the external.
  - b. Human nature with its frailties.
    - 1) Passions
4. Immediately following the works of the flesh, the fruit of the Spirit is set forth.
  - a. We are free moral agents, therefore we can follow God or Satan.
    - 1) We follow God by living according to the fruit of the Spirit.
    - 2) Satan is our master when we follow the works of the flesh.
  - b. We have the responsibility to live according to God's law.
    - 1) There are only two ways we can travel while on earth.
      - a) The broad way or the narrow way (Matt. 7:13-14).

### **DISCUSSION:**

- I. **THERE IS A WAR RAGING BETWEEN THE FLESH AND THE SPIRIT (Gal. 5:17).**
  - A. Satan wants to destroy us and wages war against the soul.

1. He is our adversary and seeks to devour us (1 Peter 5:8).
  2. He is a murderer and a liar (John 8:44).
  3. Fleshly lust wars against the soul (1 Peter 2:11-12).
- B. Satan wages war against us in many ways.
1. He does not give up without a fight.
    - a. He tried three times to get Jesus to fall (Matt. 4:1-11).
      - 1) Jesus always answered with "It is written."
      - 2) There are times he uses peer pressure on us.
        - a) He uses these weapons against the young and old.
      - 3) He will try to catch us off guard.
      - 4) He does his best to make us think that whatever he tries is not evil.
  2. Eight of the works of the flesh deal with attitude.
    - a. Many people do not think these are really sinful.
      - 1) They view these as character flaws or imperfections, but not really serious sins.
      - 2) Satan has done an effective job in making people in general believe these sins are not sins.
        - a) Many church members fall into this category.
        - b) These church members and non-members do not believe these sins will condemn.
      - 3) If Satan cannot get us to do his will one way, he always tries another way to get us to fall.
        - a) Many church members would not be guilty of adultery, fornication, murder or idolatry.
          - These same ones commit the sins of hatred, variance, emulations, strife, envyings and others without thinking about them.
        - 4) It is not just the sensual and superstitious sins that will cause us to miss heaven, but the social sins will also.
  3. The specific works of the flesh that we are to study are **Variance, Emulations and Envy.**



## II. **VARIANCE:**

- A. Variance includes contentions, strife, rivalry, wrangling, etc.
  - 1. Variance is translated from *eris* (er'-is).
  - 2. An expression of enmity or hatred (state of mind).
  - 3. Synonyms include wrangling, quarreling, fighting and discord.
  - 4. In Romans 1:28-29, it is used to describe evil characteristics of the pagan world.
  - 5. It can be described as a condition that exists in the church (1 Cor. 1:11).
- B. Understanding the destiny with this sin.
  - 1. This sin invades the church oftentimes.
    - a. We may allow this sin to linger longer than we would such sins as fornication, adultery and others, due to our putting sins into different categories.
    - b. Yet variance is destructive to Christian fellowship and will destroy the local congregation.
  - 2. Overcoming contentions.
    - a. We need to realize this is often an expression of hatred.
      - 1) Hatred does not have any place in the Christian's heart.
    - b. This is demonstrated in 1 Cor. 1:12 when they placed too high a value on personalities.
    - c. The key is to exalt Jesus Christ as Lord.
      - 1) His attitude and examples should govern our dealings with one another.
        - a) I am determined to know nothing, but Jesus and Him crucified (1 Cor. 2:2).
        - b) Paul said he preached Christ Jesus (2 Cor 4:5).
        - c) Let the mind of Christ be in you (Phil. 2:3-5).

## III. **EMULATIONS:**

- A. Translated from *zelos* (dzay'-los).
  - 1. It can be translated jealousies.
- B. It can be used in a good sense or a bad sense.
  - 1. Examples of being used for good.

- a. "...The zeal of the Lord of hosts will perform this" (Isa. 9:7).
  - b. "...Have a zeal for God, but not according to knowledge" (Rom. 10:2).
  - c. "For I am jealous over you with godly jealousy..." (2 Cor. 11:2). The use of these and in other Scriptures is in the good sense.
2. Examples where it is used in a bad sense.
    - a. "For ye are yet carnal...and walk as men" (1 Cor. 3:3).
    - b. "For I fear,...there be envyings..." (2 Cor. 12:20). Zeal misguided or used in the bad sense.
- C. *Zelos* is used in a bad sense in Gal. 5:20.
1. Works of the flesh (jealousy or emulations).
  2. Misdirected zeal is equal to selfishness most of the time.
    - a. When we have zeal for God or good this is great.
    - b. When we are zealous in behalf of the welfare of others, this is good.
  3. It was a mark of carnality at Corinth (1 Cor. 3:1-3).
  4. All works of darkness must be cast off (Rom. 13:11-14).

#### IV. ENVY:

- A. Defined (ill will, spite or deprive).
  1. Envyings translated from "*phthonos*."
  2. It is always used in a bad sense.
  3. An attitude that can grow out of jealousy.
- B. William Barclay offered the following:
  1. "*zelos*" is the envy which casts grudging looks.
  2. "*phthonos*" is the envy which has arrived at hostile deeds.
- C. This distinction can be added.
  1. "*zelos*" is less serious and less bitter.
  2. "*zelos*" left unchecked, can lead to "*phthonos*."
- D. New Testament examples of "*phthonos*."
  1. It moved the Jews to deliver Jesus to Pilate.
    - a. "For he knew that for envy they had delivered him" (Matt. 27:18).
  2. It indicates a reprobate mind (Rom. 1:28-29).
  3. The striving over words (1 Tim. 6:3-4).

4. Typical of people before obeying God (Titus 3:3).
- E. An example to help us better understand "*phthonos*."
  1. Some preached Christ for envy (Phil. 1:15).
  2. Their motive was to cause Paul harm (Phil. 1:16).
    - a. Thus "*phthonos*" is more than a desire to obtain the possessions of another.
    - b. A desire to cause loss to someone else.
  3. "*phthonos*" – A strong desire for something.
  4. It is therefore a sin as the other works of the flesh.

**CONCLUSION:**

1. These three wrong attitudes are works of the flesh, therefore sin.
2. If one continues to live according to the works of the flesh he/she cannot be with God in eternity.
3. By walking according to the Spirit, we will stay away from the works of the flesh.

**Various Helps:**

"Executable Outline Series" by Mark Copeland  
Works of the flesh divided into three major categories of sin "Warren Wiersbe's books on Galatians."  
Pat Hogan for obtaining information off the internet.

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## **Uncleanness, Inordinate Affection**

**Col. 3:5**

*Jeff Orr*

1. In Colossians 3:5, the apostle Paul lists six categories of sin, the avoidance of which is involved in mortifying our "*members which are upon the earth.*"

- a. Among those listed are "uncleanness" and "inordinate affection."
  - b. These will be the focus of our lesson.
2. The context of Colossians 3:5.
- a. Paul wrote this epistle while a prisoner in Rome and sent it to Colossae by Tychicus (4:7-8).
  - b. In this epistle, he emphasized Christ and the completeness found in Him in response to what has been termed the "Colossian heresy" or **Gnosticism** (from *ginosko* – I know).
  - c. One of the basic tenets of Gnosticism was Docetism – the belief that matter (flesh) is separate and distinct from thought.
    - 1) Matter was considered intrinsically evil and thought or knowledge was that which led to salvation.
    - 2) Paul emphasized that in Christ dwelt "*the fullness of the Godhead bodily*" (Col. 2:9), because the Docetics taught that Christ only appeared to be human (flesh and deity are incompatible) but was actually a phantom (cf. 1 John 1:1ff).
  - d. This belief system resulted in two totally distinct and contrasting lifestyles.
    - 1) The **Antinomians** (anti-law) thought it entirely proper and right to indulge in the whims and desires of the flesh; after all, that which is inherently evil cannot be expected to subject itself to a moral standard (cf. 1 John 3:4,7-8).
    - 2) The **Ascetics**, on the other hand, believed in abusing the physical body, denying it of even God-approved fulfillment of human appetites in an attempt to elevate evil flesh to the perfection of the spiritual man (cf. Col. 2:21-23; 1 Tim. 4:3-4).
  - e. Paul made no effort to draw a distinction between the flesh and thought, but emphasized that the two work together – the flesh acts according to the dictates of the mind (cf. Prov. 23-7).
    - 1) Since the Colossians had been risen with Christ in their obedience to the Gospel, they were to seek those things which are above. In other words, they were to be spiritually or heavenly minded (v.1).
    - 2) They were to focus their affections and earthly

- activities on heavenly matters and not live simply for the pleasures of this life (v.2).
- 3) Paul reminded them, as he did the Romans (Rom. 6:3-4) that their obedience to the Gospel meant the death of that man of sin and a life hid in Christ (v.3).
  - 4) The blessings of the Christian life will have their ultimate fruition in the second coming of Christ (cf. 1 Thess. 4:13-17; 1 John 3:1ff), when we will "*appear with him in glory*" (v.4).
- f. Wrapping up the thoughts of the previous four verses, Paul commands these Christians to "*mortify*" (literally, put to death; figuratively, treat as though dead) "*therefore your members which are upon the earth...*" (v.3).
- 1) "Members which are upon the earth" would refer to unlawful fleshly desires and the fulfillment of such.
  - 2) Hence, the Colossians were not to partake in the categories (numerous specific sins could be included under each) of sin listed in this verse.
  - 3) The Christian life is thus set in contrast to both the antinomian (that fleshly desires should not be avoided, but indulged) and ascetic philosophies (human desires and appetites should be deprived, even those that are God-approved) in the epistle to the Colossians.
3. As stated previously, "uncleanness" and "inordinate affection" will be considered in this lesson.

## DISCUSSION:

### I. "UNCLEANNES."

- A. "Uncleanness" has as its derivation in Greek the combination of:
1. The prefix "a," which indicates the absence of the quality of the word it precedes; and
  2. The noun "*katharsia*," the state of being clean, pure or undefiled.
- B. This noun form is found 11 times in the New Testament, in each case referring to moral or spiritual impurity. Matt. 23:27; Rom. 1:24; 6:19; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 5:3; Col. 3:5; 1 Thess. 2:3; 4:7; 2 Peter 2:10
1. The adjective form *akathartos* is translated "un-

- clean" and occurs 31 times in the New Testament.
- a. 23 times it is used in reference to unclean spirits.
  - b. It is also used four times to refer to ceremonial uncleanness and four times to moral uncleanness.
2. In the Old Testament, uncleanness was used to signify both ceremonial (the most common usage) and moral (emphasized by the prophets) uncleanness. The Old Testament law set forth ceremonial uncleanness in four major settings.
- a. Certain animals were regarded as unclean for food (Lev. 11:1-23).
  - b. Uncleanness was connected with the functions of reproduction in both male (Lev. 15:2-18) and female (Lev. 15:19ff). Also, a woman who conceived and bore a child was considered unclean (7 days for a male, 14 days for a female; Lev. 13).
  - c. One with leprosy was considered unclean (Lev. 14 & 15).
  - d. Contact with a dead beast (Lev. 15:24-40) or human (Num. 19:11-22) rendered one unclean as well. Occupying the same tent with a corpse rendered one unclean for seven days and open vessels in the same tent were also unclean for seven days.
  - e. It should be noted that ceremonial purification processes were available for uncleanness relating to reproduction and the dead. Individuals with leprosy who were healed (such as Mariam and the ten lepers) were to show themselves to a priest to verify ceremonial cleanliness. Also, health considerations and inadequacies in food preparation were no doubt involved in regarding certain animals as unclean for food (scientific foreknowledge in the Bible).
3. In the times of Jesus, the scribes and rabbis had developed their own classifications of uncleanness and purification processes, later outlined in the Mishnah (a collection of rabbinical traditions).
- a. However, in preparing the people to make up His kingdom, Jesus emphasized through both ac-

- tions and teachings [Matt. 15:3-20; Mark 7:6-23] the error of these traditions.
- b. In Acts 10:11-16, Peter was shown a vision in which he was commanded to partake of animals regarded as unclean under the Old Law, as Peter referred to them as common and unclean.
  - c. Although this object lesson was designed to prepare Peter for teaching the house of Cornelius [v.17] and to show that the Gentiles were amenable to the Gospel as well as the Jews, the command to "kill and eat" no doubt implied that the Jews were no longer bound to the teachings of the law in regard to unclean animals.
  - d. Further, the letter sent to Gentile congregations in Acts 13 to thwart the teachings of the Judaizers made no distinction as to clean and unclean animals, but that they were to avoid "meats offered to idols" and "things strangled" [v.29].
  - e. Paul also stated in Romans 14 that "*there is nothing unclean of itself*" [v.14] and "*for meat destroyeth not the work of God*" [v.20], thus, uncleanness in regard to animals as food was no longer in force [Col. 2:16]. However, if the weak conscience was violated in these matters, they should be avoided for conscience sake, not because God's will was being violated.
4. Paul's reference to "uncleanness" in Colossians 3:5, without question, has a moral or spiritual implication.
    - a. The context bears out that "uncleanness" is regarded by inspiration as a member which is upon the earth which is to be put to death or treated as though dead [cf. Rom. 6:3-5].
    - b. The opposite of uncleanness is purity, and purity in thought and action is what God desires of His people [cf. Phil. 4:8; James 1:12-15].
    - c. Uncleanness would entail anything that violates or defiles the purity that should epitomize the Christian life and is not limited to just one sin. In fact, all sin could technically be categorized

- under uncleanness (cf. 1 John 3:4).
- d. If a distinction is to be made between uncleanness and the other sins that Paul mentions here and elsewhere, it would have to do with the state of mind that continually thinks impure thoughts. This way of thinking leads to becoming desensitized to sin and seeks to rationalize actions resulting from such thought (cf. Rom. 1:18ff).
  5. In Philippians 4:8, Paul commands the brethren to think on things that are true, honest, just, pure, lovely, of good report, virtuous and worthy of praise.
    - a. Thinking on these things will lead to proper action.
    - b. In contrast, impure thought will lead to impure action.
    - c. The Gnostic teaching that somehow thought (spirit) is good and flesh is inherently evil has no support in truth. It is the product of those who wish to live as they desire without worrying about the consequences of such a life (cf. Eccl. 12:13-14; 2 Cor. 5:10).

## II. "INORDINATE AFFECTION."

- A. The term "inordinate affection" is translated from the Greek word *pathos*.
  1. This word has as its derivation the word *pascho*, which literally means to suffer.
  2. Vine: this word "primarily denotes whatever one suffers or experiences in any way, hence, an affection of the mind, a passionate desire."
  3. Although the Greeks used this word in a general way to signify both good and evil desires, its usage in the New Testament is strictly reserved for the latter.
- B. In Romans 1:26, this word is used in connection with the sin of homosexuality.
  1. In dealing with the sins of the Gentiles, Paul states that God gave them up unto "vile affections" (literally, passions of dishonor).
  2. Women changed the natural use into that which was against nature; men left the natural use of the



- woman to burn in their lust one toward another.
3. False scientists and liberal theologians may conclude to their own satisfaction that homosexuality is a biological/genetic rather than a moral issue or explain away passages that condemn the sin, but Paul states that it is a vile affection; a passion of the mind that results in perverse and unnatural (inordinate) action.
- C. In 1 Thessalonians 4:5, Paul uses this word in reference to the sin of fornication.
1. Having set forth the need to practice self-control over one's own body and engage in those things which show one to be sanctified and honorable (v.4), Paul sets forth a contrast.
  2. They were not, as the lost Gentiles, to allow themselves to give in to the "*lust of concupiscence*" (literally, passion of lust).
  3. Those who engage in such activity are simply allowing their unlawful passions to control their lives.
  4. In contrast, Paul tells the Colossians to "*seek those things which are above*" (Col. 3:1-2).
- D. God has put within the human body certain biological mechanisms which trigger certain desires, but He has also set forth limitations in His will as to how those desires are to be met.
1. Hebrews 13:4 sets forth marriage as the place where sexual desires can be lawfully and honorably fulfilled.
  2. Those who partake in such outside of the confines of marriage are described as "*whoremongers and adulterers*" who will suffer the judgment of God.
- E. Certain laws have been recently enacted which allow the identification of "sexual predators" who have moved into neighborhoods.
1. Many of these are pedophiles who prey on children; others are rapists who may be on parole or released because of overcrowded prisons.
  2. Society looks upon these individuals with scorn, and should do so,
  3. It seems, however, that society generally believes

sexual freedom is acceptable (except in the case of pedophilia) as long as consent is present. Unfortunately, our laws tend to agree, as long as the parties involved are over 18.

4. No matter how you sugarcoat it, it is still "inordinate affection."

### CONCLUSION:

1. In this lesson, we have considered the terms "uncleanness" and "inordinate affection" in light of the context of Colossians 3:3 and scripture in general.
2. We have also made some observations concerning these terms and their implications for us today.
3. May we as Christians strive to "*bring into captivity every thought to the obedience of Christ*" (2 Cor. 10:5).
4. If this is done, these and all other matters will take care of themselves.

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## Unthankful, Unholy

*Guy Hester*

1. The term "unthankful" occurs only two times in the Bible: [Luke 6:35; 2 Tim. 3:2].
2. The converse, "thankful," appears three times, one in the Old Testament and twice in the New Testament [Psa. 100:4; Rom. 1:21; Col. 3:15].
3. Failing to have the right attitude and appreciation for those things for which we ought to be thankful constitutes unthankfulness and is therefore classed by Paul as sin.
4. The term "unholy" occurs four times in the Bible, one in the Old Testament and three times in the New Testament [Lev. 10:10; 1 Tim. 1:9; 2 Tim. 3:2; Heb. 10:29].
5. The converse, "holy," appears 430 times in the Old Testa-

ment and 181 times in the New Testament for a total of 611 times in the Bible.

6. Everything and anything that is connected with God or the Godhead is holy and to treat any of them lightly or with disrespect is unholiness which will condemn the soul.

## **DISCUSSION:**

### **I. "UNTHANKFUL."**

- A. Failing to have the right attitude and appreciation for those things for which we ought to be thankful constitutes unthankfulness and is therefore, classed by Paul as sin (2 Tim. 3:2).
- B. Think of the things for which we ought to be thankful.
  1. Our very being (Acts 17:28).
  2. Every good and perfect gift (James 1: 17).
  3. Godly parents (2 Tim. 3:2; Eph. 6:1-3).
  4. Our wives and husbands (Eph. 5:22-25; Matt. 19:1-9).
  5. Our children (Psa. 127:5; Eph. 6:4).
  6. Food and raiment (1 Tim. 6:8).
  7. The love of God (John 3:16).
  8. Christ our Savior (1 John 5:19; Luke 19:10; John 3:17; 2 Pet. 3:9).
  9. The gospel (Rom. 1:16; 1 Cor. 1:21; Rom. 10:13-15; 1 Pet. 4:17; 2 Thess. 1:6-9; Gal. 1:6-9; Heb. 11:6; John 8:24; Mark 16:15-16; Luke 13:3; Acts 17:30; Matt. 10:32-33; Rom. 10:8-10; Matt. 28:18-19; Acts 2:38; Rom. 6:1-5; 1 Pet. 3:21).
  10. Heaven (John 14:1-3).
- C. These by no means exhausts the list but if we fail to show the right attitude and appreciation for any of them we are "unthankful" and stand condemned in the sight of God.
  1. Look at all the unthankfulness in the world.
    - a. "Disobedient to parents." Children are killing their parents in cold blood.
    - b. Parents are abusing the children God has given them to bless their home.
    - c. Infidelity on the part of husbands and wives.
    - d. No appreciation for the physical, material and spiritual blessings of God.

- e. Unthankful for the great provision of salvation that God has provided through His Son and His sacrifice on the cross.
- f. Indeed, "perilous times" have come.

## II. "UNHOLY."

- A. God is Holy (John 17:11) and everything that is connected with God or the Godhead is holy.
  - 1. To treat any of them lightly or with disrespect is unholiness and will condemn the soul.
    - a. *"Follow peace with all men, and holiness, without which no man shall see the Lord"* (Heb. 12:14).
- B. Since "unholy" is the opposite of "holy" we note a few things that are holy that men often treat as unholy.
  - 1. Gods name is holy (Psa. 11:9).
    - a. How common it is for men to curse and swear and take the Lord's name in vain (Ex. 20:7).
  - 2. The home is holy, instituted by God in the beginning (Gen. 2:21-24; Matt. 19:3-9).
    - a. Unholy, adulterous, marriages (Matt. 5:32; Rom. 7:3).
    - b. Living together without benefit of marriage (Heb. 13:3; Rev. 21:8; 22:15).
    - c. So called "same sex marriages" (Gal. 5:19; 1 Cor. 6:9; Rom. 1:26-28).
    - d. Marry and if don't like it get divorced (Matt. 19:3-9).
- C. Purity of life on the part of Christians is holy (Matt. 5:8).
  - 1. Things of the world are unholy (2 John 2:15-17; James 4:4).
    - a. Drinking is unholy (Gal. 5:21; Eph. 5:18; Prov. 20:1; 23:31-32).
    - b. Dancing is unholy (Gal. 5:21).
    - c. Gambling is unholy – covetousness (Ex. 20:17; Mark 7:21-23; Luke 12:15; Rom. 1:29; Eph. 5:3; Col. 3:5; Rom. 7:7; 13:9).
- D. Church is holy – built by Christ who is the Savior of the church, His body (Matt. 16:18; Acts 2:47; Eph. 5:23).

1. That which brings reproach on the church is unholy.
  - a. Forsaking the assembly (Heb. 10:25).
  - b. Making excuses for failure of duty (Matt. 7:21-23).
  - c. Causing a brother to stumble (Rom. 14:13).
- E. God's Word is holy (Luke 1:72).
  1. "Holy Bible" printed on front cover of many Bibles.
    - a. Given by inspiration (2 Tim. 3:16-17)
    - b. Must be studied and rightly divided (2 Tim. 2:15).
    - c. Gives light (Psa. 119:105; 130).
    - d. Converts the soul (Psa. 19:7).
    - e. Will be judged by it (Rev. 20:12-15).
  2. May be used in an unholy way.
    - a. To pervert it is unholy (Gal. 1:6-9).
    - b. To wrest the Scriptures is unholy (2 Pet. 3:16).

**CONCLUSION:**

1. Let us be on guard that we not be guilty of being unthankful by failing to have the right attitude and appreciation for those things for which we ought to be thankful because unthankfulness is sin and will cause us to lose our souls.
2. Likewise that which is "unholy" must be removed from our lives.
3. Everything and anything that is connected with God or the Godhead is holy and to treat any of them lightly or with disrespect is unholiness and will condemn the soul.

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# Having A Form Of Godliness, But Denying The Power Thereof

Clavin Pugh

1. 2 Timothy 3:5
2. Many thoughts come to mind when we read this verse. As we study this subject, let us keep in mind the conclusion of this verse, "**...from such, turn away.**" There are activities that one needs to avoid.
  - a. Eph. 5:11, "*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*"
  - b. Rom. 16:17-18, "*Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. <sup>18</sup>For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*"

## DISCUSSION:

- I. **LETS START OFF BY DEFINING SOME OF THE MAIN WORDS.**
  - A. **Form:** a form or outline, denotes an image or impress, an outward semblance of knowledge of the truth.
    1. Rom. 2:20, "*An instructor of the foolish, a teacher of babes, which hast the **form** of knowledge and of the truth in the law.*"
  - B. **Godliness:** reverence, respect, towards God, Godly attitude.
    1. 1 Tim 6:3, "*...the doctrine which is according to godliness....*" How does one learn about godliness, reverence, respect etc.? From the doctrine, God's word!
    2. 2 Tim. 3:16, "*...the mystery of godliness...*" Godliness must be embodied in, and communicated through, the truth of the faith concerning Christ and the will of God, not the will of man.
  - C. **Denying:** to say no...to contradict, to forsake or renounce a thing.

1. 1 Tim. 5:8, "*But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.*"
  2. Rev. 3:8, "*I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*"
- D. **Power:** strength, ability, power residing in a thing by virtue of its nature.
1. Phil. 3:10, "*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death*"
  2. Rom. 1:16, "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*"
    - a. The power of God's salvation is in the word of God. Salvation is in the church. The church was purchased with the Lord's blood! The saved are in the church.  
Acts 20:28, "*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*"
    - b. The power enables us to be reconciled back to God in one body, the church!  
Eph. 2:16, "*And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*"
    - c. By denying the word, you cannot receive or enjoy the benefits of the Power of God!

## II. HOW CAN A CHURCH DENY THE POWER OF GOD?

- A. Eph. 5:25-27, "*Husbands, love your wives, even as Christ also loved the church, and gave himself for it; <sup>26</sup>That he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup>That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*"

1. To be presented a glorious church without spot, means these spots and blemishes must be removed!
- B. A church can DENY the power of God **by allowing and following corrupt preaching.** (A preacher can have a FORM of being a godly person, but by corrupting the Word, he is DENYING the power of God to himself and those that follow his teaching.)
1. 2 Tim. 4:2, *"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."*
  2. Rom. 1:16, *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."*
  3. Without change: Gal. 1:8-9, *"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup>As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."*
  4. Why is it so important?  
John 12:48-49, *"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. <sup>49</sup>For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."*
- C. A church can DENY the power of God **by not having unity.**
1. A church does not need factions or groups promoting its own interest.  
James 3:16-17, *"For where envying and strife is, there is confusion and every evil work. <sup>17</sup>But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."*
  2. Need to be like-minded!  
Rom. 15:5-6, *"Now the God of patience and conso-*



lation grant you to be like-minded one toward another according to Christ Jesus: *6That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*"

3. It takes work!

Eph. 4:3, *"Endeavouring to keep the unity of the Spirit in the bond of peace."*

D. A church can DENY the power of God by **not having qualified leaders.**

1 Tim. 5:17, *"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."*

E. We need each other!

Rom. 12:9-10, 16, *"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. <sup>10</sup>Be kindly affectioned one to another with brotherly love; in honour preferring one another; ... <sup>16</sup>Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."*

1. You may still hear someone say, "We need Jesus but not the church." You can't be saved without being in the church, the church is His body. To say one can be saved outside the church is the same as saying one can be saved outside the body of Christ.
2. To keep unity, a church must have Devotion, Enthusiasm and desire Peace.

### III. HOW CAN AN INDIVIDUAL DENY THE POWER OF GOD?

A. By not cooperating with the church to be successful.

1. In almost all churches, you will find these people:
  - a. Hitchhikers: along for a free ride, see what they can get.
  - b. Sleepers: Don't know, don't care what's going on.
  - c. On-Lookers: Never helping, but some of the first to bad-mouth those that are trying.
  - d. Objectors: Objects to everything that was not their idea. Seeks out the on-lookers and the next group to help him.

- e. Blockers; quietly sabotage everything he doesn't agree with.
  - f. Pullers and Pushers: Those who really try to move the church in the right direction.  
Rom. 14:19, *"Let us therefore follow after the things which make for peace, and things where-with one may edify another."*
- B. One can DENY the power of God by acting, what the Bible calls, foolish.
1. Psa. 53:1, *"The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good."*
  2. By being hard-headed: Prov. 1:7,22, *"The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. <sup>22</sup>How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?"*
  3. One is foolish if not prepared at Judgment! One is DENYING the power of God by not doing what he/she needs to do to prepare for eternity.

### CONCLUSION:

1. Having a *"form of godliness but denying the power thereof"* can be done by a congregation or as an individual. In either case, one word comes to mind: **HYPOCRITE!** A hypocrite is a stage actor, actors who hide behind a mask pretending to be something or someone they're not. Acting a part, false, deceptive, formally and outwardly religious and good, but inwardly insincere and unrighteous.
2. Job 8:13, *"So are the paths of all that forget God; and the hypocrite's hope shall perish:"*
3. As we stated in the Introduction, the close of 2 Tim 3:5 tells us, *"...from such, turn away."* If we find a church or person DENYING the power of God by refusing to repent of these ungodly things, then we must *"...turn away"* from them.

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# Murder, Without Natural Affection

Rom. 1:29, 31; Gal. 5:21; 1 Tim. 1:9

*Kenneth Burluson*

1. The subject matter of this lesson is very important today.
2. Both points, murder and without natural affection, are prevalent today in our society. The sanctity of human life is founded on the fact that man was created in the image of God. Gen. 1:26-27, Gen. 9:6.
3. Many today do not take seriously the sacredness of human life.
4. God gives life. Gen. 2:7
5. God hates the shedding of innocent blood. Prov. 6:16-18
6. Our lesson tonight will deal with "murder" and "without natural affection."

## **DISCUSSION:**

### **I. MURDER.**

- A. The first murder. Gen. 4:8
- B. Murderers of fathers and mothers, 1 Tim. 1:9
  1. Mississippi — Boy kills mother, then others at school.
  2. Pensacola — Son kills father over a few hundred dollars.
  3. Florida — Fifteen year old, with two friends killed her mother.
  4. Florida — Satanic group — young daughter kills mother.
- C. Local murders this year.
  1. Two in the city.
  2. Eight in the county.
- D. The Biblical penalty for murder. Capital punishment.
  1. Gen. 9:6
  2. Rom. 13:1-7
  3. Some say capital punishment is not a deterrent. But that individual will not murder anyone else.
  4. Others say it is cruel and inhumane punishment.

## E. Table 136

This table was taken from the 117th edition Statistical Abstract of the United States 1997, The National Data Book.

**MURDER PER 100,000 POPULATION UNITED STATES**  
**Table 136**

| WHITE |      |      |        |      |      | BLACK |      |      |        |      |      |
|-------|------|------|--------|------|------|-------|------|------|--------|------|------|
| MALE  |      |      | FEMALE |      |      | MALE  |      |      | FEMALE |      |      |
| 1980  | 1990 | 1994 | 1980   | 1990 | 1994 | 1980  | 1990 | 1994 | 1980   | 1990 | 1994 |
| 10.9  | 9.0  | 8.5  | 3.2    | 2.8  | 2.6  | 66.6  | 69.2 | 65.1 | 13.5   | 13.5 | 12.4 |

F. This table taken from 117th edition Statistical Abstract of the United States 1997, The National Data Book.

**PRISONERS EXECUTED UNDER CIVIL AUTHORITY 1930-1995**  
This does not include those carried out by the military.

**Table 362**

| Year of   |       |       |       | Executed for murder |       |       | Executed for rape |       |       | Executed, other offenses |       |       |
|-----------|-------|-------|-------|---------------------|-------|-------|-------------------|-------|-------|--------------------------|-------|-------|
|           | Total | White | Black | Total               | White | Black | Total             | White | Black | Total                    | White | Black |
| All years | 4,172 | 1,940 | 2,187 | 3,647               | 1,853 | 1,756 | 455               | 48    | 405   | 70                       | 39    | 31    |
| 1930-39   | 1,667 | 827   | 816   | 1514                | 803   | 687   | 125               | 10    | 115   | 28                       | 14    | 14    |
| 1940-49   | 1284  | 490   | 781   | 1064                | 458   | 595   | 200               | 19    | 179   | 20                       | 13    | 7     |
| 1950-59   | 717   | 336   | 376   | 601                 | 316   | 280   | 102               | 13    | 89    | 14                       | 7     | 7     |
| 1960-67   | 191   | 98    | 93    | 155                 | 87    | 68    | 28                | 6     | 22    | 8                        | 5     | 3     |
| 1968-76   | -     | -     | -     | -                   | -     | -     | -                 | -     | -     | -                        | -     | -     |
| 1977-82   | 6     | 5     | 1     | 6                   | 5     | 1     | -                 | -     | -     | -                        | -     | -     |
| 1983      | 5     | 4     | 1     | 5                   | 4     | 1     | -                 | -     | -     | -                        | -     | -     |
| 1984      | 21    | 13    | 8     | 21                  | 13    | 8     | -                 | -     | -     | -                        | -     | -     |
| 1985      | 18    | 11    | 7     | 18                  | 11    | 7     | -                 | -     | -     | -                        | -     | -     |
| 1986      | 18    | 11    | 7     | 18                  | 11    | 7     | -                 | -     | -     | -                        | -     | -     |
| 1987      | 25    | 13    | 12    | 25                  | 13    | 12    | -                 | -     | -     | -                        | -     | -     |
| 1988      | 11    | 6     | 5     | 11                  | 6     | 5     | -                 | -     | -     | -                        | -     | -     |
| 1989      | 16    | 8     | 8     | 16                  | 8     | 8     | -                 | -     | -     | -                        | -     | -     |

|      |    |    |    |    |    |    |   |   |   |   |   |   |
|------|----|----|----|----|----|----|---|---|---|---|---|---|
| 1990 | 23 | 16 | 7  | 23 | 16 | 7  | - | - | - | - | - | - |
| 1991 | 14 | 7  | 7  | 14 | 7  | 7  | - | - | - | - | - | - |
| 1992 | 30 | 19 | 11 | 30 | 19 | 11 | - | - | - | - | - | - |
| 1993 | 37 | 23 | 14 | 37 | 23 | 14 | - | - | - | - | - | - |
| 1994 | 31 | 20 | 11 | 31 | 20 | 11 | - | - | - | - | - | - |
| 1995 | 55 | 33 | 22 | 55 | 33 | 22 | - | - | - | - | - | - |

G. In 1995

1. Under sentence of death, 2,905
2. Received death sentence, 310
3. Executed, 55
4. Explanation of the above
  - a. Under sentence of death begins when the court pronounces the first sentence of death for a capital offense.
  - b. Those who received the death sentence are far less in number than those under the sentence of death.
  - c. Those actually executed are far less in number than those who received the death sentence.

H. Problems in America.

1. The criminal has more rights than the victim.
2. The murderer stays on death row for years costing tax payers thousands of dollars each year to house and feed them.
3. The penal system in Mississippi was, at one time, self-sufficient or near self-sufficient.
4. Some states are now using the prisoners to work.
5. Why should they be deemed to good to work? We have to work. We feed and house them, let them work for it.

II. "WITHOUT NATURAL AFFECTION."

A. "Without natural affection," Defined.

1. The lack of love of children for parents.
2. The lack of love of parents for children.
3. Heartless toward those who should be dear to one because of the blood tie.
4. The Gentiles exposed their infants to die if they did

not desire to raise them.

5. Included in this would be a husband who abandons his wife and children.
- B. There are several things that are a direct result of individuals "without natural affection."
  1. Abortion
    - a. God created life in the beginning.
    - b. Life is sacred, born or unborn. Gen. 1:1; Gen. 1:26,27
    - c. Human life is in the image of God, born or unborn. Gen. 1:26,27
    - d. God hates the shedding of innocent blood. Prov. 6:16,17
    - e. Who could be more innocent than an unborn child.
    - f. Some opposed to capital punishment approve of abortion. Some who oppose cruelty to animals approve of abortion. There is nothing any more cruel than abortion.
    - g. The unborn baby within the mother's womb is a baby. Gen. 25:23,24; Jer. 1:5; Luke 1:31, Luke 1:41,44
    - h. Types of abortion
      - 1) Caesarean section
      - 2) Salt poisoning
      - 3) D and C
      - 4) Suction abortion
      - 5) Partial birth
        - a) Florida's Legislature passed a law forbidding partial birth abortion. Doctors could be charged under the law.
        - b) The Governor vetoed it.
        - c) The Legislature overrode his vote.
        - d) Then a Federal judge ruled it unconstitutional. It was a State law – state constitution. Not a Federal law – Federal constitution. It seems the judge got out of his jurisdiction.
        - e) I talked to Jerry Burroughs, State Representative District #1, he said the bill will

be introduced again. Jerry fought hard for this bill.

i. Some of those in the Florida legislature want to change the parental consent law. Now the young girl can get an abortion without parents even knowing about it. But, parental consent was voted down. A student must get parental consent for a teacher to give them medication while in school but a stranger can take her to get an abortion, and that, without the parents knowledge.

j. Judge Anderson in Alabama picked an attorney, Julian McPhillips, a board member of Alabama Lawyers for life, as the guardian of the fetus interests.

This case involves a teenager seeking an abortion. McPhillips said, "Alabama's judicial rules allow a judge to appoint a guardian for a fetus in property and inheritance matters. If a judge can appoint an attorney to represent the property interests of an unborn child, why can't he appoint an attorney to represent the life interests of an unborn child?" He said, "I think it's a ground breaking case."

k. Table on Abortion

The following table was taken from the 117th Statistical Abstract of the United States 1997, the National Data Book.

I am using three States, Alabama, Florida and Mississippi, also the United States.

|               | Number of Abortions<br>(1,000) |      |      | Rate per 1,000<br>Women |      |      | Ratio abortions per<br>1,000 live births |      |      |
|---------------|--------------------------------|------|------|-------------------------|------|------|------------------------------------------|------|------|
|               | 1980                           | 1985 | 1992 | 1980                    | 1985 | 1992 | 1980                                     | 1985 | 1992 |
| Alabama       | 21                             | 19   | 17   | 23.1                    | 20.2 | 18.2 | 331                                      | 333  | 277  |
| Florida       | 74                             | 77   | 85   | 35.5                    | 31.8 | 30.0 | 547                                      | 465  | 438  |
| Mississippi   | 6                              | 6    | 8    | 10.6                    | 9.7  | 12.4 | 132                                      | 142  | 176  |
| United States | 1554                           | 1589 | 1529 | 29.3                    | 28.0 | 25.9 | 428                                      | 422  | 379  |

According to the Librarian, the 1998 edition will not be out until February of 1999 and will update abortion statistics through 1995. Most other subjects in the 1997 edition of the book were already through 1995.

### C. Euthanasia

1. Euthanasia defined:
  - a. "An easy and painless death."
  - b. "Act or method of causing death painlessly, so as to end suffering: advocated by some as a way to deal with persons dying of incurable, painful diseases" (Webster's New World Dictionary, Second College Edition)
2. Basically, there are two types of euthanasia.
  - a. Voluntary – this is when a person is dying a very slow and painful death. He seeks help from someone to assist in his suicide. Jack Kevorkian is known for assisting several people in committing suicide.
  - b. Involuntary – someone causes the death of another individual that is not able to ask for assistance in dying. Those in a coma and little babies are the most prominent ones to fit into this category.
3. Argument for Euthanasia by those who believe in it. They say if an individual is not normal and does not live a productive life, that individual should be killed.
4. The argument answered.
  - a. What is a normal life and who shall be given the right to decide what is a productive life?
  - b. We do not have the right to take the decision of life and death out of the hands of God and put it in the hands of people. Job. 1:21
5. Parents get old, children can have them put to death before they spend that which would be left to them.
6. When it was made lawful to put individuals to death at the beginning of their life, by abortion, people should have known it would not be long until it would be lawful to put individuals to death near the



end of their life, by euthanasia or so-called mercy killing.

7. What are the foundation stones of abortion, infanticide and euthanasia? Atheism, evolution, humanism, and materialism.
8. These foundation stones have caused people to lose respect for human life. When people do not respect the sanctity of human life, abortion, euthanasia and infanticide will flourish.
9. The Bible teaches that it is wrong.
  - a. God does not approve of hands that shed innocent blood. Prov. 6:16,17
  - b. The shedding of innocent blood is murder.

#### D. Infanticide

1. Infanticide defined:
  - a. One who kills an infant
  - b. The murder of a baby, a person guilty of this. [Webster's New World Dictionary, Second College Edition]
2. This practice is becoming prevalent in America.
3. Meridian, Mississippi, Brewton, Alabama, Pensacola, Florida.
4. Brian Peterson and Amy Grossberg killed their new born baby nearly two years ago and dumped him in a motel trash bin. They pleaded guilty to manslaughter. She will serve two and a half years and he will serve two years.

#### E. Child Abuse

1. Not all that is called child abuse today is child abuse.
2. Child abuse is becoming so prevalent in our country today.
3. Three newborn babies in the past five years have been abandoned in Pensacola.
  - a. One left at "Catholic Social Services." Child lived. July 1998
  - b. One left at "St. Paul Convent." The temperature was near freezing. Child died. November 1993
  - c. September 1995, one left at a dumpster, Fox-borrow condominiums.
4. Many babies have died from child abuse. "Without

natural affection" surely fits abortion, infanticide, euthanasia and child abuse.

### CONCLUSION:

1. I believe we can see why "murder" and "without natural affection" are named with other works of the flesh.
2. Those involved in abortion, infanticide and euthanasia are murderers.
3. How could anyone vote for abortion, infanticide and euthanasia? One would have to be a heartless individual.
4. If evolution is true, then no one can fault the practice of such things. Go our ways, eat, drink and be merry.
5. Evolution is not true therefore, we must work all legal and right means to rid our nation and the world of such sin.

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## Drunkenness, Revellings, & Such Like

*Garland M. Robinson*

1. The Bible describes many "works of the flesh."
  - a. A work of the flesh is that which is immoral, sensual, carnal.
  - b. It is contrary to righteousness and upright behavior.
  - c. It is a work that gratifies one's own fleshly desire instead of heaven's desire.
2. The world delights in the works of the flesh.
  - a. They run to engage in every type of debasing conduct possible.
  - b. They think it strange that the Lord's people do not have pleasure with them.  
 1 Peter 4:4 *"Wherein they think it strange that ye run not with [them] to the same excess of riot, speaking evil of [you]."*

3. Galatians 5:19-21 lists many "works of the flesh."
  - a. Drunkenness is a work of the flesh.
  - b. Revellings is a work of the flesh.

## DISCUSSION:

### I. "DRUNKENNESS" IS A WORK OF THE FLESH.

- A. The definition of the word:
  1. Originally, the word *methe* denoted simply a "pleasant drink" [*Vine's*]. Then, "to be drunk with wine." It "denotes drunkenness, habitual intoxication."
  2. *Thayer*, p.395 — "intoxication; drunkenness."
  3. *Strongs*, "an intoxicant, intoxication, drunkenness."
  4. Another verb form of the word [*methesko*] means: "to make drunk" or "to grow drunk," "to become intoxicated."
- B. The Greek word *methe* in Gal. 5:21 is only found in three verses of the New Testament.
  1. Luke 21:34 "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and **drunkenness**, and cares of this life, and [so] that day come upon you unawares."
  2. Rom. 13:13 "Let us walk honestly, as in the day; not in rioting and **drunkenness**, not in chambering and wantonness, not in strife and envying."
  3. Gal. 5:21 "Envyings, murders, **drunkenness**, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God."
- C. Drunkenness is caused by alcoholic drink — generally referred to in the Bible by the word *wine*.
  1. *Oinos* is the Greek word for wine.
  2. *Oinos* is a generic term. It encompasses both alcoholic (fermented) and non-alcoholic (unfermented) juice of the grape.
    - a. Only the context can determine which use of the word is under consideration.
    - b. Much like we use the word "drink" today; it could be used to refer to either an alcoholic or a non-alcoholic beverage. We understand which is

meant by the context in which it is used.

D. The social drinker, and advocates thereof, seek to justify their drinking one way or another.

1. They say: **"Jesus sanctioned the moderate drinking of intoxicants by providing wine for the wedding guests in Cana of Galilee"** (John 2:1-11).

a. It is not honest to ignore the fact that *"oinos"* does not demand the wine/drink be intoxicating.

b. How can we know if Christ made over 100 gallons of intoxicating beverage or over 100 gallons of grape juice?

1) One firkin was approximately 9 gallons.

2) Six water pots holding 2 or 3 firkins a piece [v.6].

3) Equaled 18 to 27 gallons each totaled 108 to 162 gallons.

c. To say Jesus made intoxicating wine would make Jesus a transgressor of the law and thus a sinner.

1) The law taught against the use of strong drink (Prov. 20:1; 23:31-32; Hab. 2:15).

2) Jesus said He came to this earth to do the will of His Father (John 6:38). Did He violate the will of His Father? He did if He made 150 gallons of intoxicating drink!

3) Jesus was sinless. Heb. 4:15 *"tempted in all points..."* 1 Peter 2:22 *"who did no sin..."*

d. What is the answer then to John 2?

1) Simply accept the Biblical meaning of wine *"oinos"* and not the modern use of wine.

2) If Jesus made 150 gallons of grape juice (which is what He did), He would not have violated the will of His Father.

2. 1 Tim. 5:23 is used to defend alcoholic drink. *"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."*

a. Timothy had been brought up according to the Scriptures (2 Tim. 1:5) and had known them from childhood (2 Tim. 3:15).

- b. This verse teaches the opposite of what they affirm!
    - 1) It proves Timothy was an abstainer! He knew what the scriptures said and the dangers thereof.
    - 2) It took a command from an apostle to get him to "use a little" (not a lot) — even for medicinal purposes.
    - 3) History records a common use of the day was to mingle wine with water in order to dilute it.
  - c. The medical profession has long known the usefulness of alcohol.
    - 1) It is a good mixer and forms the "base" of many medicines.
    - 2) It is used today in a proper way to help the body heal itself.
  - d. This was not an admonition for Timothy to drink socially or simply enjoy alcohol as a beverage.
    - 1) Any use of it for that purpose is a total disregard of every verse in the Bible!
    - 2) 2 Peter 3:16 speaks of those who "*wrest the scriptures unto their own destruction.*"
- E. Biblically, the word "drunkenness" covers various degrees of intoxication.
- 1. 1 Cor. 6:9-10 "**Methusos**" "Drunkard" "one softened with drink."  
Eph. 5:18 "**Methusko**" "**Drunk**" "*To begin to be softened*" [Youngs]. "*Marking the process of the state*" [Vines].
  - 2. Does human research harmonize with the Bible?  
Yes.
    - a. American Medical Association: "**You don't have to be 'drunk' to be dangerous... There is no minimum [blood alcohol concentrate] which can be set at which there will be absolutely no effect.**"
    - b. This is in complete harmony with the Biblical statement — "*Be not drunk [begin to be softened] with wine.*"
  - 3. Some say a few drinks can't hurt.
    - a. Would you mind if the pilot of the plane on

which you were flying took a drink before take-off just to calm his nerves?

- b. Would you feel better if your surgeon had a cocktail or two before he entered the operating room?

F. The Scriptures are filled with condemnation of drunkenness and that which causes it.

1. Prov. 20:1 *"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."*

[Archaeology and Bible History, p. 352] **Dr. Joseph P. Free** makes the following observation concerning the "strong drink" of the Scriptures.

*"The Biblical phrase 'strong drink' really means light beverages because there was nothing in Bible times which corresponded to the strong drinks of today. Natural fermentation produces a maximum of only about fourteen per cent content of alcohol, since a higher alcoholic content kills the yeast cells which produce it... Actually wine and beer in ancient Palestine contained not over five or eight per cent alcohol because of the limitations of the natural sugar content in grape juice and the malt which was used. This constituted the 'strong drink' of the Bible."*

2. Prov. 23:29-35 *"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? <sup>30</sup>They that tarry long at the wine; they that go to seek mixed wine. <sup>31</sup>Look not thou upon the wine when it is red, when it giveth his colour in the cup, [when] it moveth itself aright. <sup>32</sup>At the last it biteth like a serpent, and stingeth like an adder. <sup>33</sup>Thine eyes shall behold strange women, and thine heart shall utter perverse things. <sup>34</sup>Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. <sup>35</sup>They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."*

3. Isa 5:11,20-24 – Notice the context of “woes” vs.8,18.  
<sup>11</sup>“Woe unto them that rise up early in the morning, [that] they may **follow strong drink**; that continue until night, [till] **wine inflame them!**”  
<sup>20</sup>Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! ...<sup>22</sup>Woe unto [them that are] **mighty to drink wine**, and men of strength to mingle **strong drink**: <sup>23</sup>Which justify the wicked for reward, and take away the righteousness of the righteous from him! <sup>24</sup>Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, [so] their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.”
4. Isa. 28:7-8 “But they also have **erred through wine**, and through **strong drink** are out of the way; the priest and the prophet have erred through **strong drink**, they are swallowed up of **wine**, they are out of the way through **strong drink**; they err in vision, they stumble [in] judgment. <sup>8</sup>For all tables are full of vomit [and] filthiness, [so that there is] no place [clean].”
5. Hab. 2:15 Note context of “woes” vs. 6, 9, 12, 19.  
 “Woe unto him that **giveth his neighbour drink**, that putteth thy **bottle** to [him], and makest [him] **drunken** also, that thou mayest look on their nakedness!”
6. Gal. 5:19-21 “Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,... <sup>21</sup>Envyings, murders, **drunkenness**, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.”
7. 1 Cor. 6:10 “Nor thieves, nor covetous, nor **drunkards**, nor revilers, nor extortioners, shall inherit the kingdom of God.”

8. 1 Peter 4:3-4 *"For the time past of [our] life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, **excess of wine**, revellings, **banquetings**, and abominable idolatries:"*
9. 1 Cor. 5:11 *"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a **drunkard**, or an extortioner; with such an one no not to eat."*
10. Rom. 13:13 *"Let us walk honestly, as in the day; not in rioting and **drunkenness**, not in chambering and wantonness, not in strife and envying."*

## II. "REVELLINGS" (KOMOS, PLURAL) IS A WORK OF THE FLESH.

A. **Arndt & Gingrich** – "orig. a festal procession in honor of Dionysus, then a joyous meal or banquet, in the N.T....only a bad sense, *excessive feasting...carousing, revelry*"

**Thayer** – "a *revel, carousal*, i.e. in the Greek writ. prop. a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally of *feasts and drinking-parties that are protracted till late at night and indulge in revelry...*"

**Vine** – "a *revel, carousal*, the concomitant and consequences of drunkenness."

**Strong's** – "a *carousal* (as if a letting loose), *revelling, rioting.*"

- B. The word **komos** is found three times in the New Testament and it is translated as rioting and revellings.
- Rom. 13:13 *"Let us walk honestly, as in the day; not in **rioting** and drunkenness, not in chambering and wantonness, not in strife and envying."*
- Gal. 5:21 *"Envyings, murders, drunkenness, **revellings**, and such like: of the which I tell you before, as I have also told [you] in time past, that they*



*which do such things shall not inherit the kingdom of God."*

- 1 Peter 4:3 *"For the time past of [our] life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, **revellings**, banquetings, and abominable idolatries:"*
- C. Passages where *komos* is found besides Galatians 5:20.
  1. Rom. 13:13 - *"Let us walk honestly, as in the day; not in **rioting** and drunkenness, not in chambering and wantonness, not in strife and envying."*
  2. 1 Peter 4:3 - *"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, **revellings**, banquetings, and abominable idolatries."*
- D. From the definitions we learn that the word *komos* had to do with celebrations.
  1. The word soon came to have a bad sense as these celebrations went to excess in drunkenness.
  2. *Komos* expresses a lustful excess in physical and sexual pleasure which is offensive to God and to man alike. It may well be that the best translation of it is that of debauchery.

**CONCLUSION:**

1. Why would anyone seek to gratify their own selfish desires more than following the beautiful example of our Lord and Savior Jesus Christ?
2. Such works lead to nothing but hurt and pain, not only for the one engaging in them, but those who have to deal with such a person also.
3. If you engage in these wicked acts, won't you turn from them to obey the Gospel?
4. You can be forgiven and you can enjoy the peace that comes from living an upright life — one well pleasing unto the Lord.
5. You will never regret living for the Lord; not now, not on the day you die, nor throughout eternity.



# Malignity, Malice, Despiteful

*Robert R. Taylor, Jr.*

1. Strong and marked is the contrast between fleshly works and faithful works.
  - a. The former is of Satan.
  - b. The latter is of God.
2. Those who major in the works of the flesh will not find heaven's door ajar for them in the final day of judgment (Gal. 5:19-21; 1 Cor. 6:9,10).
3. Quite to the contrary, they will find hell's door wide open bidding them a demanded entrance.

## **DISCUSSION:**

### **I. MALIGNITY AND MALICE.**

- A. These two terms are sinful synonyms of each other.
- B. They are of Satanic kin.
- C. Word authorities are crystal clear in telling us their meanings.
  1. Malignity is "persistent, intense ill will or desire to harm others; great malice. The quality of being harmful or dangerous ... a malignant act, event, or feeling" (Webster).
  2. Malignity is "evil disposition" (Young's Concordance).
  3. Malignity is "Bad character, depravity of heart and life" (Thayer).
  4. Malice is "active ill-will; desire to harm another or to do mischief; spite" (Webster).
  5. Malice is "Evil, badness" (Young's Concordance).
  6. Malice is "malignity, malice, ill-will, desire to injure ...wickedness, depravity" (Thayer).
- D. The Scriptures tell the story of these two words of wickedness.
  1. Rom. 1:29; 1 Cor. 5:8; 14:20; Eph. 4:31
  2. Col. 3:8; Titus 3:3; 1 Peter 2:1; 2:16
- E. Examples abound in the Bible relative to such infamous people.
  1. Cain in Genesis 4.

2. Noah's contemporaries in Genesis 6.
3. Joseph's brethren, except for Benjamin and Reuben, in Genesis 37.
4. Pharaoh and his taskmasters in Exodus.
5. Saul toward David in 1 Samuel.
6. Haman in Esther.
7. Sanballat, Tobiah and Geshem toward the Jerusalem wall builders in the book of Nehemiah.
8. Herod the Great toward the Christ child and the innocents of Bethlehem in Matthew 2.
9. Judas Iscariot toward Jesus in Matthew 26 and 27.
10. Judaizers toward Paul as in Galatians.
11. The Roman Empire against the Lamb and His army in the book of Revelation.

## II. **DESPITEFUL.**

- A. The very pronouncing of it is most unwelcome to a wholesome individual.
- B. As defined by word authorities we see its utter hideousness.
  1. "Spiteful; malicious." Its kindred term of despite means "a looking down upon...a contemptuous act; insult, injury...contempt, scorn" [Webster].
  2. "To loathe, contemn or feel spite" [Young's Concordance].
  3. "An insolent man, one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of wrong" [Thayer].
- C. Scriptures depicting such.
  1. Amos 2:4
  2. Luke 10:16
  3. Ezek. 25:15
  4. Rom. 1:30
- D. Examples from the Bible.
  1. The way Jacob's sons treated him in Genesis 37 relative to their treachery in dealing with innocent Joseph.
  2. Korah, Abiram and Dathan toward Moses and Aaron in Numbers 16.
  3. Micah toward David, her husband, in 2 Sam. 6:16.
  4. Jeremiah's peers toward him throughout the book

bearing his name.

5. The treatment Jesus received from Pharisees, Sadducees, Herodians, etc. (John 15:25).
6. The treatment Paul received in 2 Cor. 11:25ff.
7. What Stephen said about the prophets of old and how Israel had treated, really mistreated, them on a continuing basis (Acts 7:51-53).

### **CONCLUSION:**

1. These three words describe graphically and vividly life lived at its very lowest.
2. Practice of these horrible vices makes countless millions mourn.
3. Practitioners of such cannot ever be happy in such perilous pursuits. Misery marks every mile of their way.

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## **Haters Of God**

**Romans 1:30**

*Clint Harper*

1. The context of the passage.
  - a. Romans 1
    - 1) The Righteousness of God – vs.16-17
    - 2) The Wrath of God – vs.18-19
    - 3) Because of revelation, we are without excuse – vs. 20-23
    - 4) God allows people to go their own way – vs.24-27
    - 5) These will be filled with all unrighteousness – vs. 25-32
  - b. Therefore, we see the progression of unrighteousness.
2. "Haters of God"
  - a. Who is a "hater of God?"

- 1) Obviously, it is someone who has turned their back on God.
- 2) But it may be someone who does not know they have turned their back on God.
- b. How does one become a "hater of God?"
  - 1) Does it happen over night?
  - 2) Most of the time it does not happen over night (though it is possible I suppose).
  - 3) Most of the time it happens with small transgressions which build upon one another over time.
- c. How does a "hater of God" manifest himself?
  - 1) There are many different ways a person will let it be known.
  - 2) Obviously, by vocalizing it to people [Atheists, etc.]
  - 3) By actions which do harm to the cause of Christ [Saul of Tarsus].
  - 4) By putting on the outward appearance of religion.
    - a) Many call themselves Christians.
    - b) But inwardly they refuse to believe the truth of the Word. Matt. 7:15, *"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."*
    - c) By doing so, they lead others astray from God.
3. Therefore, let's take a look at the idea of "Haters of God."

## **DISCUSSION:**

### **I. IS THERE ANYTHING WRONG WITH HATE?**

- A. There is a growing trend toward "hating hate."
  1. Many are saying today that true love has no hate.
  2. They say that God is love and therefore there is no hate with God.
- B. But did you know that God hates?
  1. Prov. 6:16-19
  2. Amos 5:18-24
- C. Did you know we are commanded to hate? Eccl. 3:1-8; Psa. 97:10; Psa. 119:104, 128, 163 ; Prov. 8:13
- D. Therefore, there is nothing wrong with "hate" if it is properly placed.

### **II. WHY DO MEN HATE GOD?**

- A. God exposes evil. John 3:16-21; John 7:7

B. Without a cause.

1. God has done nothing which gives men an excuse to hate Him.
2. John 15:24-25

III. **HOW DO MEN SHOW HATRED OF GOD?**

A. Hatred of the idea of God.

1. Atheism.
2. Some would have us never make mention of His name.
3. Some would have all religion banned altogether.
4. Some would have no religious influence in government. (Constitution says nothing about "separation of church and state")
5. Psa. 14:1, "*The fool hath said in his heart, There is no God.*"

B. Hatred of God's children.

1. Some people will hate you simply because you are a Christian.
2. Why? Some people don't want to be reminded of what they know they ought to be.
3. Matt. 12:41, "*The men of Nineveh shall rise in judgment with this generation and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*"
4. But know this, that you are not the first child of God they hated.
5. Psa. 69:1-4
6. Also know this, it is truly God they hate.
7. John 15:18

IV. **WHAT CAN WE DO WITH THOSE WHO HATE US?**

A. This is something we need not guess about.

1. God has told us exactly what to do.
2. Matt. 5:43-48; Luke 6:22-23

B. But there may come a time when you must "love your enemies" from a distance.

**CONCLUSION:**

1. Those who are "haters of God" have chosen their own path.
  - a. God makes no one hate Him.

- b. In fact, He would that all men believe in, love, and obey Him.
- c. Matt. 11:28-29
- 2. However, He [and I] know there are those who will choose to be "Haters of God."
  - a. Therefore, we will repeat the words of David the king.
  - b. Psa. 69:1, "*Let God arise, let his enemies be scattered: let them also that hate him flee before him.*"

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## **Thieves, Extortioners**

**John 10:1-15**

*Mike Hogan*

1. The religious world today teaches:
  - a. All believers will be saved
  - b. There are saved persons in every denomination
  - c. This belief is fed from false teachers using the medium of tv, radio, etc.
2. Man has within himself a desire to believe all believers will be saved – Ecumenicism.
  - a. This non-biblical doctrine seeks to remove the guilt of sin and true biblical doctrine.
  - b. Others, because of a good heart, will not defend this doctrine [2 John 9-11; 1 Tim. 4:16].
3. Others teach this doctrine because they care only for the things of this world.
4. John 10 teaches us to look to God through the word of His grace, His divine power, instructing the true believers in the way of righteousness and truth. [Psa. 119:105; Jer. 10:23]
  - a. The salvation of man. [Rom. 15:4; 2 Tim. 3:14-17; Luke 1:68-90]

- b. Obeying God's doctrine found in his Gospel plan. (Rom. 6:16-18)
- c. Living the Christian life. (Rom. 12:1-2; Matt. 4:4; Gal. 2:20; 2 Tim. 2:11-12)
- 5. John 10 also teaches us of another element in his word.
  - a. Thieves, robbers and extortioners
  - b. These people extort the SOULS of men that should have their place with God, they steal by way of lies, deceitfulness and wrongly dividing the word of truth.
  - c. They try to enter into the fold of God through many back doors. Other ways are not found in the Bible, but one way.
  - d. They will take away your place with God, for self gain. Your money and your spiritual life is his target. They will take away your right to the tree of life and the fountain of living waters – the promise to those who obey Him. (Heb. 5:8-9)
  - e. Some congregations of the church of Christ today in many cases seem to lack the resolve to stand on the above and below points.
    - 1) Thereby, allowing thieves and extortioners to teach a watered down gospel to a doctrinally watered down body of the erring.

## **DISCUSSION:**

### **I. THIEVES AND EXTORTIONERS DEFINED.**

#### **A. Thief**

- 1. One who steals, especially stealthily or secretly.
- 2. As the chief priests and the scribes and elders thought to take Jesus secretly. (Luke 22:1-2; Mark 14:1; Matt. 26:2-5)
  - a. The chief priests and the scribes were divided in other aspects of the Law and doctrine of Moses.
  - b. But they were united in their quest to kill Jesus.

#### **B. Extortioners**

- 1. To wrench out or twist.
- 2. To obtain from a person by force, intimidation, undue or illegal power.
- 3. To gain especially by ingenuity or compelling argument.

#### **C. These people have the disposition of light, BUT!**



1. Their fruit is that of the Devil. (Matt. 7:15-20)
  2. They act as if they are godly, but their works fall short of God's standard. (2 Tim. 3:16-17)
  3. A people of earthly desires and intents. (John 8:38-44)
  4. Their father is the Devil.
- D. Therefore we are to be aware lest we be lead away to our own destruction. By falling from our steadfastness. (2 Peter 3:15-16)

## II. THERE IS ONE WAY TO ENTER INTO THE SHEEP-FOLD, THE CHURCH.

- A. Knowledge of the Gospel — words (Acts 10:14).
1. Faith (Rom. 10:17; 1:16; 1 Cor. 1:18; Heb. 11:1,6).
  2. Repentance (Acts 2:38; 3:19).
  3. Confession (Acts 8:37; Rom. 10:10).
  4. Baptism (Heb. 10:22; Acts 2:38; 8:38-39; 1 Peter 3:21; Rom. 6; Col. 2:12; Gal. 3:27).
- B. Faith cannot be developed because the word is not being taught.
- C. They cannot repent because the sins are not being confronted by the Word.
1. We might as well just tear out all the many passages listing sin. (Rom 1:29-32; 1 Cor. 6:9-11, Gal. 5:19-21; Eph. 5:3-5; 1 Tim 1:9-10; Rev 21:8; etc)
- D. Confessions are empty because they had no knowledge (Rom. 10:1-3).
1. Christ and His obedience of God's plan. (John 12:47-48; Luke 24:44-46)
  2. His church, one church. (Isa. 2:2-3; Matt. 16:18; Acts 20:28; Eph. 1:22-23; 4:4)
  3. The first day of the week, and its importance to the child of God.
    - a. Resurrection of Christ. (Luke 24:1-3; Matt. 28:1-6; Mark 16:1-3; John 20:1; 1 Peter 3:21)
    - b. The Gospel given. (Luke 24:47; Isa. 2:2-3; Act 2)
    - c. To worship God. (Heb. 10:25; 12:28-29)
    - d. One can loose the cleansing blood of Christ by forsaking it. (Eph. 1:7; Heb. 10:25)
- E. Baptism is no good by this time because of lack of knowledge.

1. Going through the motions.
    - a. The doctrine that delivered them has not been taught to them. (Rom. 6:16-18)
  2. Getting wet is all that is required for the twentieth century Christian, by some.
- F. Thieves, Robbers, Extortioners and False Teachers.

### III. CHRIST IS THE WAY. HE IS THE GOOD SHEPHERD.

- A. His sheep know of his doctrine. (Gal. 6:2; John 10:4, 5,8)
  1. Doing his Will is obeying and knowing his doctrine. (John 7:17)
  2. The doctrine saves. (1 Tim. 4:16)
- B. Thieves and Extortioners seek to change the doctrine of Christ.
  1. Causing division and contention in the brotherhood.
    - a. Claiming those sound in the faith are the originators of discord in the brotherhood.
  2. Outside the church people say "lets talk Jesus but not doctrine."
    - a. Separating Biblical doctrine and truth with think so's and maybe so's.
    - b. Well I feel. But the Bible says to speak the oracles of God. (1 Peter 4:11)
    - c. The child of God will contend for the faith. (Jude 3) Gives no occasion for false doctrine to enter into the Lord's church.

### IV. CHRISTIANS ARE A HOLY NATION UNITED IN CHRIST AND ARE IDENTIFIED AS CHRISTIANS.

- A. Isa. 62:2; Acts 11:26, a new name.
  1. Christians are not: Baptist, Pentecostal, Methodist, Catholic, etc.
  2. The church is His body. (Eph. 1:22-23; 1 Cor. 12:13)
    - a. One in number. (Eph. 4:4-5)
- B. All obey the Gospel the same way.
  1. John 6:44-45; Heb. 8:11
    - a. Teaching, preaching
    - b. Learning of Christ
  2. Same conditions and same doctrine.
- C. United in the Word. (1 Cor. 1:10; Eph. 4:13; 1 Cor.

13:10; James 1:25; 2 Tim. 4:16-17; James 1:25; 2 Tim. 4:16-17; 2 Peter 1:3)

**CONCLUSION:**

1. The true believers of the body of Christ can have faith, hope and confidence. (John 10:9)
  - a. If any man enter in, he shall be saved
  - b. Going in and out to find pasture.
2. One who has obeyed God has indeed accepted the Lord as the shepherd and in the context of salvation is able to feed in nourishing pastures and live by the still waters of life. By the Word of God sustaining them all the days of their lives.
3. This lesson Christ taught was revealed to them by an allegory.
  - a. Figurative application of real facts.
  - b. Stand firm in your confession and in Christ – watch for the thieves and extortioners to come.
4. *"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."* (2 Tim. 1:11-13)
5. Receive an inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for you. (1 Peter 1:3-4)

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## Seditious, Heresies

*James Boyd*

1. Seditious and heresies are both called works of the flesh, Gal. 5:20
  - a. Seditious defined
    - 1) Rebellion against lawful authority

- 2) Dissension
- 3) "Not thy will but mine be done"
- 4) Attitude like Diotrophes; "my way"
- 5) Reflects unsubmitive disposition
- 6) Seeks the overthrow of authority
- b. Heresy defined
  - 1) Not in line; opposite of orthodoxy
  - 2) Separate from the mainstream
  - 3) A self-chosen doctrine
  - 4) Putting one's own desires above the fellowship of the church
  - 5) Has to do with doctrine as well as attitudes
  - 6) More specific:
    - a) Public and persistent denial of some fundamental doctrine of Christ
    - b) A doctrine entertained by a professed adherent of a church that is contrary to the fundamental or distinguishing tenets of that church.
    - c) In the Greek, it refers to an opinion varying from the true exposition of the faith of Christ.
2. Sedition and Heresy go together; closely related; one provokes the other.

## **DISCUSSION:**

### **I. BIBLICAL REFERENCES TO SEDITION.**

- A. Jews were accused of a history of sedition and insurrection by Persian official, Ezra 4:15
  1. Not altogether false
    - a. Had rebelled against conquering nations
    - b. Syria, Egypt, Assyria, Babylon
    - c. Even rebelled against God
  2. An effort to cause the cessation of rebuilding Jerusalem and the temple
  3. Permission had already been granted by Cyrus
- B. Barabbas imprisoned for sedition and murder, Luke 23:19
  1. His release was allowed
  2. Hatred against Jesus was more intense than fear of Barabbas
- C. Paul was wrongfully accused of sedition by Tertullus before Felix, Acts 24:5

1. Called the ringleader of the sect of the Nazarenes
2. Accusation made because Paul, taught the end of the Mosaic Law
- D. Korah, Dathan, Abiram led an insurrection against Moses and his authority, Numbers 16
- E. In the church, all authority belongs to Christ, Matt. 28:18-20; Col. 1:18; Eph. 5:23; Heb. 1:1,2
  1. Apostles, Gal. 1:11; 2 Peter 1:3; 1 Thess. 2:10; John 14, 15, 16
  2. Scriptures, 1 Cor. 1:12,13; 1 Tim. 3:16,17; 1 Cor. 4:6; Jude 3
  3. Whatever is contrary to the authority and doctrine of Christ (heresy, false doctrine, ungodliness) forms sedition, strife, division, rebellion
  4. Whether promoted by an individual, groups, church, government, etc.
  5. Against rule of elders in matters of judgment, Heb. 13:17
  6. Against laws of the land, Rom. 13:1-7
  7. Against parental authority in the home
- G. Result of sedition: opposite of unity; condemnation of the guilty
  1. 1 Cor. 1:10; Phil. 1:27
  2. Peace is disrupted; division occurs
  3. "Move over, Lord; we're taking over" attitude
  4. Tone of the "change agents" today; do my thing, anyway
  5. Seals the condemnation of eternal damnation, Gal. 5:21

## II. BIBLICAL REFERENCES TO HERESY.

- A. Same word is translated "sect." Acts 5:17; 15:5; 26:5
  1. Reference to Pharisees, Sadducees
  2. Reference to a party separate from the rest
  3. Used nine times
    - a) Sect, 6 times
    - b) Heresies, 1 time
    - c) Factions, 1 time
    - d) Parties, 1 times
  4. Never used in a favorable sense

- B. Used in a derogatory sense of Christians, Acts 24:5, 14; 28:22
- C. Used to refer to some in 1 Cor. 11:19
  - 1. Abusing the Lord's Supper
  - 2. Creating strife, division in the church
- D. Used of false teachers, 2 Pet. 2:1
  - 1. Bring in damnable heresies
  - 2. Move in secretly, privily, without detection at first
  - 3. What to do about heretics, Tit. 3:10
  - 4. Many prefer to run along with them as if they are acceptable
- E. In Old Testament, people taught not to hearken to the words of false prophets, Deut. 13:3
  - 1. Penalty for false teaching was death, Deut. 13:5
  - 2. Referred to those who urged serving other gods
- F. Teachers of heresy existed in the early church and exist today, 1 John 4:1; Jude; 2 Pet. 2:1
  - 1. Some false teachers went from Jerusalem to Antioch, Acts 15:24
  - 2. Some preached a different Christ, 2 Cor. 11:4
  - 3. Some preached a perverted gospel, Gal. 1:7
  - 4. There are warnings throughout the New Testament of teachers of error
    - a) Come as angels of light, 2 Cor. 11
    - b) Draw disciples away after them, Acts 20
    - c) Pervert the gospel; a different message than authorized, Gal. 1
    - d) Denied the resurrection, 1 Cor. 15
    - e) Made worship vain by the precepts of men, Mt. 15
    - f) Contended for following the old law, Acts 15
    - g) Would transgress or go beyond the doctrine of Christ, 2 John. 9-11
- G. Paul and Silas were accused, wrongfully, of heresy, Acts 16: 20, 21; 18:13
  - 1. Only taught what law and prophets taught; things that were written
  - 2. Paul denied the accusation was ever true, Acts 24:13-16

**CONCLUSION:**

1. Such things are not acceptable to God
2. Will cause the condemnation of the guilty and those subverted by them.



## Idolatry, Witchcraft

*Gilbert Gough*

<sup>19</sup>Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, <sup>20</sup>**Idolatry, witchcraft...**"

1. "Without exception, every one of the works of the flesh is a perversion of something which is good within itself." (Barclay, William, *Flesh and Spirit*, p. 39)
2. Idolatry is a perversion of worship and a rejection of God and Witchcraft is a perversion of the use of healing drugs in medicine that God placed on earth for man's betterment and lends itself to sorcery which is a rejection of the worship of God. (Ibid. p. 39)
3. Idolatry and witchcraft are *sins of false religion*.

**DISCUSSION:**

**I. IDOLATRY**

- A. The word is found four times in the New Testament [*eidololatreia*], but one can find several references to things "offered to idols" or "sacrificed to idols" and to "idols" and "idolaters."
  1. An idol may be defined as the image of a god, or any other material symbol which is the object of worship.
  2. The first and second commandments of the Decalogue prohibits the making of an idol (Exodus 20:3-6).

3. God has always condemned idolatry:

- a. In the Old Testament – Exodus 20:23; Deut. 4:15, 16; 12:31; 27:15.
- b. In the New Testament – Acts 15:29; 17:16; 1 Cor. 6:9, 10; 10:14; 1 John 5:21; Rev. 21:8.

B. Idolatry (noun) is defined as:

1. "the worship of false gods" (Thayer, p.174).
2. "eidolon, primarily a phantom or likeness (from *eidos*, an appearance, lit. that which is seen...*eidololatria*, whence Eng., idolatry, (from *eidolon*, and *latreia*, service)" (Vine).

C. It is found in Galatians 5:20 and in the following verses:

1. 1 Cor. 10:14 – "Wherefore, my dearly beloved, flee from **idolatry**."
2. Col. 3:5 – "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is **idolatry**."
3. 1 Peter 4:3 – "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable **idolatries**."

D. How the word is used: (cf. Jenkins, Ferrell. *Flesh and Spirit*. pp. 19-20)

1. Function of the idol: It *localized* and *visualized* the god it represented.
  - a. Eventually this led to the worship of the idol itself. E.g. the development of Emperor worship in Roman Empire.
    - 1) "This began as an expression of gratitude for the safety, the security, the justice and the good order Rome had brought to men." (Barclay. p. 33) First the goddess Roma was worshipped, then later embodied in the Emperor, then his statue.
    - 2) "First the unseen spirit of Rome, then the visible Emperor, then the present statue – that was the course of development." (Ibid. p.33).



2. Idolatry is the worship of created things rather than the Creator of all things [Rom. 1:19-23; Isaiah 44:14-19].

a. This sort of idolatry still exists. "A man's God may rightly be said to be that to which he dedicates his time, his substance, and his talents, that to which he gives himself." (Ibid. p. 34) A "status symbol" often becomes a man's idol.

b. Idolatry and sexual immorality were closely connected.

1) In the Old Testament, whoredom or adultery became a symbol of apostasy. (Especially in the book of Hosea.)

2) Many ancient shrines were stocked with sacred prostitutes. The sexual act (symbolizing the power to reproduce, etc.) became an act of worship. Thus, a lovely act became an act of sin.

3) The temple of Aphrodite on the Acrocorinth at Corinth had more than a thousand female priestesses who served as sacred prostitutes during the Roman period.

4) Similar conditions existed at Ephesus and other cities.

5) A Greek guide told a preacher on one of his Bible Land tours that in the Roman period every respectable woman considered it her duty to spend one day a year as a priestess in the temple of Aphrodite in Corinth.

E. Bible history of idolatry:

1. After Israel received the Decalogue, it was the first two commandments that distinguishes Israel from all the nations (Exodus 20).

2. Nevertheless, idolatry was a constant problem for God's chosen people.

3. Early in their occupation of Canaan, the Israelites were attracted to idols called Baal, Asherah and Ashtoreth.

4. During Solomon's reign he promoted idolatry through his many foreign wives.

5. When the kingdom of Israel divided during the reign

- of Solomon's son Rehoboam, Jereboam set up bull worship in Bethel.
6. During the reign of King Ahab of the Northern kingdom, the worship of God was almost completely replaced by a worship of Baal.
  7. The prophets of God denounced idolatry throughout their lives and oracles.
  8. When Christianity began to flourish, the Greeks and Romans had their mythological gods.
- F. Obviously idolatry is an attraction to the flesh, not the spirit.
1. Idolatry is an open recognition of false gods for "*no man hath seen God at any time*" (1 John 4:12) for if they had they would have made images of Him.
  2. Satan suggested and men adopted the idea that God could be worshipped better with some visible form.
  3. Soon it was hard to remember that "*the workman made it; therefore it is not God*" (Hosea 8:6).
  4. However, not all idolaters bow down before images because covetousness is idolatry (Col. 3:5).
  5. Anything one loves more than he loves God is an idol.
    - a. Some are "*lovers of pleasure more than lovers of God*" (2 Tim. 3:4).
    - b. We can conclude that our nation is practically a nation of idolaters.

## II. WITCHCRAFT

- A. The Greek word (*pharmakeia*) is found three times in the New Testament and is translated in the KJV by two words: witchcraft and sorceries.
- B. Witchcraft (noun) is defined as:
  1. "*sorcery, magic...magic arts*" (Arndt & Gingrich, p.861).
  2. "*sorcery, magical arts*" (Thayer).
  3. "*[Eng., pharmacy, etc.] primarily signified the use of medicine, drugs, spells; then poisoning; the sorcery*" (Vine).
- C. It is found in Galatians 5:20 and the following verses:
  1. Rev. 9:21 - "*Neither repented they of their murders, nor of their **sorceries**, nor of their fornications*"

tion, nor of their thefts."

2. Rev. 18:23 -- "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."
  3. Note that the word "sorceries" is found in the KJV in Acts 8:11 where it speaks of Simon who had bewitched the people with sorceries, but the word there is from another Greek word meaning "magic."
- D. How the word is used: (cf. Jenkins, Ferrell. *Flesh and Spirit*. pp. 21-22)
1. The word *pharmakeia* followed a process of degeneration.
    - a. It was used by Plato in a medical sense of the use of drugs. No bad meaning at all.
    - b. Then the word began to denote the misuse of drugs to -- to poison, not to cure. cf. English, pharmacy.
    - c. Finally the word takes the meaning of sorcery and witchcraft.
      - 1) Used of the Egyptian sorcerers (Exodus 7:11, 22; 8:18).
      - 2) A sin prompting the destruction of Babylon (Isaiah 47:9, 12).
    - d. Thus, the word goes from meaning a healing and a curative drug to a vicious and malignant dealing in witchcraft and sorcery.
  2. Many were the magical practices in the ancient world. Some thought they could guard against such by amulets, etc. Acts 19:19 tells of those at Ephesus who practice magic by their "curious arts." But when they obeyed the gospel, they burned their books.
    - a. Speaking of the superstitious practices one man says: "And indeed some of the practices were not so much eliminated as Christianized, for we find Christians wearing round their necks, not now the ancient amulet but Christian texts, and even little miniature copies of part of the New Testa-

ment, apparently manufactured for the purpose." (Barclay. p. 39)

- b. The word used in Acts 19 is not *pharmakeia*, but does illustrate the common superstitions of the time.
- c. The word used to describe the activity of Simon and Bar-Jesus is *magos*, not *pharmakeia* (Acts 8:11; 13:6, 8).
  - 1) The word *magos* refers to "a wizard, sorcerer, a pretender to magic powers, a professor of the arts of witchcraft" (Vine).
  - 2) The definition would indicate that these men may have used *pharmakeia* in their practice.
3. So, witchcraft is sorcery or superstition, a divination or magic with supposed helps from evil spirits, pretended communication with invisible powers.
  - a. When people turn away from superstition to the word of God, the word can always grow mightily like it did in Ephesus (Acts 19:20) after they burned their books.
  - b. If superstitious regard for the pope could be abolished, men could begin to look to Christ as the authority.
  - c. How many Christians carry a rabbit's foot, a lucky charm like a four leaf clover, or how many will not walk under a ladder or look at a black cat?

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## Whisperers, Backbiters

*Robert R. Taylor, Jr.*

1. The two works of the flesh assigned for this study belong to those who are sneaky cowards. They are contemptible from every conceivable angle.

2. If the objects of their dislike and disdain suddenly appear in hearing distance, these reckless railers, these sinful slanderers, become strangely silent. They become mute as a doorpost!
3. They major in what is disdainful and contemptible beyond apt description.
4. They practice verbal homicide toward objects of their hate with their venom-filled communications. Wholesome speech is a total stranger to them. They think like the devil, talk like the devil and act like the devil.

## **DISCUSSION:**

### **I. WHISPERERS UNMASKED.**

- A. Of necessity the whisperer has to have an accomplice – a person with open, willing ears with a relish of what is forthcoming.
- B. The whisperer defined.
  1. "To talk quietly, or furtively, as in gossiping, maligning, or plotting" [Webster].
  2. "Talebearer...busybody...detractor" [Young's Concordance].
  3. "Secret slanderer, detractor" [Thayer].
  4. The whisperer delights in blackening reputations or the good names of innocent people being totally oblivious to Prov. 22:1 and Ecclesiastes 7:1.
- C. Bible examples of such.
  1. Laban's sons against innocent Jacob (Gen. 31:1).
  2. Jonadab's stupid counsel offered in the ear of Amnon, David's son, relative to beautiful Tamar [2 Samuel (13:3ff)].
  3. Ziba's false testimony about Mephibosheth into the ears of David in 2 Samuel 16:1ff. The truth comes out in 2 Samuel 19:24ff.
  4. What Jeremiah's enemies whispered about him in the ears of King Zedekiah again and again.
  5. What the Lord's enemies whispered about Him throughout His ministry.
  6. What the false witnesses said about Stephen in Acts 7.
  7. What the Judaizers did with Paul in such places as Galatia and Corinth. Tell how they worked with

their whispering campaigns.

D. Modern Examples

1. I once wrote a bulletin article about whisperers. The man who cried out the loudest in protest was a whisperer. He could not be content until he stirred up trouble. This he had done in congregation after congregation where he had attended.
2. Many an elder, preacher, teacher or deacon has been on the receiving end of whisperers in their wicked works.
3. It is an infamous work from the word go!

II. **BACKBITERS UNMASKED.**

A. Backbiters and whisperers are born out of the same infamous union. They are full-fledged brethren in Satan's service.

B. The backbiter defined.

1. "To speak maliciously about (an absent person); slander" (Webster).
2. "To use the feet (as a talebearer). One who speaks against" (Young's Concordance).
3. "A defamer, evil speaker" (Thayer).

C. Scriptures.

1. Psalm 15:3
2. Prov. 25:23
3. Rom. 1:30
4. 2 Cor. 12:20

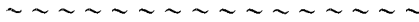
D. Bible Examples

1. What Absalom said about David, his own father, when the king was not present in 2 Samuel 15.
2. What Jeremiah's enemies said about his being a traitor when he was absent.
3. What the enemies of the Lord said when he was not present.
4. What Paul's enemies did in his absence at Galatia and Corinth.

**CONCLUSION:**

1. Both of these traits mark their possessor as being the lowest of the low.
2. Such people, if they persist in such and die in such, are as

- bound for eternal Gehenna as if they were already there!
3. They kick about another's reputation and character as though it were a football!



## Without Understanding

### Romans 1:31

*Jimmy W. Bates*

1. In **Romans 1:18-32**, Paul describes the immoral condition and conduct of the Gentiles. [A vivid description of today's world. And, God's attitude toward sin is the same today].
  - a. God's wrath is against all ungodliness and unrighteousness of men. [v.18]
  - b. These are without excuse because God was clearly manifested to them. [vs.19,20]
  - c. Things that led to their immoral condition and conduct.
    - 1) Failure to glorify God. [v.21]
    - 2) Failure to give thanks for blessings. [v.21]
    - 3) Rejected God's Truth for their own vain imaginations and with their darkened, foolish hearts, they became fools. [vs.21,22]
    - 4) Worshipping the creature instead of the creator. [vs.23,25]
    - 5) Did not retain God in their knowledge. [v.28]
  - d. [vs.29-32] describes the end result of rejecting God and His word.
2. The focus of our study is on the sinful state of being "**without understanding**" [v.31].
  - a. From Gr. *asunetous* from *asunetos* translated "without understanding" in Matt 15:16, Mk. 7:18, Rom. 1:31, and "foolish" in Rom. 1:21, 10:19.
    - 1) ["A" & *sunetos* from *suniam*] unintelligent, dull, Matt. 15:16; Mark 7:18; reckless, perverse, Rom.

- 1:21,31; unenlightened, heathenish, Rom. 10:19." [The Analytical Greek Lexicon, p.57]
- 2) "Unintelligent, without understanding: Matt. 15:16; Mark 7:18: stupid: Rom. 1:21; 10:19 ...ungodly..., because a wicked man has no mind for the things which make for salvation: Rom. 1:31..." (Thayer, p.82).
  - 3) "Without understanding or discernment..." (Vine, p.169).
  - 4) "Imprudent...are persons who, not forming just judgments of things, act improperly." (MacKnight).
- b. Who are those "without understanding" in our text?
- 1) NOT one who is mentally defective or one who is without intellectual ability.
  - 2) These Gentiles are "**without understanding**" (unintelligent, dull, reckless, perverse, unenlightened, heathenish, stupid, ungodly, imprudent) because of their own choice and course in life.
    - a) They became dull or stupid in spiritual things. (Heb. 5:11; cf. 1 Tim. 4:1,2).
    - b) R. L. Whiteside states, "These people had a mind, but they had not filled it with truth and right principles. They did not have an understanding of the real philosophy of correct living. So many people are without understanding because they will not understand. They have closed their eyes and stopped their ears to keep from learning the right. They prefer darkness. There is such a thing as willful ignorance. God has never withheld light from anyone who wanted the light."
      - c) Matt. 13:13-15; 2 Pet. 3:3-5; 2 Thess. 2:10-12.
3. To fully understand the terrible state of being "**without understanding**," we need to understand what is involved in being "**with understanding**."
- a. "**Understand**" from Gr. *sunemi*, "1. prop. to set or bring together, in a hostile sense, of combatants,... 2. to put (as it were) the perception with the thing perceived; to set or join together in the mind, i.e. to understand." (Thayer, p. 605).
  - b. *sunetos* - "...intelligent, having understanding, wise, learned." (Thayer, p 604).



## DISCUSSION:

### I. GOD DEMANDS THAT WE UNDERSTAND HIS WILL/ LAW:

- A. Commanded in the Old Testament:
  - 1. Deut. 9:1-6 – *"Understand therefore..."*
  - 2. Neh. 8:1-8 – *"...caused them to understand"*
  - 3. Psalm 119:27 – *"Make me to understand..."*
  - 4. Daniel 10:11,12 – *"...thou didst set thine heart to understand"*
- B. Commanded in the New Testament:
  - 1. 1 Cor. 12:1-3
  - 2. Eph. 3:4; 5:17
- C. Must have a genuine desire to know and understand:
  - 1. Seek the Lord (Prov. 28:5).
  - 2. A willingness to do (Jn. 7:17).
  - 3. Right attitude (Acts 8:30).
  - 4. Contrast the attitude of the Gentiles in Rom. 1.
- D. Understanding the will of God is essential to salvation. (Matt. 13:15,19,23)
- E. Must have understanding to love God supremely. (Mark 12:33)

### II. THINGS ASSOCIATED WITH UNDERSTANDING:

- A. **Truth** – God's revelation to man. (John 8:32; Prov. 23:23; Eph. 1:17,18; 3:1-5).
  - 1. Without Truth there is no understanding.
  - 2. The Bible, God's word, is a complete body of truth.
    - a. Originated with God and revealed through Christ (John 7:16; 12:48-50).
    - b. Jesus revealed this truth to his apostles. (John 17:8,17,20,21).
    - c. After Jesus ascended back to heaven, the Holy Spirit came to guide the Apostles and other men in recording this body of truth and we have it today in the written word of God. (John 14:26; 16:13; Acts 2:1-5; 2 Tim. 3:16,17; Jude 3; Gal. 1:6-12).
  - 3. We must **Know** the truth, John 8:32; **Understand** the truth, Eph. 5:17; **Believe** the truth, Heb. 11:6; **Obey** the truth, Rom. 6:17,18; **Teach** the truth, Eph. 4:15.

4. To be "without understanding" is to be without truth.

## B. Knowledge and Wisdom:

### 1. Knowledge:

a. From Gr. *ginosko*

1) "1. to learn to know, come to know, get a knowledge of; 2. to know, understand, perceive, have knowledge of...to become acquainted with, to know, is employed in the N. T. of the knowledge of God and Christ, and of the things relating to them or proceeding from them..." (Thayer, p. 117)

2) "...Signifies to be taking in knowledge to come to know, recognize, understand, or to understand completely..." (Vines, p. 297).

b. Understanding is a part of knowledge. One cannot have understanding without knowledge. Thus, to be "without understanding" is to be without knowledge.

### 2. Wisdom:

a. From Gr. *sophia*

1) "Wisdom, broad and full intelligence, used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case." (Thayer, p. 581).

2) Some have suggested that wisdom is the proper application of knowledge.

b. *phronesis* – translated "wisdom" in Luke 1:17 is defined as, "understanding, prudence... a right use of the mind." (Vine, p. 221).

### 3. Passages connecting Knowledge, Wisdom, and Understanding

a. Deut. 4:5,6 – Doing the will of God demonstrates wisdom and understanding.

b. Prov. 1:5, "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."

c. Prov. 2:1-5 – To have understanding one must seek wisdom and knowledge. (cf. Prov. 15:14).

d. Prov. 3:13 – "Happy is the man that findeth

*wisdom, and the man that getteth understanding."*

- e. Prov. 14:33 — *"Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of fools is made known."*
  - f. Col. 1:9, *"For this cause we also, since the day we heard it, do not cease to pray, for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."*
4. To be "without understanding" is to be without knowledge and wisdom. It is to conduct oneself in a "foolish" manner. (cf. Rom. 1:21).
- C. **Hear, Read, and Study the Word of God**
- 1. Prov. 1:1-5 — To have understanding one must **hear** and **learn**.
    - a. Heb. 11:3 — Through faith we understand.
    - b. Rom. 10:17 — faith comes by hearing the word of God.
    - c. Matt. 13:13-15 — Some refuse to hear and learn and are "without understanding." (cf. Ps. 82:5).
  - 2. To understand the will of God one must **read** and **study**:
    - a. Mark 13:14, *"...let him that readeth understand."*
    - b. Eph. 3:4, *"whereby, when ye read, ye may understand my knowledge in the mystery of Christ."*
    - c. Acts 17:11; 2 Tim. 2:15; 1 Pet. 2:2; 2 Pet. 3:18.
  - 3. Many in the church today are "without understanding" because they neglect to read and study the Bible.

### III. THE BENEFITS OF OBTAINING KNOWLEDGE AND UNDERSTANDING:

- A. Conversion (Matt. 13:13-15, 23).
- B. Keep commandments (Psa. 111:10).
- C. Spiritual maturity (1 Cor. 14:20).
- D. Happiness (Prov. 3:13).
- E. Righteous living (Prov. 15:21).
- F. Turn from evil (Job 28:28; cf. Prov. 6:32).

- G. Control tongue and avoid strife (Prov. 11:12; 17:18,19, 27,28).
- H. Slow to wrath (Prov. 14:29).
- I. Heareth reproof (Prov. 15:32).

#### IV. THINGS ASSOCIATED WITH THE SINFUL STATE OF BEING "WITHOUT UNDERSTANDING:"

- A. Reject God (Rom. 1:28)
  - 1. Atheist, Humanist, Evolutionist
  - 2. To reject God's authority (His Word) is to reject God.
    - a. Modernism
    - b. Liberalism
    - c. Denominationalism
    - d. All false teachers
    - e. All who fellowship, support, bid godspeed to those who reject God and his word. (Rom. 1:32; cf. Eph. 5:11; 2 John 9-11).
- B. Idolatry (Rom. 1:25; Gal. 5:20; Col. 3:5).
- C. Ungodliness and Unrighteousness (Rom. 1:18; cf. Titus 2:11,12).
- D. Immorality and Perversion (Rom. 1:24-32).
- E. Foolishness (Rom. 1:21,22; cf. Psa. 14:1).
- F. Disrespect for parents (disrespect for all authority) (Rom. 1:30).
- G. Unthankful (Rom. 1:21).
- H. Failure to glorify God (Rom. 1:21; cf. Eccl. 12:13; Matt. 5:16).
- I. Hindering the Truth (Rom. 1:18).

#### CONCLUSION:

1. We are living in a society that is "without understanding."
2. Let us continue to exercise knowledge, wisdom, and understanding in the truth of God and be not influenced by a world "without understanding!"
3. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).

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# Inventors Of Evil Things, Lovers Of Their Own Selves

*Tom W. Snyder*

1. Rom. 1:32; 1 Cor. 6:9; Gal. 5:21
2. God has informed us that sin is a terrible thing.
3. He has defined sin both generally and specifically.
4. We want to concern ourselves with two sins with which the Bible specifically deals.
  - a. That we might be better equipped;
  - b. That we might not be a partaker.

## **DISCUSSION:**

### **I. INVENTORS OF EVIL THINGS, Rom 1:30.**

#### **A. Definition of terms:**

1. *English dictionary*: one who contrives a previously unknown device, method or process,
2. *Vine's*, an inventor, contriver;
3. It is from a word meaning "to find out."
4. *Wiclif*: "fynders of yvel thingis" (finders of evil things);
5. *Tyndale and Cranmer*: "bringers up of evyll thinges" (bringers up of evil things),
6. *peshito*: devisers of evil things;
7. *MacKnight*, inventors of unlawful pleasures;
8. *Locke*: inventors of new arts of debauchery;
9. *Godet*: denotes those who pass their lives meditating on the evil to be done to others (2 Macc. 7:31, Antiochus Epiphanes is called "author of all mischief").
10. *Lard*: these were persons who invented base methods to accumulate property, to gratify ambitions and to satisfy lust. The word evils must be taken in a wide sense, as including every species of villany which can injure either ourselves or others;
11. *Whiteside*: people who indulge in worldly and sinful pursuits are constantly seeking new thrills. Old forms of pleasure and sin grow stale and new forms

of indulgence are constantly being sought out. There are now more ways to sin than ever before in the world's history, and the end is not yet;

12. *Barclay*: the man who, so to speak, is not content with the usual, ordinary ways of sinning, but who seeks out new and recondite vices because he has grown tired and blase, and seeks some new thrill in some new sin.
- B. This reveals something about man and sin:
1. Solomon shows man is never satisfied, Ecc. 7:29; will seek something, 12:9-10; 1: 13.
  2. Evil men become worse and worse, 2 Tim. 3:13.
  3. Sin envelopes mankind, Gen. 6:5.
  4. It will take you further than you wanted to go, 2 Pet. 2:14.
  5. The pleasures of sin make one an inventor of evil in that once you are on that track you will pursue and "invent" new ways and means of getting a thrill.
    - a. Drinking & smoking;
    - b. Drug abuse;
    - c. Fornication, homosexuality,
    - d. Thievery.
- C. Some examples:
1. Joseph's brothers – envy, conspiring, lying, kidnapping;
  2. Achan [Josh 7:1-26] – saw, I coveted, I took, I hid;
  3. David – lust, adultery, murder;
  4. Judas [Matt 26:14-16] – coveting, stealing, betrayal, suicide;
  5. Ananias & Sapphira (Acts 5: 1-11) – pride, hypocrisy, lying, greed.
- D. Every generation and every society has this problem:
1. From TV come your inventors of evil things;
  2. From the computer come inventors of evil things;
  3. From the medical profession come drugs and inventors of evil things;
  4. From the printing press come inventors of evil things;
  5. Cars, computers, boats, TV, etc., are not evil, they are only the blackboards on which we plan, formulate, and contrive either sin or righteousness;

6. We might not be the originators of this new thing but can be just as guilty in its use, Rom. 6:23.

## II. LOVERS OF THEIR OWN SELVES, 2 Tim. 3:2.

- A. The term "lovers of their own selves" is from one Greek word:
1. Its root word is *phileo* [love] and *autos* [self],
  2. The word *phileo* is connected with a number of terms:
    - a. God – lover of God, 2 Tim. 3:4;
    - b. Stranger – lover of hospitality (Titus 1:8) is literally lover of strangers,
    - c. Good – lover of good, Titus 1:8; we find the negation of this in 2 Tim. 3:3, where despisers of those that are good is literally, "no lovers of good."
    - d. Money – covetous in 2 Tim. 3:2 is literally, lover of money,
    - e. Pleasuer – lover of pleasure, 2 Tim. 3:4;
  3. This love means "render affection."
- B. What this verse isn't teaching:
1. Not teaching that we have no concern for the body, 1 Cor. 6:19;
  2. Not teaching against a proper love for self, Eph. 5:28-33; Mark 12:33;
  3. The Christian life isn't asceticism – we do maintain a healthy "love" for mind and body, Matt. 19:19.
- C. What is the improper love for self?
1. Love of self above God, Matt 22:37-38;
  2. Love of self above others or in a disregard for others, Matt. 22:38-39;
  3. Love of self above decency and purity, 1 Cor. 6:13;
  4. Love of self above the spiritual, Luke 12:22-23;
  5. Love of self above the soul, Matt. 10:28.
- D. What is the harm of self-love?
1. This is at the heart of many sins:
    - a. Selfishness – it says "Me and my wants are paramount above all else."
    - b. Pleasuer-seekers – "My purpose in life is self-satisfaction in whatever I deem as right and good."

- c. Subjective – it is a form of humanism in which  
"Man is the measure of all things."
- 2. Whom does it harm?
  - a. The community,
  - b. The family;
  - c. The church;
  - d. The soul.

### CONCLUSION:

1. There is a way that is right and a way that is wrong.
2. We must look not to self but to God, Prov. 14:12.

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## Covetousness

*Walter W. Pigg*

1. Covet, covetous, and covetousness are used 22 times in the New Testament.
  - a. The term is used 20 times in the bad sense.
  - b. It is used twice in the good sense.
2. Obviously this is an important term, being used so many times.
  - a. There is a great need to understand the importance of this subject.
  - b. A lack of understanding of New Testament teaching affects the growth and well-being of members of the church.
3. We need to see how covetousness is presently affecting the church and what can be done to overcome the problem.
  - a. The amount of mission work done is being lessened.
  - b. The mental attitude is affected when people are covetous.
4. The scriptural means of overcoming covetousness.
  - a. There is need for much more teaching on the subject.



- b. The New Testament has extensive teaching on covetousness.

## DISCUSSION:

### I. COVETOUSNESS DEFINED.

- A. Covetousness is related to such words as: greedy, lust, and inordinate desire.
  - 1. The Greek word *epithumeo*, translated "covet," means: "to fix the desire upon, whether things good or bad; hence, to long after, lust after." (Vine's, p.254).
    - a. Thayer gives a very similar definition.
      - 1) The above word is used in Rom. 2:7, where Paul says, "*...for I had not known lust, except the law had said, Thou shalt not covet.*"
      - 2) Paul also uses this word in Rom. 13:9.
  - 2. The Greek word *pleonexia* is defined: "covetousness, lit., a desire to have more, always is a bad sense..." (Vine's, p.255).
    - a. Used by Christ in Mark 7:22.
    - b. Used by Paul: Rom. 1: 29; Eph. 5:3; 1 Thess. 2:5.
      - 1) Used with meaning of "extortion" in 2 Cor. 9:5.
      - 2) Is called "idolatry" in Col. 3:5.
    - c. Used by Peter in 2 Pet. 2:3, 14.
- B. Covetousness used in a good sense.
  - 1. The Greek *zeloo* is defined: "to desire earnestly, pursue: 1 Cor. 12:31; 14:1, 39." (Thayer, p. 271).
- C. Webster's definition of covetous: "1. inordinately or wrongly desirous of wealth or possessions; greedy. 2. eagerly desirous. Covet: to desire wrongly, inordinately, or without due regard for the rights of others. To covet another's property."
- D. Covetousness is not simply the desire for something. It goes farther.
  - 1. We can have a desire for things, even those of another, and not be covetous.
    - a. I have seen cars which I desired, though they belonged to someone else.
      - 1) But I was willing to pay the price to which the seller agreed. No covetousness was involved.

2. Covetousness begins when a certain point of desire is reached.
  - a. When desire becomes excessive, unrestrained and uncontrolled, it becomes covetous.
- E. Examples of covetousness.
  1. "Bare-footed Jim Cooper" worked for 50 cents per day and saved most of it.
    - a. He was also stingy, that is, unwilling to spend any of his money.
    - b. He said that if he knew when he was going to die, he would like to kick his money into the fire so that no one else would have it.
      - 1) Stingy people are often also covetous.
  2. A farmer who walked along the road beside his fields. He was said to have kept hickory nuts in his pockets. He would trade a tumble bug a hickory nut for his ball of dung and throw it into his field to fertilize it.
  3. What of congregations which keep huge bank accounts for years rather than use the money for the advancement of the Lord's cause. Are they covetous?
  4. David coveted Bath-sheba, the wife of Uriah (2 Sam. 11:2-5).
  5. Ahab coveted Naboth's vineyard (1 Kings 21).
  6. Judas sold our Savior for thirty pieces of silver (Matt. 26:14-16).

## II. COVETOUSNESS CONDEMNED.

- A. It was condemned under the Law of Moses.
  1. "Thou shalt not covet thy neighbor's house, ...wife, ...menservants, ...maid servants,... ox, ...ass, nor any thing that is thy neighbor's" (Ex. 20:17).
    - a. The Israelites are examples for us that we should "not lust after evil things..." (1 Cor. 10:6; Rom. 15:4).
- B. Jesus warns to beware of covetousness (Luke 12:15-21).
  1. Those who measure life by material possessions are unwise, foolish.
  2. The "rich man" was a "fool" for laying up treasures

for himself, rather than being rich toward God.

- C. Paul condemns covetousness.
  - 1. Those who desire to be rich fall into temptation and a snare (1 Tim. 6:9).
    - a. "For the love of money is a root of all kinds of evil..." (1 Tim. 6:10 ASV).
  - 2. Paul said to "mortify therefore your members which are upon the earth...and covetousness" (Col. 3:5).
  - 3. "Covetousness" is not to be named among the saints (Eph. 5:3).
- D. The apostle Peter condemns covetousness.
  - 1. False teachers, through covetousness, make merchandise of people (2 Pet. 2:3).
  - 2. Covetous practices of the heart (2 Pet. 2:14).

### III. HOW COVETOUSNESS IS AFFECTING THE CHURCH.

- A. It is robbing the church of needed funds.
  - 1. The church is way down the list when it comes to mission work, when compared with the denominations.
    - a. People who are covetous often give little to the church.
    - b. Some mission work has not been done due to a lack of funds.
    - c. Covetousness hinders all work of the church which requires money.
  - 2. Some congregations keep large bank accounts and will not turn it loose to be used in mission work, or for other needed things.
- B. Covetousness affects the will and attitude of members.
  - 1. The covetous person is often selfish, not willing to give to support missionaries or works of benevolence.
  - 2. The covetous person places more value upon material things than upon spiritual things.
    - a. Spiritual concern motivates brethren to seek the lost by the use of resources.
  - 3. Selfishness affects the Lord's work in a variety of ways.

#### IV. SCRIPTURAL MEANS OF OVERCOMING COVETOUSNESS.

- A. Respect New Testament teaching on the importance of the spiritual over the material.
1. Jesus says, "*Lay not up for yourselves treasures on earth. ... But lay up for yourselves treasures in heaven*" (Matt. 6:19-21).
    - a. This is done when we "*seek first the kingdom of God, and his righteousness...*" (Matt. 6:33).
  2. Material things, "things which are seen," are "temporal," the things "which are not seen," the spiritual, are "eternal" [2 Cor. 4:18].
    - a. It is sheer folly to trust in the material rather than the spiritual.
      - 1) Brother W. B. West asked, "Did you ever see a hearse with a U-Haul behind it?"
      - 2) Brother J. D. Tant said with regard to the material, "You can't take it with you, and if you could, it would be burned up the first night after you go there."
- B. More teaching is urgently needed on the subject of covetousness.
1. God's word is complete, all-sufficient [2 Tim. 3:16-17].
    - a. His word has a cure for covetousness, but it must be taught in an effective way.
  2. The elders are responsible for the feeding of the flock sufficiently (Acts 20:28).
    - a. In order to do this, it is necessary to be able by "sound doctrine" to withstand those who would promote covetousness or other false doctrines [Tit. 1:3]
      - 1) I was told of a congregation where the elders warned the preacher not to say anything that might upset those who gave well.
        - a) They obviously wanted that money more than they wanted truth to be taught.
      - 2) Years ago I was told by a lady that they missed a family who used to attend the congregation. The reason they were missed? "They gave \$10.00 a week."

- b. Sometimes those who are responsible for the teaching in a congregation are themselves covetous.
  - 1) Those who are guilty of a sin are not likely to teach against that sin.
- C. As individuals we need to, "*Set your [our] affections on things above, not on things on the earth*" [Col. 3:5].
  - 1. When we set our affections on things on the earth, then "the things" control us.
  - 2. Paul sounds a stern warning when he said, "Charge them that are rich in this world, that they be not highminded, nor trust in the uncertainty of riches..." [1 Tim. 6:17-19].
    - a. Rather than trust in the uncertainty of riches, Paul urges the "*Laying up in store for themselves ... that they may lay hold on eternal life.*"
    - b. With the strong influence of materialism in our society, there are many things to draw people away from the importance of the spiritual over the material.
  - 3. Children need to be taught from early on that the benefits of material things are only temporary in nature, whereas the spiritual provides eternal values.

### CONCLUSION:

- 1. Due to the evidence of widespread covetousness within the church, there is urgent need for this to be called to the attention of the membership.
  - a. A great responsibility in this area rests upon elders, preachers, and teachers.
  - b. Covetousness holds the church back in the accomplishment of its God-given goals.
  - c. Apparently, little attention is being given to covetousness in most congregations.
- 2. Covetousness appears to be one of those forms of worldliness which is viewed as somewhat "respectable."
  - a. In most instances, a congregation would be greatly upset and concerned if some of the members began to engage in the worship of idols of stone, wood, etc. concerned

- b. Yet, Paul says covetousness is "idolatry" [Col. 3:5], and few seem to be concerned that a great many in a congregation may be engaging in this kind of idolatry.
- 3. I have heard church members say, "It is no one's business as to how much I give."
  - a. If one is failing to give as God has prospered, because of covetousness, it is indeed the business of others.
  - b. People can be, and will be, lost due to the sin of covetousness just like other sins.
- 4. There is no place for covetous skinflints in the church, unless they can be converted.
  - a. The church is failing to carry out the mission God intended for it.
    - 1) This can be attributed, in a large part, to those who are covetous.
  - b. The covetous will fare no better in the day of judgment than those we often look upon as being the rankest of sinners.
- 5. Let us not be unmindful of the great need to be covetous in the good sense.
  - a. We need to "desire earnestly" and "pursue" that which is in accordance with God's will.
  - b. Zeal, which is according to knowledge, will do much to assure one of the great blessings which God has in store for the faithful.

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## **Disobedient To Parents, Covenantbreakers**

**Rom. 1:30-31; 2 Tim. 3:1**

*Randy McQuade*

- 1. The Eyes of the Lord are in every place (Prov. 15:3).
  - a. Whether or not parents see your disobedience.

2. Disobedience to parents has led to:
  - a. A rise in juvenile delinquency
    - 1) The hippies of the 1960's
      - a) A rise in illegal drug use
      - b) "Free love" or lust
      - c) Males with long hair (1 Cor. 11:14)
      - d) Rebelling against "the establishment" (in other words, their parents' sets of values and beliefs)
      - e) The "God is dead" movement started by Anton Z. LaVey, who founded the "Church of Satan" in 1966.
    - 2) The Punk Rock movement of the 70's and early 80's.
      - a) Strange clothing and hairstyles just for the shock value
      - b) Self mutilation
      - c) More dangerous drugs such as heroin replace marijuana and LSD as the drug of choice among young people.
    - 3) The "heavy Metal" crowd of the 80's
      - a) Teen suicide on the rise
      - b) Satan worship on the rise
    - 4) The "rap" culture of the 90's
      - a) Rebellion and criminal activity promoted and glorified
      - b) Disrespect for the rights and wishes of others
      - c) Sex, violence and drugs glorified
  - b. A rise in juvenile crime
    - 1) Murder and rape on the rise
    - 2) Many school shootings
    - 3) Drug offenders getting younger and younger
    - 4) Gangs and their activities are increasing
3. We can see how America's youth has gradually grown worse over the past few decades. Seemingly innocent acts of childhood rebellion such as growing long hair have been replaced by the taking of lives.
4. What has happened?
  - a. Parents who don't bring their children up in the nurture and admonition of the Lord (Eph. 6:4).
  - b. Children who do not obey the parents that do.
  - c. The parents that don't were the disobedient children in generations before.

d. In general, people are not abiding by the Word of God.

## **DISCUSSION:**

### **I. DISOBEDIENCE TO PARENTS AS IT RELATES TO WORKS OF THE FLESH.**

#### **A. Location in scripture**

1. Rom. 1:30
2. 2 Tim. 3:2

#### **B. Definition of "disobedient"**

1. Greek – *apeithes*
  - a. "a" – a negative prefix
  - b. "*peitho*" – To convince by argument, agree, assure, believe, obey, persuade, trust yield etc.
  - c. Hence – not convinced, not assured by, not believing, trusting obeying etc.
2. English – refusal or neglect to obey

### **II. OBEDIENCE TO PARENTS STRESSED IN THE OLD TESTAMENT.**

#### **A. Examples of disobedience to parents in the Old Testament**

1. Samuel's sons (1 Sam. 8:1-3)
  - a. They were rejected by the elders as being suitable leaders.
2. Solomon
  - a. 1 Kings 11: 1-10
    - 1) Married foreign wives
      - a) 700 wives as well as 300 concubines (v.3)
      - 2) His heart was turned away from Jehovah (v.4)
      - 3) He built a high place for Chemosh (v.7)
    - b. The kingdom was rent from him (v.11)
    - c. Solomon unlike righteous David

#### **B. Reminders to be obedient**

1. Prov. 1:8; 6:20; 7:1, 23:22, 10:1
2. The parents were to instruct their children in the ways of Jehovah (Deut. 6:7) and their meaning (Deut. 6:20).
3. ...And the children were to obey

#### **C. Consequences of disobedience**

1. Deut. 21:18-23
2. Prov. 30:17



3. In the case of Solomon, we have seen that the kingdom was rent from him.

### III. OBEDIENCE TO PARENTS STRESSED IN THE NEW TESTAMENT.

- A. An example of a disobedient child
  1. The prodigal son [Luke 15:11-13]
    - a. Desired the far country of sin
    - b. Made a demand of his father
    - c. Took leave of his father
    - d. Wasted his substance in riotous living
- B. Reminders to be obedient
  1. Col. 3:20
  2. Eph. 6:1-3
- C. Consequences of disobedience
  1. Destruction and degradation [Luke 15:15-16]
  2. Displeasing to God [Col. 3:20]
  3. Becomes a breaker of the new and better covenant which demands obedience to parents

### IV. COVENANTBREAKERS.

- A. Definitions
  1. Covenant
    - a. Greek — *diatheke* — a contract
    - b. English — A formal binding agreement
  2. Covenantbreakers
    - a. Greek — *asunthetos* — a covenantbreaker
- B. Covenantbreakers of the Old Testament
  1. Punishment foretold [Lev. 26:14ff]
  2. Examples
    - a. Isa. 24:5 — The earth is defiled under covenantbreakers
    - b. Israel broke the covenant [Jer. 31:32]
- C. Covenantbreakers of the New Testament
  1. We have been given a new and better covenant [Heb. 8:6-13]
    - a. Better sacrifice [1 Peter 1:18-19]
    - b. Better promises [Heb. 8:6]
    - c. Better law [James 1:25; 2 Tim. 3:16-17; 2 Peter 1:3]
  2. We enter this covenant when we enter Christ.

- a. Gal. 3:26-28 – we agree to obey, he agrees to give life
- 3. When we are disobedient, we violate this covenant.
- 4. We must then repent and continue to abide by the terms of the covenant.
- D. A covenantbreaker is one unconcerned with vows [Eccl. 5:4-5]
  - 1. Not exclusively God's covenant, but any agreement.
  - 2. Breaking any agreement is to break God's covenant
    - a. Because lies are of Satan (John 8:44)
    - b. Liars will be punished (Rev. 21:8)

### CONCLUSION:

1. Parents are who we have to nurture us and teach us the fundamentals of physical and spiritual life.
2. Disobedience to them is something not tolerated by God.
3. Refusal to be instructed in these areas results in:
  - a. Children who do not have morals enough to keep their word, hence covenantbreakers.
  - b. In their disobedience, they are breaking God's perfect covenant.

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## Hatred, Despisers Of Those That Are Good

*Charles Blair*

1. The works of the flesh deal with how those that are not God's children live their lives.
2. Since we know the final end of such living, it is in our best interest to keep a close watch on our own lives to be sure none of these things arise in our own hearts.
3. The focus of this study will concern both hatred and those that despise the ones who are striving to live right. May God bless our study together.

**DISCUSSION:**

**I. HATRED IS THE END PRODUCT; IT IS THE DISEASE; WE MUST LEARN TO HAVE WISDOM TO KNOW WHERE IT COMES FROM IN ORDER TO AVOID IT:**

- A. Think of how many homes are in trouble right now.
  - 1. Paul warns husbands to not allow bitterness to come into their relationship [Col. 3:19].
  - 2. Bitterness, if not dealt with, will lead to the disease of hatred.
  - 3. Wives are taught to reverence or honor their husbands [Eph. 5:33].
  - 4. When a wife ceases to honor her husband, she sets the stage in her own heart for hatred to grow.
  - 5. Children who wish to follow the Lord, are taught to honor their parents [Eph. 6:1].
  - 6. The loss of such honor plants the seeds from which hatred will flourish and grow.
- B. How many churches are in trouble today because they do not honor the eldership and God's way?
  - 1. We are to remember through the Word and our prayers, those who have the rule over us [Heb. 13:7].
  - 2. That rule implies we respect the lives they live and we choose to follow them as they follow the Lord.
  - 3. We have always had the Diotrefes who would rebel against God's order of things [3 John 9].
  - 4. Churches that do not honor their elders sow the seeds in their own heart for hatred to grow.
- C. How many churches are in trouble because elders do not honor the membership?
  - 1. Elders are to take the work in hand and do so from an attitude of willingness to serve God [1 Peter 5:2].
  - 2. In taking this work, it is to be done of a ready mind and not for money or fame or importance.
  - 3. Another key element is for the elders to remember the church is God's heritage, not their's [1 Peter 5:3].
    - a. Because it is God's heritage, they are not to lord over it.
  - 4. Elders who do not trust the flock nor seek wisdom from them are men who are planting the seeds of

hatred in their own hearts.

**II. THE REASONS WHY THE PRECEDING ARGUMENTS SEEM OUT OF PLACE TO US IS BECAUSE OF OUR FAILURE TO UNDERSTAND WHAT WORDS MEAN:**

A. Vines traces the word "hatred" back to the word "enmity."

1. When you look up enmity, Vines simply says, it is the opposite of *agape* love.
2. James uses the word "enmity" to show that one is in opposition to God if he claims friendship with the world [James 4:4].
3. The definition is further defined in the same verse by telling us that whoever is a friend of the world is the *enemy* of God.
4. We should have no trouble understanding the idea of enemy.

B. Hatred, then, is the opposite of *agape* or real love.

1. Paul shows what real love does and how it behaves.
  - a. Suffers long; kind; does not envy; does not boast or become puffed up; it does not behave itself unseemingly or does not act unbecomingly; it does not seek its own self interest to the suffering of others; it is not easily provoked; does not think evil; it rejoices in lawful conduct based on truth. [1 Cor. 13:4-7].
2. Hatred, then, is just the opposite of all of these definitions.
  - a. A person may be kind, but there is more to the definition than just one aspect.
  - b. Hence, a person may have some of these characteristics in their life.

C. These are the seeds from which hatred grows.

**III. A GREAT AXIOM OF TRUTH FOR ALL OF US TO REALIZE IS THIS, WE EITHER DRAW NEAR TO GOD OR NEAR TO SATAN; IT MAY BE A MATTER OF DEGREES BUT WE ALL MOVE IN ONE DIRECTION OR ANOTHER:**

A. James calls on all Christians to submit themselves to God [James 4:7].

1. Part of that submission to God is to resist the devil.
- B. James uses the strong argument for us to draw nigh to God (James 4:8).
  1. The result of our drawing nigh to God is that God will draw nigh to us.
  2. James wanted Christians to clear up their minds and not be going back and forth between God and Satan.
- C. Consider one of the definitions of God.
  1. John, by inspiration, simply says, "...God is love" (1 John 4:8).
  2. Example: What happens when you put your hand near a fire?
  3. One cannot draw near to God Who is love without becoming a person who has love in their hearts.
  4. The farther from God one gets, the less love there is in the heart because God is the source of real Biblical love.

#### IV. THE PERSON WHO ALLOWS HATE TO STAY AND GROW WILL NOT APPRECIATE NOR CARE FOR THOSE WHO STRIVE TO LIVE RIGHT:

- A. Paul spoke of perilous times in the last days (2 Tim. 3:1).
  1. The times would be perilous because the people of the world would behave in such an ungodly fashion as to represent a threat to Christians.
- B. He speaks in verse 3 of the chapter about those whose life was about despising those that were good.
  1. Vines breaks down the word "despise" in this way.
    - a. Negative, *phileo*, to love, *agathos*, good
    - b. The word shows us a person of this caliber is one who is opposed to good.
    - c. Virtue is his enemy.
    - d. Those who are good and have virtue become his enemies.
  2. This kind of person wants no reminders of what he is doing with his life.
    - a. A person serving God is a constant reminder of moral values, spiritual values and of life values which he cannot have because he chooses to

despise rather than change.

**CONCLUSION:**

1. The world is lost in sin; those who must move to try to save some are those whose hearts are filled with love (John 14:15).
2. Who are our heroes today? Who do we lift up for our children to know and imitate?
  - a. The ones who are worthy of such attention are those whose lives are filled with love and not hate.
  - b. We should never honor those who despise virtue and godly living.
3. Those whose lives have been filled with hate will one day meet God, Who is love. They must give account for what they allowed to grow in their lives.

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## **Anger, Wrath, Heady**

*James W. Boyd*

1. Anger, Eph. 4:31; Wrath, Gal. 5:20; Heady, 2 Tim. 3:4
  - a. Anger and wrath are sometimes used interchangeably – synonymous.
    - 1) One often used to define the other
    - 2) Wrath – deeper, more permanent sentiment
      - a) Wrath and anger of God
      - b) Manifestation of God's judgment against evil
    - 3) Anger – more turbulent, but temporary agitation
    - 4) Anger and wrath of God always justified; righteous indignation
    - 5) Not so regarding human wrath and anger
  - b. Anger – an emotion of instant displeasure on account of something that presents itself to our view
  - c. All anger not necessarily evil, Eph. 4:26

- 1) Christ was angry, Mark 3:5
  - 2) God was angry many times – displeasure with sin and sinners
  - 3) Sinful when excessive, unwarranted, without a cause, Matt. 5:22; protracted. Eph. 4:26
  - 4) Then we are to put off these things, Col. 3:8
2. As for man, anger and wrath is a powerful, motivating emotion, and unless controlled, properly directed at the proper object, for the right motive, and terminated, can cause spiritual harm. Manifested in words and actions.

### **DISCUSSION:**

#### **I. THERE ARE MANY EXAMPLES OF HUMAN ANGER IN SCRIPTURE.**

- A. Anger of man toward man; man toward circumstances
- B. Displayed in hostile actions
- C. Cain regarding Abel, Gen. 4:5,6
- D. Esau toward Jacob, Gen. 27:45
- E. Simeon and Levi toward the men of Shechem, Gen. 34:25-29; 49:5-7
- F. Pharaoh angry with Moses, see his face no more, Exodus 10:11, 28
- G. Saul, Jonathan angry toward each other regarding David, 1 Sam. 20:30-34
- H. Ahab angry with Naboth for not selling his vineyard, pouted, 1 Kings 21:4
- I. Ahasuerus with Vashti, Esther 1:12; with Haman, Esther 7:7; burned in him
- J. Nebuchadnezzar angry with Shadrach, Meshach, Abednego; rage; fury; had furnace heated seven times hotter than usual, Dan. 3:13, 19
- K. Jonah angry because gourd cut down, Nineveh not destroyed, Jonah 4
- L. Herod angry at wise men, slew infants, wrath, Matt. 2:16
- M. Jews angry at Stephen, gnashed on him with their teeth, Acts 7:54-58
- N. Nazarenes toward Jesus, Luke 4:28; wanted to cast Him down off hill

**II. UNCONTROLLED, MISDIRECTED ANGER A CHARACTERISTIC OF FOOLS.**

- A. Human wrath is always suspect
- B. Christian to be self-disciplined; under control
- C. Maintain calmness, composure in provocative circumstances
  - 1. Never considered an easy task
  - 2. State of mind that can trigger evil conduct
- D. Fathers not to provoke children to wrath, Eph. 6 :4
- E. Prov. 21:19; 29:22; Eccl. 7:9
- F. Should strive to rid our hearts, lives of this kind of anger

**III. OFTEN CONNECTED WITH MANY OTHER SINFUL ATTITUDES AND DEEDS.**

- A. Pride, cruelty, strife, contention, murder, grievous words, evil speaking
- B. Should avoid those given to anger, bad influence, Prov. 22:24
- C. Be slow to anger, Prov. 15:18; 16:32
- D. Elders must not be soon to anger, Titus 1:7
- E. James 1:19; swift to hear, slow to speak, slow to wrath

**IV. INSTANCES IN BIBLE OF JUSTIFIED ANGER; CHRISTIANS ARE NOT WITHOUT FEELING.**

- A. The Lord was angry, Mark 3:5
  - 1. Had healed a man on the Sabbath Day, grieved at the hardness of the hearts of His critics; looked on them with anger
  - 2. Condemned the Pharisees with strong, harsh words, Matt. 23
- B. Jacob toward Laban when pursued, Gen. 31:36
- C. Moses often angry
  - 1. When before Pharaoh, Exodus 11:8
  - 2. When he came down from Sinai, Exodus 32:19; anger waxed hot
  - 3. Korah's rebellion, Num 16:15; very wroth
  - 4. Sometimes angry at the entire nation; smote the rock, Num. 20:11
- D. Nehemiah angry toward those taking advantage, Neh. 5:6



- E. Saul (Paul) toward Elymas, Acts 13
- F. Not a virtue to look upon evil passively as if it was nothing
- G. Not a sin to display strong displeasure at evil and evildoers; righteous indignation is justified; inappropriate to be otherwise.

**V. WRATH OF GOD IS DIVINE RESPONSE TO HUMAN SIN AND INJUSTICE.**

- A. Scores of references to the anger and wrath of God in Scripture.
- B. Israel complained, *"anger of the Lord was greatly kindled"* Num, 11:10
- C. Israel's idolatry *"provoked him to anger"* Psa. 78:58, God's displeasure, and disapproval that produced punishment.
- D. Toward those who do not follow His will, Deut. 1:37; Josh. 23:16; Psa. 7:11
  - 1. Achan's sin, Josh. 7:1; anger kindled, set ablaze
  - 2. Heathen, *"vex them in his sore displeasure"* Psa. 2:5
- E. Scripture refers to God's anger and wrath as His judgment of condemnation.
  - 1. *"Day of wrath," "righteous judgment,"* Rom. 2:5
  - 2. Isa. 13:9, *"the day of the Lord cometh, cruel both with wrath and fierce anger"*
  - 3. Spared not the wicked in days of Noah, Gen. 6
  - 4. Destroyed Sodom and Gomorrah, Gen. 19
- F. Message of Jesus, repent or perish, Luke 13:3
- G. Toward unbelievers, John 3:36, *"wrath of God abideth on him"*
- H. Rev. 21:8; lake of fire and brimstone
- I. Can be saved from His wrath by the blood of Christ, Rom. 5:9
- J. Nineveh saved from God's wrath by repentance, Jonah 3:10
- K. Jer. 3:12, *"Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever."*

## VI. WE CAN BECOME THE OBJECT OF ANOTHER'S ANGER.

- A. Prov. 15:1; soft answer turns it away
- B. Practice "Golden Rule," Matt. 7:12
- C. Be firm, resolute, not retaliate in kind
- D. Rom. 12:19-21
- E. Like David before Goliath; Daniel, Shadrach, Meshach, Abednego before Nebuchadnezzar.

## VII. HEADY MEANS RASH; headstrong, explosive, lack of caution and deliberation, acting without sufficient forethought in undue haste, irrationally, as being of a deranged mind, surging into a rage, with "short fuse," momentary loss of control.

- A. Prov. 14:29b, "...but he that is hasty of spirit exalteth folly."
- B. Illustrated by crows and baloney.

### CONCLUSION:

1. There are times when anger is wrong.
2. There are times when anger is justified.
3. With God, anger and wrath is always justified.
4. With humans, anger, wrath, headiness is always dangerous.
5. We can and must avoid the wrath and anger of God by doing His will.

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## Boasters, Proud, Highminded

*Gilbert Gough*

1. The first prerequisite in coming to God is humility.
1. When men and women are full of pride it prevents complete submission to God and the gaining of the kingdom of heaven.

2. It is the reason Jesus begins His wonderful beatitudes with these words: "*Blessed are the poor in spirit: for theirs is the kingdom of heaven*" (Matt. 5:3).
3. To be poor in this verse does not mean to absent of this world's goods. It is not speaking of a person with no money.
4. The one who is "poor in spirit" and will reap the benefits of the kingdom of heaven is the one who is humble and contrite before God.
5. Until a man humbles himself before God and recognizes his utter dependence on God for salvation, he cannot be a faithful member of the kingdom.
6. Yet, the three words assigned for our study display an attitude quite the opposite of being "poor in spirit."

## DISCUSSION:

### I. BIBLE USAGE OF THE WORDS.

#### A. Boasters:

1. The word boasters (*alazon*) is found twice in the New Testament.
  - a. Rom. 1:30 -- "*Backbiters, haters of God, despiteful, proud, **boasters**, inventors of evil things, disobedient to parents.*"
  - b. 2 Tim. 3:2 -- "*For men shall be lovers of their own selves, covetous, **boasters**, proud, blasphemers, disobedient to parents, unthankful, unholy.*"
2. Definitions:
  - a. "Boastful," primarily "signifies a wanderer about the country [from *ale*, wandering], a vagabond; hence, an imposter." (Vine).
  - b. "An empty pretender, a boaster" (Thayer, p. 25).
  - c. "Boaster, braggart" (Arndt & Gingrich, p. 34).
  - d. *alazoneia* which occurs as "boastings" one time in the New Testament (James 4:16) is the practice of a boaster. It "denotes quackery; hence, arrogant display, or boastings" (Vine); "an impious and empty presumption which trusts in the stability of earthly things" (Thayer, p. 25); "boast in arrogance" (Arndt & Gingrich, p. 34).
  - e. Thus, the word means to vaunt oneself or one's

possessions; to brag; saying or telling things calculated to give others a high opinion of one's self. The Bible condemns boasters!

- f. The verb *kauchaomai* means "to boast or glory" and the nouns *kauchesis* (boast) and *kauchema* (boasting) are relating in meaning to *alazon*.

## B. Proud:

1. The word proud (*huperephanos*) is found five times in the New Testament.

- a. Luke 1:51 – "He hath shewed strength with his arm; he hath scattered the **proud** in the imagination of their hearts."
- b. Romans 1:30 – "Backbiters, haters of God, despiteful, **proud**, boasters, inventors of evil things, disobedient to parents."
- c. 2 Tim. 3:2 – "For men shall be lovers of their own selves, covetous, boasters, **proud**, blasphemers, disobedient to parents, unthankful, unholy."
- d. James 4:6 – "But he giveth more grace. Wherefore he saith, God resisteth the **proud**, but giveth grace unto the humble."
- e. 1 Peter 5:5 – "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the **proud**, and giveth grace to the humble."

## 2. Definitions:

- a. "...Signifies showing oneself above others, pre-eminent (*huper*, above, *phainomai*, to appear, be manifest); it is always used in the Scripture in a bad sense of arrogant, disdainful, proud" [Vine].
- b. "2. especially in a bad sense, with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty..." [Thayer, p. 641].
- c. "...only in an unfavorable sense...arrogant, haughty, proud..." [Arndt & Gingrich, p. 849].

## C. Highminded:

1. The word highminded as used in the New Testament is translated from two Greek words (*tuphoo*

and *hupselophroneo*].

a. *Tuphoo* occurs four times in the New Testament and is translated into four English words.

- 1) Matt. 12:20 – “A *bruised reed shall he not break, and **smoking** flax shall he not quench, till he send forth judgment unto victory.*”
- 2) 1 Tim 3:6 – “*Not a novice, lest being lifted up with **pride** he fall into the condemnation of the devil.*”
- 3) 1 Tim. 6:4 – “*He is **proud**, knowing nothing, but doting about questions and strifes of words...*”
- 4) 2 Tim. 3:4 – “*Traitors, heady, **highminded**, lovers of pleasures more than lovers of God.*”

b. *Hupselophroneo* occurs twice in the New Testament.

- 1) Rom. 11:20 – “*Well; because of unbelief they were broken off, and thou standest by faith. Be not **highminded**, but fear.*”
- 2) 1 Tim. 6:17 – “*Charge them that are rich in this world, that they be not **highminded**, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.*”

2. Definitions:

a. *Tuphoo* is defined as:

- 1). “...properly means to wrap in smoke (from *tuphos*, smoke; metaphorically, for conceit); it is used in the Passive Voice, metaphorically in 1 Tim. 3:6, “puffed up” R.V. (A.V., “lifted up with pride”); so 6:4, A.V. “proud” and 2 Tim. 3:4, A.V. “highminded.” (Vine).
- 2) “1. to make proud, puff up with pride, render insolent; pass. to be puffed up with haughtiness or pride, 1 Tim. iii.6... 2. to blind with pride or conceit, to render foolish or stupid: 1 Tim. 6:4...” (Thayer, p. 632).
- 3) 1. “be puffed up, conceited...2. be blinded, become foolish...pass. be foolish, stupid...”

[Arndt & Gingrich, 838].

b. *Hypselophroneo* is defined as:

- 1) "...to be highminded..." (Vine).
- 2) "...to be high-minded, proud..." (Thayer, p. 646).
- 3) "...be proud, haughty..." (Arndt & Gingrich. p. 857).

## II. AN EXAMPLE OF A BOASTER, WHO'S PROUD, AND HIGHMINDED.

A. In Luke 18:10-14 Jesus described the character of a Pharisee.

1. He was a man full of pride and such a man would not be able to enter into the kingdom of heaven because he was not "poor in spirit."
2. This Pharisee loved to boast out loud in his prayers on the street corner so others might hear of how good he thought he was in comparison to others.
  - a. So he stood and prayed with himself and said "*God I thank thee that I am not as other men are...*" (v.11).
  - b. He was not an extortioner, but Jesus had exposed the Pharisees' extortion (Matt. 23:14).
  - c. He was not unjust, yet Jesus exposed the Pharisees' injustices (Matt. 23:4).
  - d. He was not an adulterer or was he like that dreaded publican.
3. He was lifted up with pride, but Jesus said, "*And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted*" (Matt. 23:12).
4. He prayed with himself which indicates his high-mindedness and his estimation of his self worth and when he said, "God, I thank thee..." he was a hypocrite. Pride makes hypocrites of us all.
  - a. He may have addressed God, but he was praying to himself and not God. He was using God's name in vain.
  - b. He was praying a soliloquy, a self-gratifying recital of his own goodness.
5. He was so proud that he prayed for no mercy,

confessed no sin, and expressed no need or desire for a better life God had to offer.

- a. He had an "I" problem which is evident of egotistical people. He uses the first person pronoun five times in his short prayer.
- b. It is so easy to think of ourselves as being so humble, and being proud of it.

### III. EVIDENCES OF BOASTING, PRIDE, AND HIGHMINDEDNESS

- A. When men and women are full of pride, it becomes evident through their words and actions.
  1. When we "sing our own praises" and "toot our own horns" as the Pharisee, we are too proud. It is boasting. It is self-glory.
  2. Solomon wrote, "*Let another man praise thee, and not thine own mouth...*" (Prov. 27:2).
  3. Prov. 20:6 says, "*Most men will proclaim every one his own goodness: but a faithful man who can find?*"
  4. Here is a lesson we must learn. No one loves a braggart. Self-promotion is the fruit of pride.
- B. Self-satisfaction is an evidence of pride.
  1. Humility causes self-dissatisfaction or a recognition of our shortcomings.
  2. It causes us to want to be more like what God desires us to be.
  3. But the self-satisfied recognizes no shortcomings.
  4. Pride causes him to "*think of himself more highly than he ought to think*" (Rom. 12:3).
  5. Paul wrote the Galatian churches and said, "*For if a man think himself to be something, when he is nothing, he deceiveth himself*" (Gal. 6:3).
  6. A person who is self-satisfied is self deceived.
- C. Another evidence of pride is selfishness.
  1. The prideful person is all wrapped up in himself.
  2. He is not concerned about the betterment of others (1 Cor. 10:24; Phil. 2:21).
  3. Our world is full of selfish, prideful people.
  4. The feelings, needs, desires of others are overlooked by the arrogant self spirit.

D. Pride is self-advancement.

1. There is nothing wrong with advancing in position in life and there is nothing wrong with wholesome competition.
2. However, when rivalry and competition cause one to step on another and hurt someone else for one's own advancement, it is an act of pride.
3. Many try to get ahead of others to prove their superiority.
4. No matter how good you think you may be, there is always someone better.
5. Nothing is wrong with self-advancement as long as it is not at the expense of others.

E. Pride is evidenced in strife and envy.

1. Prov. 13:10 says, *"Only by pride cometh contention..."*
2. Why conflict between people? Now there may be genuine discussion over matters of disagreement, but so much of the time most "bones of contention" are caused by pride.
3. We need to show meekness in wisdom. James wrote, *"Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth"* [James 3:13, 14].

F. The last evidence of pride is self-righteousness.

1. Man is warned of God that he is incapable of saving himself through his own righteousness (Rom. 10:1-3).
2. Again, *"The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise"* (Prov. 12:15).
3. *"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits"* (Prov. 16:2).
4. *"He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered"* (Prov. 28:26).
5. *"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness"*



[Prov. 30:12].

**CONCLUSION:**

1. Understanding the sin and its consequences ought to cause men to be humble as a little child (Matt. 18:4) and resist being boasters, proud and highminded.
2. Since God resists the proud, and being proud is sin, then God will separate Himself from sinful men (Isaiah 59:1, 2).
3. The only way up for man is down. Humbling ourselves before God and recognizing our dependence on Him for salvation is the only way to go to heaven.
4. Man must recognize the heavy load of sin and go to Jesus. *"Come unto me, all ye that labor and are heavy laden, and I will give you rest"* (Matt. 11:28).

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## **Unrighteousness, Wickedness**

*Charles Blair*

1. Three times in Romans 1, we find the words that, *"God gave them up."* (vs. 24,26,28).
2. This was a world which did not believe that the wrath of God would ever be poured out on them for their conduct.
3. Our study concerns itself with two characteristics of these people; unrighteousness and wickedness.

**DISCUSSION:**

1. **THE LIFE BEING FILLED IS THE WAY PAUL DESCRIBES THE WORKS OF THE FLESH THAT IS WORKING IN THE LIFE OF THE UNGODLY:**
  - A. We all fill our life up with either good things or bad things (Rom. 6:16).

- B. Paul set at contrast, either being filled with wine or being filled with the Spirit (Eph. 5:18).
- C. We either walk after the flesh or after the Spirit (Rom. 8:1).
- D. We live after the flesh or after the Spirit (Rom. 8:13).
- E. Those who are led by the Spirit of God are the children of God (Rom. 8:14).
- F. Those who fail to do so are the children of Satan (John 8:44).
- G. We have no desire in this study to paint a pretty picture.
  1. Those who choose to fill their life with ungodly behavior need to understand how their conduct affects heaven itself.

## II. NOW LET US CONSIDER THE MEANING OF THE WORDS WHICH WE SHALL BE DISCUSSING IN OUR STUDY:

- A. **Unrighteousness:** Vines "deceit such as unrighteousness uses, and that in every variety; Antichrist and his ministers will not be restrained by any scruple from words or deeds calculated to deceive."
  1. The interest in our study is on the idea of not being "restrained by any scruple."
  2. The unrighteous person has no boundaries for his life or desires (Matt. 7:13-14).
  3. Because of the nature of unrighteousness, he will always go as far as his mind will allow.
  4. How much we need to know about seeking first, not only the kingdom of God, but also His righteousness (Matt. 6:33).
- B. **Wickedness:** Vines "expresses especially the active form of evil. It is used, for example of thoughts, of speech; of acts."
  1. Wickedness then is not some dormant behavior lying beneath the surface of the soul.
  2. Rather, it is an active force manifesting itself in the lives of those who refuse to follow God.
- C. We often may speak of someone being unrighteous or even wicked.

1. The definitions as per the scriptures however is the person who is totally given over to this kind of lifestyle with no consideration for what God desires for our lives.

### **III. LET US TAKE NOTE OF HOW GOD SHOWS US THE DEVELOPMENT OF SIN IN THE LIFE:**

- A. What better illustration than the idea of one tilling the soil, planting the seed, nurturing the crop and then being bewildered when it comes in [Gal. 6:7].
  1. No one is born unrighteous or wicked, they become such by choice [John 1:10-12].
  2. We constantly try to warn our youth about "planting seeds in their heart" which will one day come to fruition.
  3. The way to combat such early seeds in the heart is by means of the Word of God [Luke 8:15; Phil. 4:8].
- B. James uses another kind of example. It is the idea of birth and death in our world [James 1:13-15].
  1. It begins with lust (v.14). When lust is accepted as a way of life, the soul is enticed to walk in this manner.
  2. Lust when it is "conceived" in the human spirit will one day be brought forth as sin.
    - a. Sin is violating God's law [1 John 3:4].
  3. When sin has grown to maturity it will bring forth death (v.15).
  4. Surely we are able to see the growth and development of sin and the power it has in any person's soul.

### **IV. THE DANGER OF ALLOWING SIN TO GROW INTO THE HEART IS THAT IT LEADS ONE TO UNRIGHTEOUSNESS OR WICKEDNESS; AS IT GROWS DECEPTION MUST TAKE PLACE TO KEEP THE INDIVIDUAL FROM SUSPECTING THAT ANYTHING IS WRONG.**

- A. Paul shows the unrighteous person will be deceived by Satan [2 Thess. 2:10].
  1. What is the nature of the deception?
  2. That God does not mean what He says.

3. The individual is deceived because he did not receive the love of the truth.
  - B. Paul warned Timothy about evil men and how they would increase and act [2 Tim. 3:13].
    1. They would wax worse and worse.
    2. Note here again where this kind of life was heading.
      - a. They were waxing, worse and worse.
    3. They would deceive others by their conduct.
    4. They would also wind up being *deceived themselves*.
  - C. James shows the importance of the Word and likewise the danger of ignoring that Word [James 1:22].
    1. We all, says James, should be doers of the Word.
    2. Note the danger that James speaks about here.
    3. If all we do is "hear" the Word (that is, make no response to it) then we will deceive ourselves.
  - D. We should all evaluate our direction; where is this going to lead?
- V. **AS WE BRING OUR STUDY TO A CLOSE, LET US POSE THIS SIMPLE QUESTION, FOR WHAT DO WE WANT TO BE REMEMBERED.**
- A. 2 Tim. 4:10, *"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia."*
    1. Is this the kind of legacy we would choose to leave behind?
  - B. 2 Tim. 3:15, *"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."*
    1. Some almost delight in the evil life they lived earlier and it sometimes sounds like "bragging" about what they have done.
    2. Would we not prefer the legacy of a Timothy of knowing the scriptures from childhood?
  - C. 2 Tim. 4:14, *"Alexander the coppersmith did me much evil; the Lord reward him according to his works."*
    1. Would we want it to be said of us that we did "much

evil" to anyone?

**CONCLUSION:**

1. The promise by God of remitting our sins means that whatever we have done wrong up to this point can be forgiven and removed [Acts 2:38].
2. We all have the power through God to put the brakes on and go in a different direction [Phil. 4:13].
3. None of us have to become unrighteous or wicked people. We do so by choice; let us learn to be righteous and good people before our God.

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## Deceit, Lying, Traitors

Garland M. Robinson

1. It is always beneficial to study words, their meaning and their use in the Bible.
2. To know the Will of the Lord is to be fore-armed in averting danger.
3. If we know what sin is and what constitutes sin, we ought to do better in avoiding it.
4. This lesson concerns itself with the sins of **deceit, lying and traitors.**

**DISCUSSION:**

- I. **"DECEIT" IS A WORK OF THE FLESH.**
  - A. The English words *deceit, deceitfully, deceitfulness, and deceitful* come from different Greek words.
    1. **Deceit, dolos** [#1388] — "to decoy, a trick (bait), i.e. (fig.) wile:-craft, deceit, guile, subtility." Thayers: probably meant to decoy. Vines: a bait, snare, deceit
    2. **Deceit, dolioo** [#1387] — "to be guileful, use deceit."

3. **Deceit**, *plane* (#4106) — “*fraudulance, a straying from orthodoxy or piety, to deceive, delusion, error.*”
  4. **Deceitfully**, *doloo* (#1389) — “*to ensnare, adulterate, handle deceitfully.*” Primarily signifies to ensnare; hence, to corrupt, especially by mingling the truths of the Word of God with false doctrines or notions, and so handling it deceitfully, to corrupt by way of hucksterizing, 2 Cor 2:17.
  5. **Deceitfulness**, *apate* (Strong's #539) — “*the deceitfulness of riches,*” means delusion.
- B. The Greek word *dolos* is found in 12 verses and is translated by the English words.
1. **Deceit**
    - a. Mark 7:22, <sup>20</sup>“*And he said, That which cometh out of the man, that defileth the man. <sup>21</sup>For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup>Thefts, covetousness, wickedness, **deceit**, lasciviousness, an evil eye, blasphemy, pride, foolishness: <sup>23</sup>All these evil things come from within, and defile the man.*”
    - b. Rom. 1:29, “*Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, **deceit**, malignity; whisperers,*”
  2. **Craft**
    - a. Mark 14:1, “*After two days was [the feast of] the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by **craft**, and put [him] to death.*”
  3. **Guile**
    - a. John 1:47, “*Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no **guile!***”
    - b. 2 Cor. 12:16, “*But be it so, I did not burden you: nevertheless, being crafty, I caught you with **guile.***”
    - c. 1 Thess. 2:3, “*For our exhortation [was] not of deceit, nor of uncleanness, nor in **guile.***”

- d. 1 Peter 2:1, "Wherefore laying aside all malice, and all **guile**, and hypocrisies, and envies, and all evil speakings,"
- e. 1 Peter 2:22, "Who did no sin, neither was **guile** found in his mouth:"
- f. 1 Peter 3:10, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no **guile**:"
- g. Rev. 14:5, "And in their mouth was found no **guile**: for they are without fault before the throne of God."

#### 4. **Subtilty**

- a. Matt. 26:4, "And consulted that they might take Jesus by **subtilty**, and kill [him]."
  - b. Acts 13:10, "And said, O full of all **subtilty** and all mischief, [thou] child of the devil, [thou] enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"
- C. The idea of deceit is "to cheat, deceive, beguile, that which gives a false impression, whether by appearance, statement or influence, is said of riches, Matt. 13:22, Mark 4:19; of sin, Heb 3:13. The phrase in Eph. 4:22 'all deceit of unrighteousness,' R.V., signifies all manner of unscrupulous words and deeds designed to deceive (see Rev 13:13-15)."
- D. Many Bible characters used deceit.
1. Some whom we usually think of as bad people.
    - a. Ananias and Sapphira about their giving, Acts 5:1-12
    - b. Herod with the wise men, Matt. 2:8
    - c. Gehazi about Naaman, 2 Kings 5:20
    - d. The Pharisees and Herodians, Matt. 22:16-22
    - e. Joseph's brothers when they dipped his coat in blood, Gen. 37:29-35
  2. Some whom we usually think of as good people.
    - a. Abraham in saying Sarah was his sister, Gen. 12:13; 20:2
    - b. Isaac in saying Rebekah was his sister, Gen. 26:7
    - c. Simeon and Levi in killing the men of Shechem, Gen. 34:1-27, see v.13
  3. Regardless of the motive, lying and deceit is not

right — it is sinful!

## II. "LYING" IS A WORK OF THE FLESH.

### A. Several Greek words are translated "lie" in the N.T.

1. *pseudomai* (Stongs #5574) — "to utter an untruth or attempt to deceive by falsehood:-falsely, lie."
  - a. "Falsely" — Matt. 5:11
  - b. "Lie" — Acts 5:3-4, Rom. 9:1, 2 Cor. 11:31, Gal. 1:20, Col. 3:9, 1 Tim. 2:7, Heb. 6:18, James 3:14, 1 John 1:6, Rev. 3:9
2. *pseudos* (#5579) — "a falsehood:-lie, lying."
  - a. "Lie" — John 8:44, Rom. 1:25, 2 Thess. 2:11, 1 John 2:21,27, Rev. 21:27, Rev. 22:15
  - b. "Lying" — Eph. 4:25, 2 Thess. 2:9,
3. *pseusma* (#5582) — "a fabrication, i.e. falsehood:-lie." "Lie" — Rom. 3:7

### B. Bible accounts of some who lied.

1. The old prophet of Bethel lied to the young prophet of Judah, 1 Kings 13:18-19
2. Potiphar's wife lied about Joseph, Gen. 39:14-17
3. Two men lied about Naboth which resulted in his death, 1 Kings 21:7-14.
4. The soldiers lied when they said the body of Jesus was stolen, Matt. 28:12-15.
5. Peter lied when he denied Jesus, Matt. 26:69-75; Mark 14:68-71; Luke 22:56-72; John 18:28-29.

### C. Lying, deception and dishonesty can be presented in many different ways. (This point is borrowed from the 9th Annual **Seek The Old Paths Lectureship** book on Immorality, 1994. Jerry Joseph, p.32-34)

1. Stealing (Rom. 13:9; Eph. 4:28).
2. Slander (Psa. 101:5; 2 Tim. 3:1-5).
3. Stating a falsehood (Prov. 19:5, 9).
4. Stating the truth in such a manner that a false impression is left. We can state words that are true, yet at the same time be lying, if such words are stated to deceive, to leave a false impression.
5. Saying we have fellowship with God, while walking in darkness (1 John 1:6).
6. Saying we have no sin and cannot sin (1 John 1:8-10; 2:1-3; James 5:19-20).



7. Saying we know God and yet, we do not keep his commands (1 John 2:3-4).
8. Saying we love God and at the same time we hate our brother (1 John 4:20-21).
9. Searching the Scriptures for the purpose of "nailing someone's hide to the wall." This is a mishandling of the Word of God.
10. Selling items that are defective while giving the impression that such items are in perfect condition.
11. Supporting false doctrine while at the same time claiming to have a love for the Truth (2 John 9-11).
12. Shade the actions or words of an individual to make them appear to be something they are not (Rom. 13:10; Matt. 5:11).
13. Shout long and loud certain promises as a candidate for public office, but having no intention, if elected, to keep those promises.
14. Showing concern outwardly for the misfortune of another, but inwardly rejoicing.
15. Showering someone with flattering words (Prov. 29:5).
16. Speaking smooth words (Prov. 5:3-5; Isa. 5:20; 30:10).
17. Saying the preacher has been fired because it is "just time for a change" when in actuality, he is fired because of the Truth he proclaimed.
18. Stating it is wrong to oppose false doctrine and anyone that does so is wrong.
19. Saying we stand ready to defend what we believe, but then when questioned, refuse to answer (Jude 3; 1 Peter 3:15).
20. Saying those who reprove and rebuke false doctrine just have a "bad attitude" (2 Tim. 4:2; Eph. 4:15).
21. Saying the church must practice discipline, then refusing to exercise such when it is demanded (1 Cor. 5; Rom. 16:17-18; 2 Thess. 3:6).
22. Speak out against denominationalism, then participate with them in so-called "Community-Wide Services."
23. Secure whatever we want in life, then say, "we don't have any money to give to the Lord."

24. Speak in such a way, that whatever is said can be taken in any way the hearer desires. Then when one objects to what was said, we say, "you just misunderstood me."
25. Saying we are not prejudice toward others, but then object to preaching the Gospel in certain areas [James 2:1-13].
26. Speaking anything that is contrary to sound doctrine (1 Tim. 1:10). When one preachers such he is not truthful. Notice some ways:
  - a. By preaching false doctrine [John 17:17].
  - b. By not preaching the "whole truth" [Acts 20:27].
  - c. By preaching a compromising gospel [Gal. 1:6-9].
  - d. By preaching only what people want to hear instead of what they need [2 Tim. 4:2-4].
  - e. By preaching it is unkind and unloving to oppose things taught and practiced without Bible authority [Col. 3:17].
  - f. By preaching it is wrong to make a judgment about another's life and teaching [John 7:24].
  - g. By preaching one can divorce and remarry for whatever reason and still be acceptable to God [Matt. 19:3-9].
  - h. By preaching one translation of the Bible is as good as another [Rev. 22:18-19].
  - i. By preaching women have the right to do anything in the church men can do [1 Tim. 2:12-14].
  - j. By preaching everything we do is worship [John 4:24; Matt. 15:8-9].
  - k. By preaching mechanical instruments of music in worship are in the realm of opinion and not the realm of faith [Eph. 5:19; Col. 3:16].
  - l. By preaching that solos and special group singing are enjoined upon us by the Scripture [Eph. 5:19; Col. 3:16].
  - m. By preaching one does not have to understand the purpose of baptism in order to be saved [Mark 16:15-16].
  - n. By preaching man does not contribute "one whit" to his own salvation [Matt. 7:21; Acts 2:37-42].

- o. By preaching that it really doesn't matter what you believe, teach and practice as long as you are sincere and love God (Col. 3:17).
- D. Lying has no place in the life of a child of God.
  - 1. It may have been engaged in frequently before you became a Christian, but has now been put away.
  - 2. It certainly is the "way of the world." Men think nothing about it if it will further their goal and purpose.
  - 3. Col. 3:9, "*Lie not one to another, seeing that ye have put off the old man with his deeds;*"
  - 4. Rom. 9:1, "*I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost*"
  - 5. We must despise lying, 1 John 2:15-17; Rev. 22:15; Rom. 12:9.
  - 6. We must denounce it, 2 Tim. 4:2-4; Eph. 5:11.
  - 7. We must depart from it, 1 Cor. 6:9-11; Eph. 5:11.
  - 8. Lying is contrary to sound doctrine, 1 Tim. 1:10.
  - 9. We are liars when we say we "know" the Lord and do not obey His Word, 1 John 2:4.
- E. God cannot lie, Titus 2:1, Heb. 6:18, Num. 23:19.
  - 1. He serves as an example for us.
  - 2. We must guard our tongues and our minds.

### III. "TRAITORS" IS A WORK OF THE FLESH.

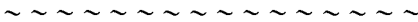
- A. *prodotes* (Strong's #4273) — "(in the sense of giving forward into another's [the enemy's] hands); a surrender:—betrayed, traitor."
  - 1. The word is found in three verses.
  - 2. Luke 6:16, "*And Judas [the brother] of James, and Judas Iscariot, which also was the **traitor**.*"
  - 3. Acts 7:52, "*Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the **betrayers** and murderers:*"
  - 4. 2 Tim 3:4, "*Traitors, heady, highminded, lovers of pleasures more than lovers of God;*"
- B. Bible accounts of traitors/betrayers:
  - 1. Deliah betrayed Samson, Judges 16.

2. David was a traitor to Uriah, 2 Sam. 11
  3. In the destruction of Jerusalem, Jesus said brethren would betray one another, Matt. 24:10
  4. The Jews who handed Jesus over to be crucified were traitors, Acts 7:52
  5. Judas betrayed Jesus, Matt. 26:25,47-49; 27:3; Mark 14:10
- C. We must not betray or be a traitor to:
1. The Lord's precious church.
    - a. Matt. 16:18, It is a divine institution built by Christ.
    - b. Acts 20:28, It was bought and paid for with the Lord's precious blood.
    - c. Eph. 5:23, The saved are in the church.
    - d. Eph. 3:10, The church is the eternal purpose of God.
  2. The Gospel.
    - a. Rom. 1:16, It is the power of God unto salvation.
    - b. Mark 16:15, It is to be preached to every creature under heaven.
    - c. 2 Peter 1:3, It furnishes us with everything pertaining to life and godliness.
    - d. John 12:48, It is that which will judge us in the last day.
  3. Faithful brethren.
    - a. Rom. 12:5, We are all one body in Christ.
    - b. 1 Cor. 1:10, Division is condemned among brethren.
    - c. Phil. 1:27, We are to strive together for the faith of the Gospel.
    - d. Gal. 5:14-15, We are to love one another as ourselves and not bite and devour one another.
    - e. 1 Thess. 5:13, We are to be at peace among ourselves.
    - f. Phil. 2:2-4, We are to uphold and support one another.
    - g. 1 John 4:20, Those who say they love God but do not love their brethren are liars.

### CONCLUSION:

1. Are you honest? Or, are you a liar, deceitful?

- 2. Liars do not and can not go to heaven.  
 Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and **all liars**, shall have their part in the lake which burneth with fire and brimstone: which is the second death."
- 3. You can repent and obey the Lord.



## Filthy Communication, Revilers, Blasphemy

*Charles W. Leonard*

- 1. God has a way of covering all the bases so we can know his will.
- 2. He reveals to us things we are to do and not to do and things we are to put on and put off.
- 3. It is easy to get hung up on either the positive or negative, but God reveals to us both.
- 4. This lesson will be too negative for the positive crowd.
- 5. We will deal with the improper use of the tongue, but first let us notice some things about the tongue.

### DISCUSSION:

- I. **GOD'S DESCRIPTION OF THE TONGUE.**
  - A. God describes the tongue as sharp (Psa. 52:2; 140:3).
  - B. He also described it as an arrow (Psa. 64:3; Jer. 9:8).
  - C. The tongue is compared to fire (Prov. 16:27; James 3:6).
  - D. It is described as a world of iniquity, unruly, restless and evil (James 3:6, 8).
  - E. The tongue is like deadly poison (James 3:8; Rom. 3:13; Psa. 140:3).

- F. The tongue of the just is like choice silver (Prov. 10:20; Prov. 25:11).

## II. THE POWER OF THE TONGUE.

- A. The tongue is small like the bits and the horse, the ship and the helm.
- B. Though the tongue is small, it is one of the most powerful members of our body.
- C. Wars have been started and stopped by the tongue.
- D. Life and death are in the power of the tongue (Prov. 18:21).
- E. There is the power to justify or condemn in the tongue (Matt. 12:37).
- F. The tongue can make our religion vain (James 1:26).
- G. Unless the tongue is controlled, men cannot see good days (1 Peter 3:10).
- H. Only the heart can control the tongue (Prov. 4:23; Matt. 15:19; Matt. 12:34-35; Psa. 39:1).

## III. IMPROPER USE OF THE TONGUE.

- A. Filthy communication is shameful, bad, base, corrupt or vile (Col. 3:8; Eph. 4:29).
1. Profanity or taking the Lord's name in vain is a part of filthy communication (Exo. 20:7; James 5:12).
  2. Lying is a part of filthy communication (Exo. 20:16; John 8:44; Prov. 12:22; Rev. 21:8; Eph. 4:25).
  3. Flattery or excessive praise is a part of filthy communication (Prov. 28:23; Jude 1:16).
  4. Murmuring, grumbling, and complaining is a part of filthy communication (1 Cor. 10:10; Jude 1:16).
  5. Doubletongued is a part of filthy communication because they are talking two ways (James 1:8; James 3:9-10; 1 Tim. 3:8).
- B. Revilers are those who are abusive, defame, or carry an evil report on others. (Lev. 19:16; Prov. 16:28; 1 Tim. 3:11; 5:13; Rom. 1:30).
- C. Blasphemy, which literally means to speak against.
1. Revilers speak against others while blasphemy is to primarily speak against a member of the Godhead (Matt. 12:31-32; Col. 3:8).
  2. There is no forgiveness when one speaks against the

Holy Spirit since he makes God's final appeal to man.

**CONCLUSION:**

1. There is a proper and improper use of the tongue.
2. One brings life and the other brings death.
3. All who engage in the works of the flesh will not inherit the kingdom of God.



## **Lovers Of Pleasure More Than Lovers Of God: Having Pleasure In Them That Do Them**

*Max R. Miller*

1. *"Traitors, heady, highminded, lovers of pleasure more than lovers of God," 2 Tim. 3:4.*
2. *"Who knowing the judgment of God, that they which commit such things are worthy of death, not only of the same, but have pleasure in them that do them," Rom. 1:32*
3. Two passages of Scripture that define the highest grade of moral abandonment.
  - a. Having knowledge of God's just sentence against sin
  - b. Yet, continued practice of sin
  - c. Encouraging others in their commission of sins
  - d. Satisfaction of the carnal nature, the ultimate joy of life, cf. Heb. 11:25f
4. Text describes a mind in which the Divine distinctions of right and wrong are confused and lost, so that God's condemnation cannot but fall on it at last

5. The two text verses will be considered according to Paul's revelations in the first chapter of Romans.

### DISCUSSION:

- I. **SALVATION IS OFFERED TO ALL THROUGH THE GOSPEL OF CHRIST, Rom. 1:16,17.**
  - A. The gospel of God, the gospel of Christ, is power unto salvation
  - B. Salvation offered to all: Jews, Greeks, wise, unwise
  - C. Need of salvation for all because all are lost, Rom. 3:10,23
  
- II. **GENTILES, HAVING REJECTED GOD'S REVELATION, SUBJECT TO THE WRATH OF GOD, Rom. 1:18-20.**
  - A. Under wrath because they had suppressed revelation of truth
  - B. God's wrath against Gentile world is justified, v.19
  - C. His wrath is the response of His holiness to wickedness and rebellion
  
- III. **GOD HAD COMMUNICATED HIS REVELATION TO THE GENTILE WORLD, Rom. 1:19,20.**
  - A. Invisible things clearly seen, even His eternal power and Godhead
  - B. Perceived through the things that one made (creation).  
cf. *Psa. 19:1-2, "God who is invisible to every mortal being is seen in His works."* – Aristotle, *DeMundo* c.6
  - C. Revelation to Gentile world
    1. Written in the heart and conscience, Rom. 2:14,15
    2. In word: Adam, Noah, Abram, Jacob, Joseph, et. al.
  
- IV. **THE REPROBATE MIND DESCRIBED, Rom. 1:21-23.**
  - A. Failure to glorify God, v.21
  - B. Failure to give thanks for blessings, v.21
  - C. Rationalism (vain in their imaginations), v.21
  - D. Disregard for revealed truth, v.21
  - E. Claiming superior wisdom and refusing God's wisdom, v.22
  - F. Becoming fools, v.22; cf. *Psa. 14:1*
  - G. Making images and worshipping the created rather



than the Creator, v.23

**V. CONSEQUENCES OF REBELLION; FRUITS OF THE REPROBATE MIND, Rom. 1:29-32.**

- A. God, gave them up, vs.24,26,28
  - 1. To lust
  - 2. To vile passions
  - 3. Reprobate mind
- B. Common sins of a common people, vs.29-32
  - 1. Filled with unrighteousness (injustice and iniquity)
  - 2. Wickedness (unrestrained indulgence in vice)
  - 3. Covetousness (greedy desire, cf. Col. 3:5)
  - 4. Maliciousness (hatred which takes pleasure in personal injury to others)
  - 5. Envy (satisfaction at another's misfortune)
  - 6. Murder (willfully taking another's life)
  - 7. Strife (quarreling or wrangling)
  - 8. Deceit (cunning or treachery)
  - 9. Malignity (evil disposition)
  - 10. Backbiting (slandering)
  - 11. Haters of God
  - 12. Insolent (grossly disrespectful or insulting)
  - 13. Haughty and boastful
  - 14. Inventors of evil things
  - 15. Rebellious against parents
  - 16. Without understanding
  - 17. Covenant breakers
  - 18. Without natural affection
  - 19. Unmerciful

**VI. GENTILES ATTAINED TO THE HIGHEST GRADE OF MORAL ABANDONMENT, Rom. 1:32; 2 Tim. 3:4.**

- A. Knowing the righteous judgment of God that those who commit such sins are worthy of death
  - 1. They did not act in ignorance of God's will for them
  - 2. "Men loved darkness rather than light, because their deeds were evil," John 3:19
  - 3. In spite of awareness, they not only continue to practice these vices and to perpetuate these crimes but even applaud others who do so. They countenanced and endorsed others in doing them.

It was to their delight to know that others do the same things.

- B. Even in most reprobate sinners the voice of conscience cannot be entirely extinguished (knowing the judgment of God). It makes the sinner uneasy and miserable on earth, and will be his condemnation in the other world.
- C. A wicked state of heart leads to absolute pleasure in wickedness itself.

### LESSONS:

1. Progression of sin  
Wicked passions became wicked acts; from these, to wicked character, and from these, finally, to a wicked, perverted mind in which the Divine distinctions of right and wrong are confused and lost, so that God's condemnation cannot but fall on it at last.
2. To be guilty of such sins in oneself, under the impulse of passion, is bad; but it is a more malignant evil to give a cordial and disinterested approval to them in others.
3. The Bible, many times, presents pictures of God rejecting nations for their wickedness (Assyria, Babylon, even Israel). Is there to be a repeat in our nation in this the twenty and twenty-first century? Psa. 9:17
4. Nothing so encourages men to sin as to show that we think all the better of them for it.
5. "Blessed are the pure in heart: for they shall see God," Matt. 5:8

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## Strife, Implacable, False Accusers

*Terry Joe Kee*

1. A study of any Bible subject is important, but this one should receive considerable attention because those who do these things will not enter into the kingdom of God. [Gal. 5:19-21; 1 Cor. 6:9-11; 2 Tim. 3:1-6]
2. There are no little sins and big sins before God as all unforgiven sin will condemn a soul to eternal condemnation.
3. These sins lead down a steep and swift road leading from God and His kingdom.
4. Man is either with God or against Him. (Matt. 12:30; 6:24).

### DISCUSSION:

#### 1. STRIFE, IMPLACABLE, FALSE ACCUSERS.

##### A. STRIFE. Gal. 5:19-21

1. This word expresses enmity, a contentious spirit, quarrelsome, one who strives (W. E. Vine).
2. This is caused by a friendship with the world. James 4:4
3. This attitude is totally out of character with those who will be friends of God, James 2:20-26
4. From the day of Abraham, God's people have known of the dangers of strife. Gen. 13:8
  - a. God's enemies love to hear that His people are striving against one another. Gen. 13:8,9
  - b. Strife and contention keep us from accomplishing the work of the Lord.
5. All disagreement is not sinful. cf. Eph. 4:26,27
  - a. Paul and Barnabas as they begin to prepare for the second missionary journey have sharp words over carrying John Mark. Acts 15
  - b. We must all strive, agonize, to enter the strait gate. Luke 13:24
6. However, we must not wrangle over foolish questions. 2 Tim. 2:23

7. The church at Corinth was guilty of strife.
  - a. They had factions in the body of Christ. 1 Cor. 1:10-13
  - b. This arose from a carnal mind. 1 Cor. 3:1-3
8. This does not preclude or keep us from earnestly contending for the faith that has been once and for all delivered. Jude 3
9. We must be set for the defense of the gospel and not be shaken or moved from it. Phil. 1: 17
10. We are to be "*striving together for the faith of the gospel.*" Phil. 1: 27

#### **B. IMPLACABLE.**

1. Vine says this word means, "without a truce, one who will not enter into a covenant, a truce-breaker."
2. God has always had a covenant with man.
  - a. Adam and Eve in the garden. Gen. 2:15-17
  - b. Moses and the Jews. Exodus 20
  - c. The whole world today – the New Testament. Heb. 9:15-17
3. Man is often faithless and breaks his covenant with God.
4. All those who have obeyed the gospel have vowed to keep the covenant they agreed to enter with God.
  - a. This is done in confessing that Jesus is the Christ. Rom. 10:9,10; Acts 8:37
  - b. We become enemies of God when we break that covenant and become truce-breakers.
  - c. Christians must not yield to temptations. 1 Cor. 16:13; Eph. 6:10-18
5. To be "placable" is to be forgiving, therefore to be implacable is to be unforgiving.
  - a. Man has been forgiven by the blood of God's dear Son. 1 Peter 1:18,19; Acts 20:28
  - b. However, if we do not forgive others we cannot be forgiven. Matt. 6:14,15
6. We must hold fast our profession of faith until the end. Heb. 10:23

#### **C. FALSE ACCUSERS.**

1. This is what crucified our Lord and Savior – they

- brought false witnesses against him. Luke 23:2
2. The first century church was plagued by those who were false apostles. Rev. 2:2
  3. The devil is referred to 34 times as the accuser.
    - a. Once this term is applied to man, Judas, but only as he was doing the work of the devil. John 6:70
    - b. Surely, Satan has his workers diligently accusing and falsely speaking against those who are in Christ. 2 Cor. 11:13-15
    - c. From the beginning, the devil has been falsely accusing God and his people. cf. Gen. 3:1-6

## II. THESE WORKS OF THE FLESH ARE ALIVE IN THE CHURCH TODAY.

- A. These warnings are given to those in the church and warned of the consequences of returning to those things.
- B. These evil works hinder and even destroy the body of Christ.
  1. These must be stopped.
  2. Their mouths must be stopped by godly elders. Titus 2:9-11
- C. Many are striving today.
  1. Some will fight to defend colleges and universities, even when they are in sin and promoting error.
  2. Some schools of preaching war against others and work to undermine their work.
  3. Elders often strive with one another — one will always be against whatever some other is for and vice versa.
  4. Preachers become contentious, will make charges they cannot substantiate and then hide and not answer or even try to reason together.
- D. Many today are breaking their covenant with God.
  1. Many have little respect for their marriage vows and the promises they have made to God and one another.
  2. Many have become unfaithful to the Lord and his cause, breaking the covenant.
  3. Some have made a truce, but it is with the devil.

- E. Many are guilty of dividing the body of Christ with their false accusations.
1. Some call preachers legalists because they demand we keep the law of Christ.
  2. Some use labels to identify those with whom they disagree and who they cannot or will not answer – Pharisees, narrow-minded, hypocrite, etc.
  3. Some are saying that preaching on baptism is teaching water salvation.
  4. Some are falsely accusing the “old preachers” (and even those still holding to the old paths today) of not preaching on grace, love or the cross of Christ.
  5. Some are falsely accusing us of restricting the body of Christ and not welcoming all believers into fellowship.
  6. Some argue that we do not believe in unity.
  7. Most of these old charges are those which were made by denominational preachers years ago, but are now being made by apostate preachers in the churches of Christ and many young and impressionable minds are being corrupted by there evil ways.



