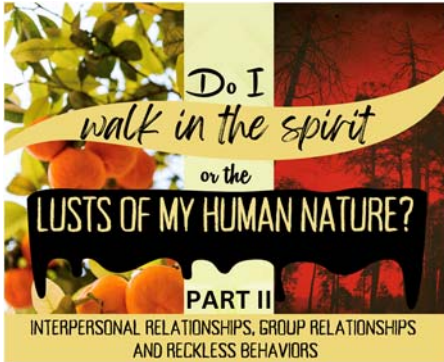




## Do I Walk in the Spirit or the Lusts of My Human Nature? (Part II)

**Galatians 5:16: (NASB) *But I say, walk by the spirit, and you will not carry out the desire of the flesh.***



Adam was created in the image of God. His physical human nature was fashioned in a way that would glorify God by its very existence. Once he sinned, all that changed. What was once a pure reflection of the heart and mind of God, at best became a muddied and defective reflection. Fast forward thousands of years and we find God’s plan in place to clean up this muddied mess. This cleanup comes through Jesus and his true disciples. As disciples of Jesus, we are tasked with living above our muddied world. In Part I of this series, we opened up the Apostle Paul’s reasoning regarding how to walk in the spirit and not fulfilling the desires of the flesh. We began examining Paul’s long list of the works of the flesh, in contrast with the fruit of the spirit. Today we continue this journey toward walking in the spirit!

This multiple-part series will identify what can keep us from inheriting God’s kingdom and what can help us to inherit that kingdom. In Galatians 5:16-25, the Apostle Paul intentionally contrasts “walking in the spirit” with the “lust of the flesh.”

**Let’s begin by recapping the Galatians 5 scriptures where the Apostle Paul’s lesson is found:**

Galatians 5:16-17: (NASB) *<sup>16</sup>But I say, walk by the spirit, and you will not carry out the desire of the flesh. <sup>17</sup>For the flesh sets its desire against the spirit, and the spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.*

Paul has shown us that walking in the spirit and following the deeds of the flesh are opposites or are *in opposition to one another*. They go in completely different directions.

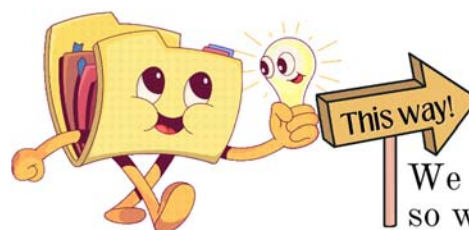
**Paul first gives us the negative list:**

Galatians 5:19-25: (NASB) *<sup>19</sup>Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, <sup>20</sup>idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, <sup>21</sup>envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.*



**He then follows up with the positive list:**

*<sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law. <sup>24</sup>Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>If we live by the spirit, let us also walk by the spirit.*



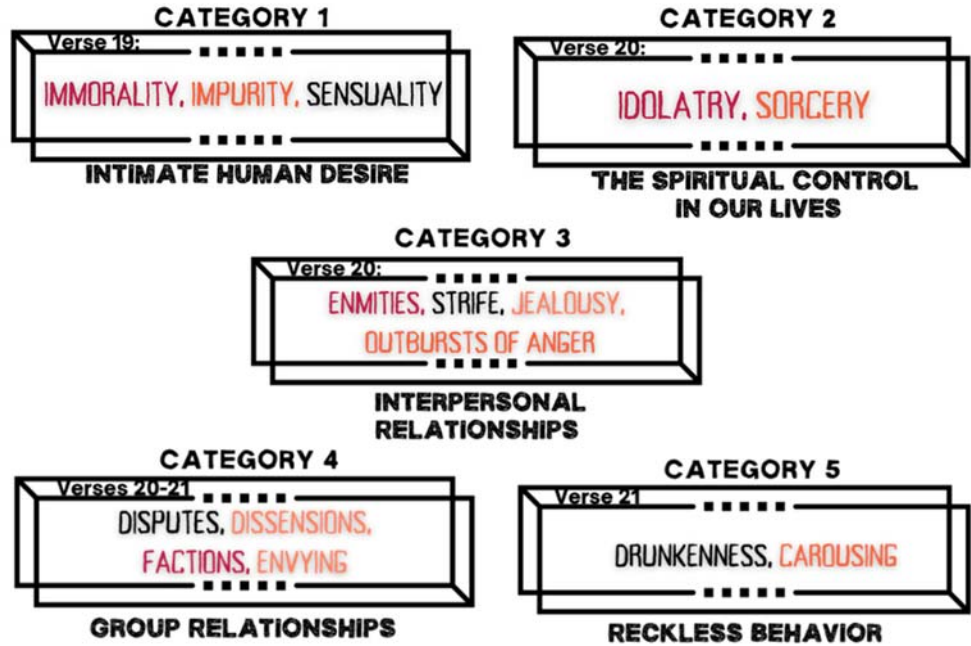
*We say we live by the spirit—  
so we must walk by the spirit!*



# THE FIRST LIST IS THE **DEEDS OF THE FLESH**. THERE ARE FIFTEEN SPECIFIC DEEDS LISTED AND SET UP IN FIVE CATEGORIES.

**THE FIRST AND SECOND CATEGORIES WERE COVERED IN (PART I) - EPISODE 1254.**

<sup>19</sup>Now the deeds of the flesh are evident, which are:



After Paul states examples of these categories of behavior, he covers anything he may have missed: ..and things like these, of which I forewarn you...that those who practice such things will not inherit the kingdom of God.


We need to delve into and define these negative deeds, and then we can apply an appropriate fruit of the spirit.

The third category is INTERPERSONAL RELATIONSHIPS as described in Verse 20.



Paul’s first two categories were about our closest personal relationships. He dealt with human desire and with our necessary attachment to God as our only God.

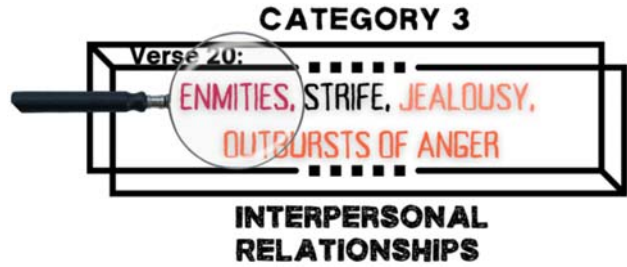
The Apostle now expands his labeling of the deeds of the flesh to our personal relationships with those around us. The next four deeds of the flesh focus on how we individually treat family, friends, the brotherhood and others.

 We need to pay attention to what is being focused on and what it brings us to. We will be repeating these phrases throughout our series.



What is being focused on?

ENMITIES



**Enmities/hatred:** Strong's Exhaustive Concordance #2189 *echthra*; hostility; by implication, a reason for opposition: - hatred

**Enmities (root word):** Greek-English Lexicon #2190 *echthros*: 1) hated, odious, hateful 2) hostile, hating, and opposing another

To have hostility or enmity is to have a focus on oppositional feelings toward another. We can all have oppositional feelings at times, but this is a *focus* on these feelings against someone. Allowing oppositional feelings to develop and have importance is how hostility or enmity develops in our minds as a basis for external actions.

**Hostility is in the mind, and it can easily lead to destructive actions:**

Romans 8:5-8: (NASB) <sup>5</sup>For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the spirit, the things of the spirit. <sup>6</sup>For the mind set on the flesh is death, but the mind set on the spirit is life and peace, <sup>7</sup>because the mind set on the flesh is **hostile <2189>** toward God; for it does not subject itself to the law of God, for it is not even able to do so, <sup>8</sup>and those who are in the flesh cannot please God.



Hostility develops on the inside. If we allow it to grow, it has a hard time staying there and expresses itself in many ways. It can be seen in our facial expressions, our body language, in our words and actions. It is on full display.

The mindset of the flesh *is hostile towards God* - it is against God, trying to subvert Him. Hostility is an internal feeling that leaks out into our lives.

Hostility is a powerful tool of rationalization: *I feel this way, therefore I can act on this feeling! My feeling is most important.*

**What do enmities bring us to?**

**A dead end of human, godless and destructive thoughts and feelings.**

Sometimes having hostilities in several directions can cause some to unite with those they may have been hostile towards by focusing their destructive thoughts on a common enemy.

**This happened to Jesus:**

Luke 23:11-12: (NASB) <sup>11</sup>And Herod with his soldiers, after treating him with contempt and mocking him, dressed him in a gorgeous robe and sent him back to Pilate. <sup>12</sup>Now Herod and Pilate became friends with one another that very day; for before they had been **enemies <2189>** with each other.





This is crazy! Two enemies became friends based on a common cause, and look at the evil it produced –the crucifixion of Jesus!

The most innocent man the world had ever seen was the victim of this combined hostility.



**Episode 965:  
How Were Politics Part of  
Jesus' Crucifixion?**

The Pharisees, the Sadducees and the politics of the crucifixion

### Rising to a Spiritual Life



To have enmity is to harbor some level of hatred for another individual. Unless this hatred has a basis in love – hating the sin but loving the sinner – it represents seeds of mental and emotional destruction. Such seeds of this deed of the flesh will **ONLY** produce sinful results.

Hostility is a very vibrant seed. Is this what we are cultivating?

A mirror question is one we ask ourselves as we metaphorically look in the mirror.



What do I truly harbor and allow to develop in my heart?

Matthew 5:43-44: (NASB) <sup>43</sup>You have heard that it was said, you shall love your neighbor and hate your **enemy <2190>**. <sup>44</sup>But I say to you, love your **enemies <2190>** and pray for those who persecute you,

This word for *enemies* is the root word for enmity or hostility. As Christians, we need to make an effort to work against this deed of the flesh.

### What fruit of God's power and influence can help us overcome enmity?

Galatians 5:22-23: (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.



The peace of God: In John 16:33, Jesus said, *Be of good cheer, for I have overcome the world!* This should bring peace to overwhelm any hostility or enmity we feel. If Jesus overcame the world, all things will be put back in their appropriate order when the time is right. There is no need to be hostile about things that are out of place in our world. Jesus overcame the world and will reorder that which is making us hostile.

Unfortunately, we have to expound on negative emotions and reactions with this subject. However, it is important to understand what these deeds of the flesh are so we can avoid them.

When our thoughts and emotions go down the road of hostility, we need to take extra care to notice, process and change direction.



**Hostility is never a basis for anything good.  
The question is, what does it produce when left to grow?**

As we have already seen and will continue to see, it is easy and natural for one deed of the flesh to lead us to another. Because enmity or hostility is an internally-functioning deed of the flesh, its natural expression will be some sort of outward action. Of course, any outward action that has hostility as a motivation never ends well!

**CATEGORY 3**



**INTERPERSONAL  
RELATIONSHIPS**

In the INTERPERSONAL RELATIONSHIPS category, Paul lists four *deeds of the flesh*. As we will see, the **first two** and the **last two** go together as causes and effects.

We just talked about hostility as a cause. Its effect is manifest in strife.



What is being focused on? **STRIFE**

**CATEGORY 3**



**INTERPERSONAL  
RELATIONSHIPS**

**Strife:** Strong's Exhaustive Concordance #2054 *eris*; of uncertain affinity; a quarrel, i.e. (by implication) wrangling

Greek-English Lexicon: contention, strife



**CAN WE DISAGREE WITH SOMEONE WITHOUT STRIFE?**

Rick: We certainly hope so! Sometimes in our Sunday Bible studies we have different perspectives on things in our group. It is a really great study when we sit and consider our differences and invite comments. There is a mutual respect when we do it this way. It can be uplifting! But too often in this world, it comes down to wrangling and contention.

When we harbor thoughts and feelings of enmity or hatred, we prime ourselves to more readily engage in actions that bring strife.

**Often, those we should be caring for we end up wrangling with:**

1 Corinthians 3:2-3: (NASB) <sup>2</sup>I gave you milk to drink, not solid food... <sup>3</sup>for you are still fleshly. For since there is jealousy and **strife <2054>** among you...are you not walking like mere men?

The Apostle Paul is telling those in the church of Corinth that they are acting immaturely. He is saying: "You're like kids; you should be above this behavior by now." They should have been spiritually progressing.



To act in ways that cause strife is to act as one driven by the deeds of the flesh. He is saying that if you are doing this, you are acting like regular human beings, and that is not acceptable for followers of Christ. We must stop and think if we are falling into this “human being” activity or walking in a way that follows after Christ.



**What does strife bring us to?**

***A dead end of humanly-driven and destructive personal relationships.***

1 Corinthians 1:11: (NASB) *For I have been informed concerning you, my brethren, by Chloe's people, that there are **quarrels** <2054> among you.*

It is interesting how the Apostle Paul periodically brings up the thought that there was strife in the early church they needed to address. He was encouraging them, and also us, to handle differences as mature Christians (not human beings) before these differences develop into strife.

Rising to a Spiritual Life



**To be actively engaging in strife is to be actively engaging in a deed of the flesh. Experiencing strife – especially with those we are called to love as brethren – is an outward manifestation of a heart that has kept a door open to enmity.**

Hostility or enmity keeps a wedge in the door which makes strife much easier to accomplish –and we do not want to easily accomplish deeds of the flesh.



Am I a catalyst for causing disagreement to push my point of view?

Romans 12:14,16: (NASB) <sup>14</sup>*Bless those who persecute you; bless and do not curse.* <sup>16</sup>*Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.*

*Do not be haughty... associate with the lowly. Do not be wise in your own estimation.* Paul is making the point that following after strife and quarreling is not productive.

**What fruit of God’s power and influence can help us overcome strife:**

Galatians 5:22-23: (NASB) <sup>22</sup>*But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness,* <sup>23</sup>*gentleness, self-control; against such things there is no law.*



If we fill our life with kindness, we will have no room for the anxiety that goes along with strife and quarreling. I often sing the song: “Try a Little Kindness” to help keep my focus.



It is important that we apply the fruit of the spirit to diffuse strife and quarreling. We talked about these first two INTERPERSONAL RELATIONSHIPS being related. Hostility internally produces strife externally. What is next?

*Continuing with Category 3:* INTERPERSONAL RELATIONSHIPS: Verse 20 - enmities, strife, **jealousy**, outbursts of anger

We saw how enmity can bring strife. Now as we look further at our personal relationships, we will see how **jealousy can bring outbursts of anger.**



What is being focused on?

**JEALOUSY**



**Jealousy:** Strong's Exhaustive Concordance #2205 *zhlov*; properly, heat, i.e. (figuratively) "zeal" (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband [figuratively, of God], or an enemy, malice)

Greek-English Lexicon: 1a2) the fierceness of indignation, punitive zeal  
1b) an envious and contentious rivalry, jealousy

**Jealousy (root word):** Strong's Exhaustive Concordance #2204 *zew*; to be hot (boil, of liquids; or glow, of solids), i.e. (figuratively) be fervid (earnest)

Enmity is hostility based on differing perspectives between two or more people. Jealousy in a negative sense is a deep emotional engagement based upon a desire to get even, punish or outshine another.

They are two different things. Enmity is perspective-based. Jealousy is a personally-based behavior against another person or group of people.

James 3:14-16: (NASB) <sup>14</sup>But if you have bitter **jealousy <2205>** and selfish ambition in your heart, do not be arrogant and so lie against the truth. <sup>15</sup>This wisdom is not that which comes down from above, but is earthly, natural, demonic. <sup>16</sup>For where **jealousy <2205>** and selfish ambition exist, there is disorder and every evil thing.

Jealousy has a sense of arrogance. It is strange, but often when we are jealous of someone, we see *them* as arrogant. But, in reality, we are being arrogant by making that judgment about them. We cannot judge what is in their heart, yet we do. Jealousy does have a strong sense of arrogance that is very dangerous to us as Christians.



**RESULTS**

# JEALOUSY

**What does jealousy bring us to?**

**A dead end of human, godless, relationship-destroying emotions.**

**The context is when Peter was thrown in prison:**

Acts 5:17-18: (NASB) <sup>17</sup>But the high priest rose up, along with all his associates...and they were filled with **jealousy <2205>**. <sup>18</sup>They laid hands on the apostles and put them in a public jail.



The high priest and his associates were probably looking at Peter and thinking: *He's a fisherman! Who does he think he is? He is talking about God's word, and this guy Jesus, and performing miracles. He is standing out there, this fisherman, defying us! We can see the arrogance in their jealousy of Peter. The result: they put him in jail. They wanted him and the apostles to stop. We cannot let ourselves go down this horrible road.*

**Rising to a Spiritual Life**



**To be jealous is to dwell on petty emotions that have powerful influence on our actions. This deed of the flesh keeps our minds captive to a narrow interpretation of how we feel instead of giving us the latitude to apply such strong emotions to godliness and productivity.**

Jealousy is petty. Jealousy narrows the way we process things in a way that is not profitable or scriptural.



When I get jealous, what do I do with my petty emotions?

**Taking the emotion of jealousy and applying it to positive activity:**

John 2:17: (NASB) His disciples remembered that it was written, **zeal <2205>** for your house will consume me.

Romans 12:11: (NASB) not lagging behind in diligence, **fervent <2204>** in spirit, serving the Lord.

**positive**

The word for *zeal* and *fervent* in these scriptures are forms of the word jealousy. It is that same strong emotion, but it is being jealous for God in a positive way to represent Him appropriately.

**What fruit of God's power and influence can help us overcome jealousy?**

Galatians 5:22-23: (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.







FAITHFULNESS

We need to be jealous for God, in other words, faithful to Him. Anytime we are not acting in a way that shows faithfulness, we are not being jealous for God. We need to be jealous for Jesus by walking in his footsteps, not outside of his footsteps. We need to be jealous for a life of sacrifice in that we are jealous when our time has not been spent that way. We need to be jealous for service to God, to Christ, to the brotherhood because that is the way we show our faithfulness.



Check out our CQ Kids videos:  
**WHAT IS THE FRUIT OF THE SPIRIT?**  
[christianquestions.com/youtube](http://christianquestions.com/youtube)

*Continuing with Category 3:* **INTERPERSONAL RELATIONSHIPS: Verse 20 - enmities, strife, jealousy, outbursts of anger**

We have seen how enmity feeds strife, and now we focus on how jealousy feeds anger. Unfortunately, this is all too easy to predict! This is an obvious end result and not good.

What is being focused on?

**OUTBURSTS OF ANGER**



**Anger:** Strong's Exhaustive Concordance #2372 *thymos*; passion (as if breathing hard)

Greek-English Lexicon: 1) passion, angry, heat, anger forthwith boiling up  
2) glow, ardour, the wine of passion, inflaming wine  
(which either drives the drinker mad or kills him with its strength)

While jealousy is an internal emotion and reaction, anger is a blatant and passionate outward expression. When anger is spurred on by the heat of jealousy it usually brings disaster. Jealousy wells up and grows on the inside, whereas anger bursts on the outside. This is why it is often referred to as “bursts of anger.”



What does anger bring us to?

**A dead end of godless words and actions that are meant to hurt or destroy.**

Colossians 3:5, 8-9: (NASB) <sup>5</sup>Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry: <sup>8</sup>But now you also, put them all aside: anger, **wrath <2372>**, malice, slander, and abusive speech from your mouth. <sup>9</sup>Do not lie to one another, since you laid aside the old self with its evil practices,

We have *laid aside* our old selves. We must put *all aside*: anger, wrath along with all the rest –they do not belong to us anymore. We have given them up. They are from the past and the past is not the present.



## Rising to a Spiritual Life



While being driven by anger with passion is not always related to jealousy, it is always a sign of a heart in trouble. This kind of anger is NEVER seen in a positive light for humanity in the New Testament, and therefore is a deed of the flesh that is simply off limits.

We must look inside ourselves to see if we have this trouble in our heart.



If something happens and we react, it is important to wait before we respond. We do not have to follow our initial reaction quickly. We can pause, consider and become Christlike in our response.



How anger works and how to transform it into a positive influence

Ephesians 4:31-32: (NASB) <sup>31</sup>Let all bitterness and **wrath <2372>** and anger and clamor and slander be put away from you, along with all malice. <sup>32</sup>Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

We can choose to act in anger, or we can choose to act with kindness, tender-hearted toward one another because we have been forgiven ourselves.



### What fruit of God's power and influence can help us overcome anger?

Galatians 5:22-23: (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.



GENTLENESS

This one I need a lot of work on. I tend to be abrupt when I'm in what I call, a "work mode." We need to follow the example of Jesus, who was meek and humble in heart. We need to value everyone so anger is kept in check.

We can be working hard and focused, but still be gentle. This is a good correlation of gentleness against anger.



There is cause and effect here:

- hostility and enmity cause strife
- jealousy causes angry outbursts

These are deeds of the flesh; we have to be very careful.

Our hearts and minds are powerful influencers when it comes to how we treat each other. Let's be aware!

**Our personal relationships are easily subject to the deeds of the flesh. What about our larger group relationships?**

Even though the dynamics of Christian group relationships are different from those of Christian personal relationships, the dangers are the same. Human ego and perspective are simply not spiritual, which means that we all must be on guard against our own nature. As we will see, the things we need to be aware of can be subtle and easily rationalized by human perspective.



With this next category of group relationships, Paul uses a very revealing word to put the importance of appropriately handling our group relationships in order.

What is being focused on?

DISPUTES



**Disputes:** Strong's Exhaustive Concordance #2052 *eritheia*; properly, intrigue, i.e. (by implication) faction

Greek-English Lexicon: electioneering or intriguing for office

The best way to describe this is self-promotion. This word seems to have a much broader meaning than many translations give it. It carries the sense of putting oneself forward or promoting oneself for the purpose of getting people to follow and support you.



**What does disputes or self-promoting bring us to?**

**A dead end of human self-glorifying focus that minimizes godliness and accentuates ego.**



**Now let's look at this James scripture again but change the focus from jealousy to selfish ambition:**

James 3:14-16: (NASB) <sup>14</sup>But if you have bitter **jealousy <2205>** and **selfish ambition <2052>** in your heart, do not be arrogant and so lie against the truth. <sup>15</sup>This wisdom is not that which comes down from above, but is earthly, natural, demonic. <sup>16</sup>For where **jealousy <2205>** and **selfish ambition <2052>** exist, there is disorder and every evil thing.

In selfishly promoting ourselves, we have forgotten our Christian character development of selflessness. As a Christian, we should not be self-promoting.

James combines jealousy - which is generally focused on a one-on-one issue - and selfish ambition - which is generally focused on positioning oneself within a group and leads to disputes. He is showing us that focusing on ourselves on any level is never a good idea. Selfish ambition, NO! Christlikeness, YES!

**Rising to a Spiritual Life**



To be self-promoting is to be self-honoring, and that means we have taken what belongs to God for our own use. Such an approach is always categorized in Scripture as a deed of the flesh. To be spiritual is to walk away from such things.

Lucifer was the first being to take what belonged to God for his own use. We do not want to be like Lucifer. We want Jesus as our model.



Do I ever promote myself instead of God when it is He who is working through me?

Being a Christian is to be a representative of something very big and powerful. Let's make sure the promotion is in the right place –the leader's job is already taken. We are followers, which means we need to promote God through Christ as we follow.

Philippians 2:3-4: (NASB) <sup>3</sup>Do nothing from **selfishness <2052>** or empty conceit, but with humility of mind regard one another as more important than yourselves; <sup>4</sup>do not merely look out for your own personal interests, but also for the interests of others.

We should never promote self. The focus should always be on Christ.



**What fruit of God's power and influence can help us overcome disputes or self-promotion?**

Galatians 5:22-23: (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.



SELF-CONTROL

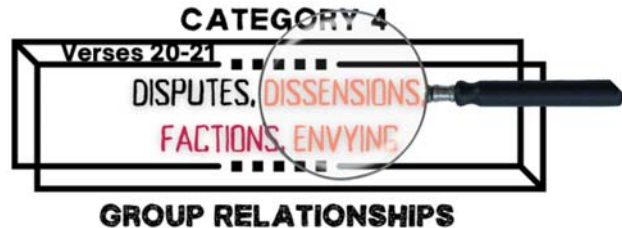
Instead of promoting self, control yourself! The promoting of anything is outside of our jurisdiction. We have to control ourselves in order to be subservient to the will of God and to follow in the footsteps of Jesus. It takes work and refocusing, and it brings us something very good.

**Continuing with Category 4: GROUP RELATIONSHIPS: Verses 20-21 - disputes, dissensions, factions, envying**

While self-promotion is not the only cause of dissension in the body of Christ, it is a very willing participant.

What is being focused on?

**DISSENSIONS**



**Dissensions:** Strong's Exhaustive Concordance #1370. *dicostasia*; disunion, i.e. (figuratively) dissension

By definition, any true brotherhood cannot survive when there are dissensions. They will break it apart from the inside out.



What do dissensions bring us to?

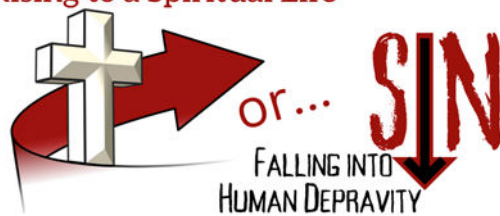
**A dead end of human and godless bickering over those things which should be decided in love and tolerance.**

**DISSENSIONS**

Romans 16:17-18: (NASB) <sup>17</sup>Now I urge you, brethren, keep your eye on those who cause **dissensions <1370>** and hindrances contrary to the teaching which you learned, and turn away from them. <sup>18</sup>For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

These verses are powerful. They define dissensions and disunity. The Apostle Paul says we must stay away from what causes them because dissension is a poison within Christianity. We need to be clear as to what we are following. Paul leaves no question as to the inappropriateness of dissensions within the body of Christ. They just do not belong.

Rising to a Spiritual Life



To contribute to dissensions among the brotherhood is to damage the bonds of fellowship that hold us together. Jesus taught us to wash one another's feet, not to walk away from one another.

Washing the disciples' feet was a powerful lesson. Jesus was the leader yet came to serve. How incredibly humble.



Do in anyway use fleshly power to break the brotherhood instead of building them up?

Romans 12:9-10: (NASB) <sup>9</sup>Let love be without hypocrisy. Abhor what is evil; cling to what is good. <sup>10</sup>Be devoted to one another in brotherly love; give preference to one another in honor;

Our love has to be without hypocrisy. When we take hypocrisy out, dissensions start to melt away.



What fruit of God’s power and influence can help us overcome dissensions?

Galatians 5:22-23: (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.



We need to have patience and understanding with others. If we don’t, it not only robs us of peace and love in our own hearts, but it can rob us of relationships with others.

We can now see how self-promotion (disputing) and dissension are connected. When we promote ourselves over others, we create dissensions. Remember, there is a cause and effect in these deeds of the flesh. We need to be on our guard.



Continuing with Category 4: GROUP RELATIONSHIPS: Verses 20-21 - disputes, dissensions, factions, envying

If allowed to flourish, self-promotion and dissensions attract a “separate party” mentality. This is not something based in Christianity.

What is being focused on? FACTIONS



Factions: Strong's Exhaustive Concordance #139 hairesis; properly, a choice, i.e. (specially) a party or (abstractly) disunion

As human beings, we gravitate towards those with whom we are in most agreement. As Christians, we are to gravitate towards those of our same faith and conviction.

The idea of factions is that of a “party” mentality. Political parties are groups that stand for different perspectives. Christianity is not modeled after such thoughts and is supposed to be above this. Party mentality is NOT a Christian trait.

**RESULTS**  
**FACTIONS**

**What do factions bring us to?**

**A dead end of human decision that brings earthly-based division where there should be none.**

2 Peter 2:1: (NASB) *But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive **heresies <139>** (factions), even denying the master who bought them, bringing swift destruction upon themselves.*

Factions are destructive. Peter is talking about it in straightforward terms. In 1 Corinthians 1 the Apostle Paul says to avoid them. These are *destructive factions* (destructive dis-unions), *even denying the master who bought them*. Disputes, dissent, factions all work together to bring us to where we do not recognize our Christianity anymore. We stop and say: “Wait, this is not what the original model was..this is not how the early church worked. Where did we go wrong?”

**Rising to a Spiritual Life**



**To be a part of a faction is to be walking according to the deeds of the flesh. The body of Christ is not divided. When called to this body, we have no business building human-based ways of customizing our discipleship to fit our own group mentalities.**

The body of Christ is one body. It is very specific –there is one head - Jesus.



Do in any way support customized Christianity?

Ephesians 4:15-16: (NASB) *<sup>15</sup>but speaking the truth in love, we are to grow up in all aspects into him who is the head, even Christ, <sup>16</sup>from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.*



I love these verses because they talk about the “building up” of the body, and I occupy, by God’s grace, a teeny-tiny part of that. That teeny-tiny part, if appropriately used, can be put to work helping the rest of the body to grow. That is our job - to support one another, to be part of this so that we are following the instructions of Jesus. We have to avoid destructive heresies, this disunion, because that is not godly.

**What fruit of God’s power and influence can help us overcome factions?**

Galatians 5:22-23: (NASB) *<sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.*





FAITHFULNESS

I'm choosing faithfulness for dealing with factions. Faithfulness discourages the self-promotion we started with. Faithfulness calms the dissension that self-promotion grows into and seeks to dissolve factions, because they are not Christlike. We are being faithful to that which is higher than we are, not faithful to that which we feel. There is a big difference between those two things.

To be called to discipleship is to be called away from the way human organizations work and to the simplicity of Jesus as our head.

**Our human and group relationships can easily be misdirected. What is the last piece of that misdirection puzzle?**

Before we get to the RECKLESS BEHAVIOR category of the deeds of the flesh, we need to touch on a potentially sinister result of our self-promotion, dissensions and factions. It is envy. As we will see, envy is just like all the other deeds of the flesh that we are supposed to walk away from, as it is a tool of Satan used to keep us from rising up to Christlikeness.

Envy stunts spiritual growth by slowing it down.

*Continuing with Category 4:* **GROUP RELATIONSHIPS: Verses 20-21 - disputes, dissensions, factions, envying**

What is being focused on? **ENVYING**



**Envy:** Strong's Exhaustive Concordance #5355 *phthonos*; ill-will (as detraction), i.e. jealousy (spite)

Jealousy is that internal emotion that sees what someone else has or does and wants it for themselves. Envy takes things a step further and wishes others ill will because they seemingly have what we want. The definition of envy is wanting something bad to happen to somebody else.

**RESULTS**  
**ENVYING**

**What does envy bring us to?**

***A dead end of human and godless desire for others to suffer simply because they have or are something that we are not.***

1 Timothy 6:3-5: (NASB) <sup>3</sup>*If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,* <sup>4</sup>*he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise **envy <5355>** (ill will), strife, abusive language, evil suspicions,* <sup>5</sup>*and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.*

The Apostle Paul puts this awful list together in Galatians so we can understand the deeds of the flesh that pull on us every day. Envy or ill will is easily spurred on by an earthly approach to spiritual things.





Ill will brings all the terrible things listed above; *a morbid interest in controversial questions* (disputing, dissension); *strife...constant friction...* (anger, jealousy) *who suppose that godliness is a means of gain* (self-promotion, factions). We have to be aware so we can stay away.



This reminds me of the subject of road rage. Whenever someone cuts me off on the road, I try first to say: Thank you, LORD, for preventing an accident and keeping us safe. I pray the person doesn't cause an accident ahead of us and hurt anyone. I strive not to hold any ill will against them.

This is an important process - to be thankful and then prayerful. Whenever we are dealing with any of these things, being thankful and prayerful feeds a more godly attitude and helps us to refocus on what is proper. Reaction, pause... and response is a good reset for fighting these feelings. We need to be aware of these natural human reactions (jealousy, envy and ill will) in order to eliminate them from our spiritual thinking.

Rising to a Spiritual Life



Envy, wishing ill will on another, is never a stand-alone deed of the flesh. It always needs some other thought or emotion to provoke it. If we ever feel envy or ill will against anyone, it is a signal that something deeper has gone astray in our spiritual lives. These things need our immediate and honest attention.

Certain deeds of the flesh, when they appear inside our minds, signal something is very wrong. If we can be humble enough to say, "I feel this way – what is wrong? What is causing these bad feelings?" then we can dig deeper and begin to change this attitude.



Do I wish ill will on anyone for any reason?

1 Peter 2:1-3: (NASB) <sup>1</sup>Therefore, putting aside all malice and all deceit and hypocrisy and **envy <5355>** and all slander, <sup>2</sup>like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, <sup>3</sup>if you have tasted the kindness of the Lord.

Putting aside all malice...deceit and hypocrisy changes our perspective. Then we go back to the basics, long for the pure milk of the word –the basics of the true gospel that first drew us like newborn babies. It is a process, a way to stop the wishing of ill will and to encourage us to look upwards for God's blessing. Pray for those who persecute you, as Jesus said.



### What fruit of God’s power and influence can help us overcome envying?

**Galatians 5:22-23:** (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.



Instead of going down that road of ill will for others, think about the blessings and opportunities we have in Christ. We know that things will be difficult, but Jesus had no ill will. And in Nehemiah 8:10 it says, *for the joy of the Lord is your strength.*

If anyone had the “right” to ill will, it would have been Jesus. Instead, he died for everyone. He did not have ill will; he had God’s will for them. He gave the ultimate sacrifice to give them life more abundantly.

Self-promotion and dissension go together to produce factions. Ill will comes out of these self-seeking behaviors. It is dark and disgusting.



What is being focused on?  
**DRUNKENNESS**



**Drunkenness:** Strong's Exhaustive Concordance #3178 *methe*; apparently a primary word; an intoxicant, i.e. (by implication) intoxication

We understand this drunkenness to mean being intoxicated with alcohol primarily, but also including anything else that would mar our ability to think clearly and act soberly. It means our mind is clouded. Alcohol consumption is a great example of causing a clouded mind. However, we can also have cloudiness in our spiritual thinking without alcohol. Focusing on anything to excess that pulls us away from spiritual pursuits is a form of drunkenness.



#### What does drunkenness bring us to?

**A dead end of human carelessness that trades our sobriety for a momentary escape, only to find that this escape was actually a major snare of the flesh.**



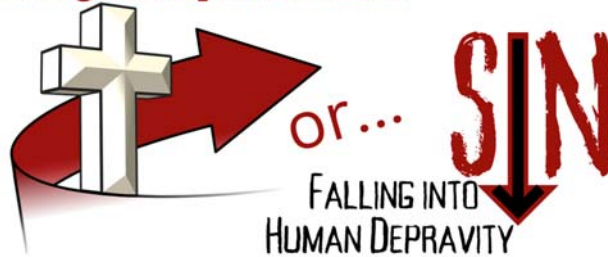
**Jesus prophesied about the end times:**

Luke 21:34-36: (NASB) <sup>34</sup>Be on guard, so that your hearts will not be weighted down with dissipation and **drunkenness <3178>** and the worries of life, and that day will not come on you suddenly like a trap; <sup>35</sup>for it will come upon all those who dwell on the face of all the earth. <sup>36</sup>But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the son of man.

Jesus says that we cannot let our hearts be weighted down with dissipation and drunkenness...being focused on earthly things, cloudy of spiritual mind when we are living in such a time as this. There are so many difficulties, so much happening in the world. We cannot let the cloudiness of humanity infiltrate our spiritual minds to blind us and involve us in earthly drama.

The End Times bring some testings that are common and some that are unique to that period. We, as Christians, need to **avoid anything that clouds our minds from sound thought and action.** We need to keep the path of following Jesus clearly before us.

**Rising to a Spiritual Life**



**Drunkenness or any lack of sobriety is a choice. When we allow ourselves to be subverted by this deed of the flesh, we are engaging in a compromise of our ability to walk in the spirit. Such compromises can come across as small, as a “just this once” event or a “no one gets hurt” rationalization. In reality, it walks us away from Christ.**

Are we walking towards Christ or walking away? Physical and spiritual drunkenness walk us away.



Do I, in any circumstance, compromise and allow my thinking to become clouded?

Romans 13:12-14: (NASB) <sup>12</sup>...Therefore let us lay aside the deeds of darkness and put on the armor of light. <sup>13</sup>Let us behave properly as in the day, not in carousing and **drunkenness <3178>**, not in sexual promiscuity and sensuality, not in strife and jealousy. <sup>14</sup>But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

**What fruit of God’s power and influence can help us overcome drunkenness?**

Galatians 5:22-23: (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.





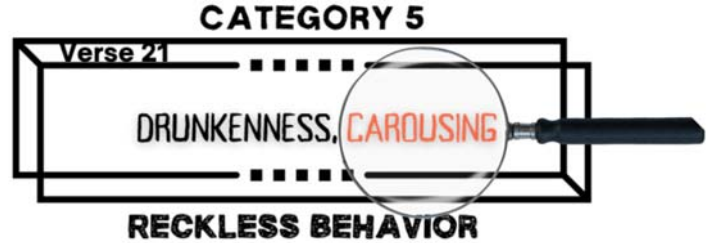
GOODNESS

We need to have that higher, clearer level of thinking. That clean level of thinking that is striving for that which is above. James 3:17 says, *But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. Goodness helps us to avoid anything that makes us cloudy because we want to focus on what is pure.*

**Continuing with Category 5: RECKLESS BEHAVIOR: Verse 21 - Drunkenness and **carousing****

What is being focused on?

**CAROUSING**



**Carousing:** Strong's Exhaustive Concordance #2970 komos; a carousal (as if letting loose): reveling, rioting

While drunkenness and a lack of sobriety can be private sins, carousing is a public and reckless expression of a lack of sobriety. Again, some of these things are internal and some are external. Carousing is definitely an external physical picture of being out of control and not in a godly state of mind or action.

**RESULTS**  
**CAROUSING**

What does carousing bring us to?

***A dead end of human carelessness that displays our lack of sobriety for all to see. It identifies us as a partier and not as a disciple of Christ.***

1 Peter 4:2-4: (NASB) <sup>2</sup>..live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. <sup>3</sup>For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, **carousing** <2970>, drinking parties and abominable idolatries. <sup>4</sup>In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you;



I have to say, I had all these negative qualities in my past and that was my way of life with my friends. I look back in disgust and shame, thinking, How could I have ever gone down that road? But when by God's grace I changed my life, all my friends and some of my family looked at me like I was going off the deep end. It shows you how backwards the world is.

Looking back on these habits in disgust is crucial. One of the keys to overcoming the deeds of the flesh is to label them as what they are in relation to our Christlikeness. Labeling accurately is extremely important to recognizing how to change our behavior.



### Rising to a Spiritual Life



It is fitting that the Apostle Paul ends this list of the deeds of the flesh with **carousing**. This is a list of contrasts – you once did these things and now you do not. To be a partier exemplifies what being in the world sees as acceptable. Christian sobriety demands that we walk away from such things.

There is a demand here: Walk away!



Do I publicly display cloudiness which would call into question my discipleship?

Philippians 3:13-14: (NASB) <sup>13</sup>Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, <sup>14</sup>I press on toward the goal for the prize of the upward call of God in Christ Jesus.

This is a clear picture to leave these deeds of the flesh behind, and to reach forward to what lies ahead. Leave it behind, label it for what it is and walk away.



**What fruit of God’s power and influence can help us overcome carousing?**

Galatians 5:22-23: (NASB) <sup>22</sup>But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law.



As it says in Philippians 4:4-5: *Rejoice in the Lord always; again I will say, rejoice! Let your gentle spirit be known to all people.* We cannot follow the crowd. This, of course, also takes self-control. We need to be patient with ourselves as we strive to be more in the image of Christ.

Why is patience so good here? Sometimes things (and we) do not change immediately. We have to work on the change, make it become the new habit and then walk with Christ.

**After Paul states examples of these categories of behavior, he covers anything he may have missed:**

Galatians 5:21: (NASB) *..and things like these, of which I forewarn you...that those who practice such things will not inherit the kingdom of God.*



We are to be clear and focused to understand that wrong is wrong. There is no middle ground.

We have navigated through a long and difficult list of 15 deeds of the flesh. In so doing, we have plainly seen that our sensuality, our spiritual loyalty, our personal and group relationships and our general behavior all must be in line with the principles of sacrificial discipleship.

How do we develop these profound and life-changing principles? Through the fruit of the spirit! Our next episode will help us understand this fruit so we can apply each and every aspect to better live as true disciples of Jesus.

This is about better living as a true disciple of Jesus. It is about making clear-cut decisions, walking away from sin and walking toward godliness. The next episode opens up the gold mine - the fruit of the spirit. We can hardly wait to get there!

***So, do I walk in the spirit or the lusts of my human nature?  
For Jonathan and Rick and Christian Questions...  
Think about it..!***

All quoted scriptures are from the 1995 version of NASB unless otherwise indicated.



Join us next week for our podcast on November 21, 2022  
Ep. 1256: Do I Walk in the Spirit or the Lust  
of My Human Nature? (Part III)

### **Bonus Material and Study Questions**

Extended definitions for the 15 deeds of the flesh:

**Fornication:** Strong's Exhaustive Concordance #4202 *porneia*; harlotry (including adultery and incest); figuratively, idolatry

Greek-English Lexicon: 1) illicit sexual intercourse, 1a) adultery, fornication, homosexuality, lesbianism, intercourse with animals, etc., 1b) sexual intercourse with close relatives as in Leviticus 18, 1c) sexual intercourse with a divorced man or woman as in Mark 10:11,12, 2) metaphorically, the worship of idols, 2a) of the defilement of idolatry, as incurred by eating the sacrifices offered to idols



### Fornication root word: “commit fornication”

**Fornication:** Strong’s Exhaustive Concordance #4203 *porneuw*; to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry:—commit (fornication)

Greek-English Lexicon: 1) to prostitute one’s body to the lust of another 2) to give one’s self to unlawful sexual intercourse 2a) to commit fornication 3) metaph. to be given to idolatry, to worship idols 3a) to permit one’s self to be drawn away by another into idolatry

### Fornication root word: “harlot,” “whore”

**Fornication:** Strong’s Exhaustive Concordance #4204 *pornh*; feminine of 4205; a strumpet; figuratively, an idolater

Greek-English Lexicon: 1) a woman who sells her body for sexual uses 1a) a prostitute, a harlot, one who yields herself to defilement for the sake of gain 1b) any woman indulging in unlawful sexual intercourse, whether for gain or for lust 2) metaph. an idolatress 2a) of "Babylon" i.e. Rome, the chief seat of idolatry

### Fornication root word: “fornicator,” “whoremonger”

**Fornication:** Strong’s Exhaustive Concordance #4205 *pornov*; a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine): fornicator, whoremonger

Greek-English Lexicon: 1) a man who prostitutes his body to another’s lust for hire 2) a male prostitute 3) a man who indulges in unlawful sexual intercourse, a fornicator

### Uncleanness: Impurity

**Uncleanness:** Strong’s Exhaustive Concordance #167 *akayarsia*; impurity (the quality), physically or morally: uncleanness

Greek-English Lexicon: 1) uncleanness 1a) physical 1b) in a moral sense: the impurity of lustful, luxurious, profligate living 1b1) of impure motives

**Uncleanness:** Strong’s Exhaustive Concordance #169 *akayartov*; impure (ceremonially, morally [lewd] or specially, [demonic]): foul, unclean

Greek-English Lexicon: 1) not cleansed, unclean 1a) in a ceremonial sense: that which must be abstained from according to the Levitical law 1b) in a moral sense: unclean in thought and life

### Lasciviousness: Licentiousness

**Lasciviousness:** Strong’s Exhaustive Concordance #766 *aselgeia*; licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness

Greek-English Lexicon: unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence

### Idolatry:

**Idolatry:** Strong’s Exhaustive Concordance #1495 *eidwolatreia*; from 1497 and 2999; image-worship (literally or figuratively): idolatry

Greek-English Lexicon: 1) the worship of false gods, idolatry 1a) of the formal sacrificial feasts held in honour of false god 1b) of avarice, as a worship of Mammon 2) in the plural, the vices springing from idolatry and peculiar to it



### Idolatry root word: "idol"

**Strong's Exhaustive Concordance #1497 *eidwlon***; an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such: idol

Greek-English Lexicon: 1) an image, likeness 1a) i.e. whatever represents the form of an object, either real or imaginary 1b) used of the shades of the departed, apparitions, spectres, phantoms of the mind, etc. 2) the image of an heathen god 3) a false god

### Idolatry root word: "shape/ fashion"

**Strong's Exhaustive Concordance #1491 *eidov***; a view, i.e. form (literally or figuratively)

Greek-English Lexicon: 1) the external or outward appearance, form figure, shape 2) form, kind

### Witchcraft: Sorcery

**Witchcraft**: **Strong's Exhaustive Concordance #5331 *pharmakeia***; medication ("pharmacy"), i.e. (by extension) magic (literally or figuratively): sorcery, witchcraft

Greek-English Lexicon: 1) the use or the administering of drugs 2) poisoning 3) sorcery, magical arts, often found in connection with idolatry and fostered by it 4) metaph. the deceptions and seductions of idolatry

### Witchcraft root word: "sorcerer"

**Strong's Exhaustive Concordance #5332 *farmakeuv***; from *farmakon pharmakon* (a drug, i.e. spell-giving potion); a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician: sorcerer

Greek-English Lexicon: 1) one who prepares or uses magical remedies 2) sorcerer

### Hatred: Enmities

**Hatred**: **Strong's Exhaustive Concordance #2189 *ecyra***; hostility; by implication, a reason for opposition

Greek-English Lexicon: 1) enmity 2) cause of enmity

### Hatred root word: "enemy"

**Strong's Exhaustive Concordance #2190 *ecyrov***; (to hate); hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan)

Greek-English Lexicon: 1) hated, odious, hateful 2) hostile, hating, and opposing another 2a) used of men as at enmity with God by their sin 2a1) opposing (God) in the mind 2a2) a man that is hostile 2a3) a certain enemy 2a4) the hostile one 2a5) the devil who is the most bitter enemy of the divine government

### Variance: Strife

**Variance**: **Strong's Exhaustive Concordance #2054 *eriv***; a quarrel, i.e. (by implication) wrangling: contention, debate, strife, variance

Greek-English Lexicon: 1) contention, strife, wrangling





### Emulations: Jealousy

**Emulations:** Strong's Exhaustive Concordance #2205 *zholov*; properly, heat, i.e. (figuratively) "zeal" (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband [figuratively, of God], or an enemy, malice)

Greek-English Lexicon: 1) excitement of mind, ardour, fervour of spirit  
1a) zeal, ardour in embracing, pursuing, defending anything 1a1) zeal in behalf of, for a person or thing 1a2) the fierceness of indignation, punitive zeal  
1b) an envious and contentious rivalry, jealousy

### Emulations root word: "be fervent"

Strong's Exhaustive Concordance #2204 *zew*; a primary verb; to be hot (boil, of liquids; or glow, of solids), i.e. (figuratively) be fervid (earnest)

Greek-English Lexicon: 1) to boil with heat, be hot 1a) used of water 1b) metaph. 1b1) used of boiling anger, love, zeal, for what is good or bad etc. 1b2) fervent in spirit, said of zeal for what is good

### Wrath: Anger

**Wrath:** Strong's Exhaustive Concordance #2372 *yumov*; passion (as if breathing hard)

Greek-English Lexicon: 1) passion, angry, heat, anger forthwith boiling up and soon subsiding again 2) glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)

### Wrath root word: "to kill/ sacrifice"

Strong's Exhaustive Concordance #2380 *yuw*; a primary verb; properly, to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (properly, by fire, but genitive case); by extension to immolate (slaughter for any purpose)

Greek-English Lexicon: 1) to sacrifice, immolate 2) to slay, kill 2a) of the paschal lamb 3) slaughter

### Strife: Quarrels

**Strife:** Strong's Exhaustive Concordance #2052 *eriyeia*; properly, intrigue, i.e. (by implication) faction

Greek-English Lexicon: 1) electioneering or intriguing for office 1a) apparently, in the New Testament a courting distinction, a desire to put one's self forward, partisan and fractious spirit which does not disdain low arts 1b) partisanship, fractiousness

This word is found before New Testament times only in the writings of Aristotle where it denotes a self-seeking pursuit of political office by unfair means.

### Seditions: Dissensions

**Seditions:** Strong's Exhaustive Concordance #1370 *dicostasia*; disunion, i.e. (figuratively) dissension

Greek-English Lexicon: 1) dissension, division

### Seditions root word: "twice"

Strong's Exhaustive Concordance #1364 *div*; twice:—again, twice



**Seditions root word: “dissension”**

Strong’s Exhaustive Concordance #4714 *stasiiv*; a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy

Greek-English Lexicon: 1) a standing, station, state  
2) an insurrection 3) strife, insurrection

**Heresies: Factions**

**Heresies:** Strong’s Exhaustive Concordance #139 *airesiv*; properly, a choice, i.e. (specially) a party or (abstractly) disunion: heresy [which is the Greek word itself], sect

Greek-English Lexicon: 1) act of taking, capture: e.g. storming a city 2) choosing, choice  
3) that which is chosen 4) a body of men following their own tenets (sect or party)  
4a) of the Sadducees 4b) of the Pharisees 4c) of the Christians  
5) dissensions arising from diversity of opinions and aims

**Heresies root word: “to choose”**

Strong’s Exhaustive Concordance #138 *aireomai*; to take for oneself, i.e., to prefer

**Envyings: Envy**

**Envyings:** Strong’s Exhaustive Concordance #5355 *fyonov*; ill-will (as detraction), i.e. jealousy (spite)

Greek-English Lexicon: 1) envy 2) for envy, i.e. prompted by envy

**Drunkenness:**

**Drunkenness:** Strong’s Exhaustive Concordance #3178 *meyh*; apparently a primary word; an intoxicant, i.e. (by implication) intoxication: drunkenness

Greek-English Lexicon: 1) intoxication 2) drunkenness

**Revelings: Carousing**

**Revelings:** Strong’s Exhaustive Concordance #2970 *kwmov*; a carousal (as if letting loose):—reveling, rioting

Greek-English Lexicon: 1) a revel, carousal 1a) a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honour of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry

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# Study QUESTIONS

## Ep. 1255: Do I Walk in the Spirit or the Lusts of My Human Nature? (Part II)

<https://christianquestions.com/character/1255-human-nature-part-ii/>

See:  CQRewind  
SHOW NOTES

*All questions are based on the deeds of the flesh and fruit of the spirit lists of Galatians 5:19-25:*

1. What is the definition of the word translated “enmity” in the Bible? If we allow enmity or hostility to grow in our minds, what might happen? Explain Romans 8:5-8. How do we combat the hostile feelings that develop in all our lives? (See Luke 23:11-12, Matthew 5:43-44)
2. Enmity leads to what? Is it possible to disagree with someone without falling prey to this? How do we combat these intense feelings? (See 1 Corinthians 1:11, 3:2-3, Romans 12:14, 16)
3. Describe the difference between enmity and the negative aspect of jealousy. What does jealousy do to our perspective? Are there positive applications of jealousy? Explain. How do we combat jealousy? (See James 3:14-16, Acts 5:17-18, John 2:17, Romans 12:11)
4. How does jealousy feed anger? Explain Colossians 3:5, 8-9 as it applies to us as Christians. Do you have a heart in trouble? Do you harbor an anger that hurts others? What can you do about it? (See Ephesians 4:31-32)
5. In what way does self-promotion set up jealousy? What Christian characteristic opposes self-promotion? How do Lucifer’s actions show self-promotion and stealing from God? (See James 3:14-16)
6. How did Jesus diffuse dissension by washing the disciples’ feet? What other items on the “bad” list does it combat? What is the result of having “love without hypocrisy” (sincere love) for the brotherhood of other Christians? How are disputing (self-promotion) and dissension connected? (See Romans 12:9-10, 16:17-18)
7. What is the problem with factions? Why can’t they have any place in the body of Christ? How does faithfulness combat disputing (self-promoting), dissension and factions? (See 1 Corinthians 1:10-13, 2 Peter 2:1, Ephesians 4:15-16)
8. What is the difference between jealousy and envy? Describe how 1 Timothy 6:3-5 shows the relationships between these words. How do we avoid the negative attitudes like jealousy and envy, which are our natural human reactions to situations? What is necessary for self-examination and correction? How did Jesus react to the ill will shown to him? (See 1 Peter 2:1-3, Nehemiah 8:10)
9. Explain what drunkenness can mean other than alcohol intoxication. What is the danger for the Christian here? How do we combat clouded and distracted thinking? (See Luke 21:34-36, Romans 13:12-14, James 3:17)
10. Describe the difference between drunkenness and carousing. How does Philippians 3:13-14 illustrate a proper mindset for the Christian? Why is the fruit of *patience* so important for the Christian to have, especially with himself but also with the brethren? (See Philippians 4:4, 5)
11. Which of these traits do you particularly struggle with in your spiritual life? Which fruit of the spirit are exceptionally helpful for you to employ in fighting the deeds of the flesh?