THE WORKS OF THE FLESH

AND

THE FRUIT OF THE SPIRIT

Galatians 5:19-23
Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

NKJV

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.

Introduction:

1. This study will be following the list in the English Standard Version. Other translations differ slightly.
2. The person who practices some or all of the list of works of the flesh, will not inherit the kingdom of God (v. 21)

3. The works of the flesh list is not complete. For instance, stealing is not mentioned. The list concludes with “and the like”, which allows for others than those named.

4. There is significance to the items that comprise the fruit of the Spirit list being called “fruit” not “works”. It is a product born of the Spirit, the result of a Spirit led life...the results of being led by the Spiritual influences of God. On the other hand, the fleshly works ought to be seen as activities of the fleshly, worldly mind.

5. There is significance to the “fruit” being singular (not fruits), but the works of the flesh is plural. You may not find all of the deeds of the flesh present in everyone’s life, but every part of the fruit of the Spirit should be maturing in a Christian’s life.

6. The walk of life in the Spirit is a manner of life pleasing to God and with His approval. The fleshly life is after man’s own desires and without God.

7. What is the broader context of these verses containing the works of the flesh and the fruit of the spirit? What is Paul trying to say by listing these as he does?

8. Discuss 5:16-18. What does this mean? Is a Christian under any law? Which law is Paul talking about here? How does verse 18 relate to
your answer to question two above? How does verse 25 affect your answer?

9. What is the flesh, as it is used here? Be careful with the NIV inconsistent translating of the Greek word, “sarx” and its translating it sometimes sinful nature as a result of doctrine of inherited sin. For instance, In Romans 1:3 where sarx is used of Christ it is translated "human nature." When sarx is used of man in Rom. 7:5, 18, and 25 it is rendered "sinful nature." In Romans 8:3, where sarx is used 3 times, the NIV has it "sinful nature" in the first instance where it refers to man. But when it refers to Christ coming in the "likeness of sinful flesh" (the Greek is sarkos hamartias, flesh of sin), they have used "sinful man". Be very careful.

10. The middle flesh works (enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy) are “sandwiched” right in the middle, of a listing of obviously repulsive, sinful things. This lends weight to them. They are very serious sins. James does the same thing in James 2:8-11 showing favoritism or partiality is equally sinful as adultery and murder.

THE WORKS OF THE FLESH (19-21)

Paul begins his list in Galatians 5:19 by contending that the works of the flesh are evident. There are no gray areas or situation ethics in-
volved in things that are sinful and indulgent of unhealthy fleshly appetites. In parenthesis are alternate translations.

1. Sexual Immorality (adultery, fornication)

Definitions: 1. Sexual intercourse between partners who are not married to each other. 2. illicit sexual intercourse. 3. includes any number of sexual sins, including homosexuality

Related Passages:

The NKJV has adultery and fornication...the ESV has them as one...sexual immorality. Adultery and fornication, are obviously very closely related. Both involve sexual activity outside the normal marriage bed of a man and his wife. “Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge” (Hebrews 13:4).

Adultery comes from the Greek word “moichaia”, defined by Thayer as “to have unlawful intercourse with another’s wife.” Adultery was condemned from the inception of marriage in the Garden of Eden and this prohibition was codified in the ten commandments of Exodus 20. Adultery was punishable by death under Moses. Jesus expanded the teaching from Moses to include adultery contemplated in the eyes and heart.
Fornication is from the Greek word “porneia”, defined as “illicit sexual intercourse in general.” Thus, fornication would include every form of sexual immorality—adultery, harlotry, bestiality and incest. God issued His opinion on sexual experimentation outside the marriage bed in Leviticus 18, listing various perversions and condemning them boldly. Fornication is also used throughout the book of Revelation to symbolize spiritual unfaithfulness and idolatry committed against God.

Questions To Stimulate Discussion

1. What passages in the New Testament show that fornication was a grave problem for the early church? How do we see sexual immorality manifested in our society today? Are times so different today than they were then?

2. What particular evils stem from sexual immorality?

3. Sexual immorality devastates the homes where it strikes. Why is this particular sin so catastrophic?

4. Sexual immorality is still somewhat scandalous. Describe the affect of such activity on the church, both internally and as it tries to evangelize in the world.
5. How would the practice of sexual immorality affect a person individually? What will be going on in his mind? What will be his view of God, religion, the church, and eternity?

6. What kind of excuses may be made or offered by the sexually immoral person?

7. If all the works of the flesh are just perversions of something that is innately good, what do you see sexual immorality as being a perversion of?

8. How can we defend against sexual immorality in our lives today? What tactics and strategies will be effective?

9. What does the Hebrew writer intend with the phrase “the marriage bed”?

10. What event led to David’s adultery to Bathsheba? To what did his adultery lead?

11. What did Joseph do when Potiphar’s wife enticed him (Genesis 39)?
12. What is the difference between adultery and fornication?

13. Why was sexual immorality condemned in First Corinthians 6:18-20?

2. Impurity (uncleanness)

Definitions: physical, moral or ceremonial uncleanness or defilement

Related passages:

Uncleanness is from the Greek word “akatharia”, meaning “the impurity of lustful, luxurious, profligate living.” The former sins might occur just once, which is enough to condemn the soul, but uncleanness is a way of life marked by sexual impurity. This may include anything that feeds the appetite for illicit sexual indulgence (that is, sex outside the marriage bed).

Questions To Stimulate Discussion

1. We see impurity in a number of ways today. List a few.
2. What particular evils stem from such uncleanness?

3. Discuss the impact on impurity on a person's home life. What kind of entertainment will be chosen? What other problems will moral filthiness give rise to?

4. The church is not unaffected by impurity. What happens when a church has morally impure persons in it? What will happen to the desire for strong teaching and preaching? to evangelize?

5. Romans 1:24, 28 mentions impurity, and shows that this is an inner sin, a sin of the mind that leads to many sins of the body. What goes on in the mind of the impure person? What kind of "Christian" will he be? How will he feel about judgment, God, and eternity?

6. What is it going to take to defeat impurity today? What tactics and strategies will be effective? How must we learn to feel about sin?

7. Name a Bible character who lived a life of uncleanness at some point.

3. Sensuality (lasciviousness, lewdness, licentiousness, debauchery)
Definitions: 1. excess  2. absence of restraint  3. indecency  4. wantonness  5. shameless conduct  6. indecent bodily movements  7. that tending to produce lewd emotions

Related passages:

Lewdness or licentiousness is from the Greek word “aselgeia”, meaning “wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc.” Lewd behavior is suggestive of the sex act, whether by verbal description or physical mimicry. The alternate word, licentiousness, describes a life of vice and license to engage in dubious behavior. Lewdness may include sexual comments and jokes; indecent bodily movement like that of some modern dancing which imitates the sex act and accentuates the body for creating lust; and the unchaste handling of males and females. Sensuality can be the early stage of what later becomes impurity and fornication.

Questions To Stimulate Discussion

1. Our society sees erotic love and sexuality as something to be openly and publicly displayed and talked about. Elaborate.

2. Can lasciviousness lead to more sin, and if so, how?
3. What is going to happen at home if a person becomes swept away in lasciviousness?

4. How would the existence of lasciviousness in a Christian's life affect the church?

5. Most people justify themselves in whatever activity they are in by using rationalization and excuses. Lasciviousness adds a unique dimension to this because it hardens the heart. What is going on in the lascivious person's mind?

6. What will it take to bring the lascivious person to repentance?

7. We do not often imagine that we could become involved in such debased living, yet we see others caught up in it far too often. What should we do to insure it does not happen to us?

8. What happened when Herodias's daughter danced (Matthew 14:1-11)?

4. Idolatry (worshiping false gods)
Definitions: 1. offering sacrifice and prayer to a material representation of deity (an "idol")  2. treating as of ultimate importance some person, thing, or concept other than God.

Related passages:

Idolatry is from the Greek word “idololatreia”, defined by Thayer as “the worship of false gods.” Again, the prohibition against idolatry dates as far back as the ten commandments in Exodus 20:2-5. God was sending his people into a land filled with the worship of fake gods and wanted to protect them from falling into that trap. Sadly, before He was even done giving the law, they had created a golden calf to worship (Exodus 32). Their punishment was bitter, but not as bitter as eternal destruction.

It is evident that man has a natural desire to worship, but an unnatural weakness for choosing the creature rather than the Creator as its object. The nation of Israel was continually falling into idolatry, with the likes of Molech, a god to whom adherents offered their children in a fiery sacrifice. The people built places to worship their idols all over the landscape of Canaan, defiling Abraham’s heritage with disloyalty. In New Testament times, the idolatry was just as clearly condemned (Romans 1:22-23, 25) and a condemned false god is material wealth. Paul calls covetousness “idolatry” twice in his epistles (Ephesians 5:3, Colossians 3:5). Jehovah makes a claim of exclusivity regarding man’s worship and would no longer wink at idolatry (Acts 17:19-31).
Questions To Stimulate Discussion

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

2. How do we see idolatry manifested in our society today? Are people worshipping images today as they did in New Testament times? Does this mean idolatry is dead? Note Ezekiel 14:1-5.

3. What particular evils stem from practicing idolatry?

4. When idolatry is a part of main-stream culture, how can the church react to it?

5. How would idolatry affect a person individually? What goes on in the mind of the idolater? Will he think he is lost, or "okay?" If sinful activity is part of the worship of his god, such as in temple prostitution, will he think he is doing wrong?

6. If all the works of the flesh are just perversions of something that is innately good, what do you see idolatry as a perversion of?
7. There is really only one defense to idolatry. Read John 4:24 and comment:

8. What does it mean that God is jealous (cf. James 4:4-5)?

9. Why isn’t it possible to serve both God and money at the same time (Matthew 6)?

5. Sorcery (witchcraft)

Definitions: 1. Use of drugs, spells, and incantations in appeals to occult powers 2. use of charms or amulets to protect from demons 3. The use of “super natural” powers to influence or predict events.

Related passages:

Sorcery is from the Greek word “pharmakeia”, meaning “the use or the administering of drugs, poisoning, magical arts.” Although, we get the word pharmacy from this root, the legitimate use of medicine is not prohibited. Rather, the use of mind-altering and deceptive practices is here condemned.
Sorcery was condemned throughout the Old Testament, in part, because it usually accompanied idolatry as a means of fooling and addicting people to the false God. Sorcerers were grouped with astrologers, mediums and soothsayers as sinning against God and his chosen prophets who worked miracles and not illusions.

Philip the evangelist was able to convert one such magician in Samaria, who recognized genuine miracles when he saw them. Simon had created quite a following when he obeyed the gospel and quit his evil trade (Acts 8:9-13). When the gospel hit Ephesus, a good number of illusionists were converted there also. They responded to the call to repentance by burning their magic books (Acts 19:18-20).

**Questions To Stimulate Discussion**

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

2. What other sins and evils come with the belief in the occult?

3. The occult and the church have always done battle, as in Acts 19:17-20. On what "fronts" must the church fight today?

4. Sorcery feeds certain desires in the mind, such as the desire for power and control. What will this lead to?
5. How can we defend against sorcery and the occult in our lives today? What tactics and strategies will be effective?


6. **Enmity (hatred, hating people)**

**Definitions:** 1. opposite of love  2. from same as “enemy”  3. A persistent feeling of hostility to another or others.  4. animosity and antagonism

**Related passages:**

Hatred is one of the strongest emotions known to man. It results from or can lead to the other works of the flesh Paul describes in the middle of Galatians 5:20. Hatred is from the Greek word “exthrai”, defined by Thayer as enmity, hostility and hatred. While the Bible commands us to hate sin and wicked things, it demands that we never allow ourselves to hate people. Paul tells Titus that hatred is a symptom of an unregenerated soul (3:3-5). No matter how great the temptation to hate a person, we must fight it to save our souls.
John had the most to say in the New Testament about hatred, using it to quote Jesus’ teaching and to illustrate his own teaching (First John 2:9). Hatred can often lead to or result from contentions. A contention is a situation in which two people or groups are each contending for their own opinion with extreme boldness and inconsideration of the other.

**Questions To Stimulate Discussion**

1. How do we see hatred and strife in our world today?

2. What problems come from hatred and strife?

3. When is hatred permissible in Christians; under what circumstances?

4. Where does John say a Christian is spiritually located if he hates his brother? What does this mean?

5. What could possibly cause a Christian to hate his brother?

6. Whom does hatred hurt more, the hater or the hated? Why?
7. Strife (contentions, variance, discord, quarrels, making trouble)

**Definitions:** 1. the expression of enmity  2. rivalry  3. A discussion, often heated, fights, rows, disputes, clashes, squabbles, spats, altercations, unpleasantness, hassles, run-ins, tiffs.

**Related Passages:**

There were grave contentions in the early Corinthian church over human preferences. The church was splitting into factions based upon favored teachers (First Corinthians 1:10-13). Paul commanded them to eliminate their faulty reasoning and arguing over opinion and settle on carrying out God’s will. Their contentions resulted completely from opinion. Even as he was writing his third letter to them, he still feared the church would be crippled by contentious brethren (Second Corinthians 12:20). Such behavior was not to be found in the church (First Corinthians 1:16). The Proverbs say much about contentious people. They ruin marriages (21:9, 19; 25:24), stir up strife (26:21) and seem unstoppable (27:15).

**Questions To Stimulate Discussion**

1. Contention and quarreling wreck havoc in a home quickly. Discuss what can happen.
2. The church is not untouched by enmity and strife either. How do we see these works of the flesh among brethren?

3. What is the real problem with the person who is contentious and hard to get along with? What kind of excuses and rationalizations may he offer for his behavior?

4. Does this passage forbid debating Bible issues?

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

6. If contentiousness is condemned, how can we earnestly contend for the faith?

8. Jealousy (emulations)

Definitions: 1. an emotion combining pride and envy when one's rights are infringed or when our neighbor seems to be favorably treated at our expense. 2. from the same root as zeal, albeit misguided. 3. Resentful or bitter in rivalry; envious. 4. Inclined to suspect rivalry.
Jealousies are also prohibited by the Holy Spirit as a work of the flesh. From the Greek word “zelos”, Thayer defines this as “an envious and contentious rivalry.” It is not wrong to be jealous over something that exclusively belongs to you. God is jealous for our devotion and worship for there are no other true gods who can share that. A husband is jealous for a wife’s romantic affections, for it is not permissible to share with anyone else under heaven (James 4:1-4).

The jealousy Paul condemns is the rivalry two people feel for the same thing as they compete with one another and sometimes come to hatred or to blows over it. The word envy is probably more descriptive for envy is “rottenness to the bones” (Proverbs 14:30). Envy causes a person to wish his brother would lose what he has. It also may cause him to wish he could take away what his brother has earned.

**Questions To Stimulate Discussion**


2. Can envy be good? What is the difference in the way the scriptures uses the two terms?
3. List some Bible examples of jealousy and envy at work:

4. What are people jealous or envious of today?

5. What can jealousy and envy lead to?

6. If a person becomes consumed with envy how would you expect it to affect his home life?

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

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

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

9. Fits of Anger (outbursts of wrath, fits of rage, becoming too angry)
Definitions: 1. hot anger  2. fury and rage

Related Passages:

Paul lists fits of anger as a work of the flesh. Thayer defines this as “anger boiling up and soon subsiding again.” An outburst of wrath may include violence, profanity or angry words. Many things may lead to this sinful expression of anger.

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

Questions To Stimulate Discussion

1. Why do people become angry?


3. How can we tell if our anger is righteous or evil? What test would you employ?
4. If a person has a quick temper what kind of home life would you expect him to have?

5. How would temper problems in a Christian's life affect the church?

6. How does a quick temper affect a person individually?

7. What are the common rationalizations offered by those who are quick tempered?

8. Are there wrong ways to deal with anger? Detail:

9. What can we do today to keep our temper in check?

10. Rivalries (selfish ambitions, brawling, selfishness, disputes)

Definitions: Concerned only with oneself

Related Passages:
The Holy Spirit cautions us against maintaining rivalries. Thayer defines this term from the Greek word, “eritheia”, meaning “intriguing for office, courting distinction, a desire to put one’s self forward, a partisan and factious spirit which does not disdain low arts.” A selfish ambition is one that seeks to elevate self at the expense, detriment or inconsideration of others. Sometimes men and women have selfish ambitions to become the rulers of local churches, intriguing to attain high office or prominence by sordid means.

Zebedee’s sons, the apostles James and John, did just this with Jesus: “Grant us that we may sit, one on your right hand and the other on your left, in your glory” (Mark 10:37). They were intriguing for high positions in the Lord’s kingdom, but Jesus rebuked their selfish ambition, which negatively impacted their relationship with the other apostles as well.

No passage of scripture in the New Testament prohibits selfish ambition more clearly than Paul’s words to the Philippians in the second chapter of his letter to them: “Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself” (2:3). A man like Diotrephes is a prime example of a selfishly ambitious man (III John).

**Questions To Stimulate Discussion**

1. What did Christ do that gives us an example against selfish ambition?
2. Name some New Testament characters who were guilty of selfish ambition.

3. To what can selfish ambition lead?

4. How can selfish ambition infect a local church?

5. Is it necessarily selfish ambition to aspire to the eldership or to be a preacher?

6. What was the problem with Paul and Barnabas in Acts 15:36-41? When this crisis was solved what was the net result for the work of God's kingdom?

7. Diotrephes created numerous problems for the church in 3 John 9-11. How does John want this conflict solved? What do we learn from this situation?

8. What terrible sin is behind most church problems (James 4:1, 6).
11. Dissensions (seditions, separations, making people angry with each other)

**Definitions:** 1. lit. a standing apart  2. causeless separations  3. inciting discord

**Related passages:**

Dissensions is from the Greek word, “dixostasiai”. Thayer defines this and its root as “division,” “to set at variance with, to cut into two parts, cleave asunder, dissever.” The writer of Proverbs six included “one who sows discord among brethren” among the seven abominable things that the Lord hates (verse 16-19). Those who contribute to needless division among the saints are branded as fleshly and dangerous to the body. “Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned and avoid them” (Romans 16:16-17).

The Corinthian church was terribly fraught with dissensions, over communion, lawsuits, parties and the like. Paul encouraged them to speak the same thing and prevent such division. So dangerous is a divisive attitude that the apostle told Titus to reject such a man after two admonitions (3:9-11).

**Questions To Stimulate Discussion**
1. Why do churches have conflicts? Is division ever right?

2. What do you learn from Jesus' handling of the Pharisees in Mark 3:1-6? Why didn't Jesus just tell the man with the withered hand that He would meet him in the morning and heal him then?

3. Acts 15:1-35 contains an outstanding model of how church problems should be resolved. Read these verses and note specifics of how the early church dealt with its difficulties:

4. How must the church handle a man or woman who presents himself or herself as divisive?

5. Why is this language so strong?

6. Read Romans 14 and 1 Corinthians 8. Can matters of Christian liberty become points of dissension? How should this be handled?

7. How should personality conflicts be handled?
12. Divisions (heresies, party spirit, factions)

**Definitions:** 1. forming sects in religion  2. a self-willed choice or opinion that leads away from the truth

**Related passages:**

Thayer defines divisions from the Greek word, “airesies”, as “dissensions arising from diversity of opinions and aims” or “an opinion varying from the true exposition of the Christian faith.”

**Questions To Stimulate Discussion**

1. To what can a single heresy lead?

2. What did Paul do when a heresy arose? Was he guilty of dissension?

3. Read Colossians 3:12-13 and note specifics about the heart that wants to get along with others:

4. Ephesians 4:15 tells us that speaking the truth is important, but must be coupled with an attitude. Identify that attitude.
5. II Timothy 2:24-26 give us both the motivation and the method for correcting others. Read these verses and distinguish both of these vital points.

6. What kind of wrong attitudes in conflict do we find in 1 Corinthians 5:6?

7. How can we stop church conflict before it starts?

8. How should Christians act in the midst of controversy and strife?

13. **Envy (all the same)**

**Definitions:** 1. inward grieving at the happiness of others  2. Envy differs from jealousy in that envy desires to deprive another of what he has; jealousy desires to have the same or the same sort of thing for itself.

**Related passages:**
This word is quite similar to the idea of jealousy. Envy is borne of a covetous spirit, the attitude rebuked in the tenth commandment. God cautioned His people against envying his neighbor’s possessions because little good can come from such deep desire for the belongings of another. Was it envy that moved Cain when he saw God preferred Abel’s offering? Were Joseph’s brothers not envious and resentful when they conspired to sell their father’s favorite?

Envy can be a plague to a church. The saints in Corinth were boasting of and envying spiritual gifts. It was this rivalry that led the apostle to remind the saints there that they were all members of the same body and cause and that there should be no schism between them over such matters (First Corinthians 12). From this platform, he issued his directive on love and the expiration of miraculous gifts, arguing the former would outlast the latter. The controversy had been taken to such an extreme that the worship of the church became confused as people jockeyed for prominence in exercising their gifts publicly. Their envy had created confusion when such things could be done decently and in order had they preferred one another (First Corinthians 14:33, 41).

**Questions To Stimulate Discussion**

1. What kind of spirit often leads to envy? What did the tenth commandment specifically prohibit (Exodus 20:17)?
2. What are some means a person might use to get the things he covets?

3. What did Cain envy that made him want to kill his own brother (Gen. 4:1-8)? How could Cain have righteously attained what his brother possessed (Hebrews 11:4)?

4. What did Joseph’s brother envy (Gen. 37)? What did the coat of many colors represent to his brothers?

5. What is present where envy and self-seeking exist (James 3)? What source of envy is called the root of all kinds of evil (First Timothy 6:10)?

6. What caused the saints in Corinth to become envious of one another? How could this be similarly repeated in a church today?

14. Drunkenness (getting drunk)

Definitions: intoxicated with strong drink

Related Passages:
Drunkenness is from the Greek word “methai”, defined by Thayer as “intoxication, drunkenness”

Questions To Stimulate Discussion

1. What happened when Noah got drunk (Gen. 9:20-27)? How could this have been easily prevented?

2. What happened when Lot got drunk (Gen. 19:30-38)?

3. Why do people use intoxicating beverages and substances?

4. Should Christians be concerned with how they treat their bodies? Why?

5. Would a person ever become an alcoholic if he never took the first drink?

6. How do intoxicants affect our ability to make sound judgments? Proverbs 31:4-7

7. What other sins sometimes go hand in hand with drunkenness?
8. What kind of affect can alcoholism have on the home?

9. How does this kind of living affect the church?

10. How does intoxicating drinking affect a person individually?

15. Orgies (revelries, carousing, having wild parties, lewd frolics)

**Definitions:**
1. the consequence of drunkenness
2. boisterous merrymaking

**Related passages:**

Revelries is from the Greek “komoi”, “a nocturnal and riotous procession of half-drunken and frolicsome fellows...used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry.” Peter, wrote: “For we have spent enough of our past lifetime in ... drunkenness, revelries, drinking parties” (First Peter 4:3).

**Questions To Stimulate Discussion**
1. What kind of rationalizations are offered by those who want to drink and "party"?

2. Many do not set out to become drunk. But how do drinking parties contribute to the possibility?

3. Describe how the Christian can best avoid wild parties?

16. Things Like These (and the like, and such like)

**Definitions:** There are similar things to those mentioned in the above list, which ought to be included, though they are not specified.

**Related Passages:**

It is obvious, buy Paul’s concluding statement concerning the list of fleshly works, that he is not seeking to provide an exhaustive list, for he says there are others like the ones he has named. Name a few that could have been included.

**Questions To Stimulate Discussion**
1. As is evident from Peter’s commentary (First Peter 4:3), what might Paul include in his phrase “and the like”?

2. Is this list in Galatians 5 comprehensive? Are these all the weapons that Satan uses against us?

3. Are we being warned against other sins?

4. What kind of things might fit into this category?

5. What criteria could be used to decide whether an activity is from the Spirit or the flesh?

**THE FRUIT OF THE SPIRIT (22-23)**

**Introduction:** The apostle also provides the alternative to the workings of the flesh, the fruit of the Spirit...those attributes and emotions that are a product of a Spirit-filled life, a life guided by the Word.
1. Love (all translations are the same)

Definitions: An attitude of the heart toward all that seeks the good and best interest of the object always * Difficult to define, more easily described.

Related passages:

The first of these good fruit is love. From the Greek word agape, Thayer defines this fruit as “affection, good-will, love, benevolence.” This fruit has to do with our consideration of other people. No single word could better summarize the point of the written revelation in the Bible or the physical revelation of Christ in the flesh. It appears hundreds of times in the Bible. Most notably, it is found in John 3:16 where we learn that Christ’s mission on earth was borne out of God’s love for mankind.

Jesus taught us to love God with all of our being and energy and to apply our love to our neighbors as we would desire good for ourselves (Luke 10:27). We must love our brethren most deeply (First Peter 1:22). In the thirteenth chapter of First Corinthians, the apostle Paul does what many have attempted unsuccessfully in history: define and describe love. Where men have failed, the apostle succeeds with the aid of the Holy Spirit.
He begins by remarking that miracles, faith and acts of charity, if not mixed with love, are pointless (First Corinthians 13:1-3). When God looks down upon mankind and witnesses our good deeds, He sees also our motivations. Without love behind the good that we do, these good deeds will not arise as a pleasant aroma to His nostrils. These good deeds will profit the doer nothing, if not mixed with love.

His description of real love includes both positive and negative statements (verses 4-7). Some things make up love while others diminish it. Paul reminds us that true love never fails (verse 8) and that love is the greatest among faith, hope and charity (verse 13). No matter the temptations and pressures, the love of a Christian for Jesus and others should endure. Love is more than just a warm emotion. It must be lent to practice (First John 3:16-17).

**Questions To Stimulate Discussion**

1. Love of our fellow man begins with a love of God. What four parts of us must be fully dedicated to loving God, according to Luke 10:25-28?

2. How must we love our neighbors? What does this mean?

3. How did the Good Samaritan exemplify this love in Jesus’ parable?
4. Why isn’t God impressed by a million dollar donation to a charity if the gift was made solely for publicity and a tax break?

5. Is it possible for someone who calls himself a Christian not to have love (James 2:14-17, First John 3:11-24)?

6. Choose one phrase from both the positive and negative descriptions of love in First Corinthians 13 and explain what it means.

7. Are we to owe any man anything? Romans 13:8

8. What is the greatest exhibition of love? John 15:13

9. To what extent are husbands to love their wives? Ephesians 5:25-29

10. What about loving our enemies? See Matt. 5:43-48

11. From 1 John 4:7-12...How can God be described as love? How is it if we do not love we do not know God? Did God love us because we were loving Him? How did God demonstrate His love for us? What should God's love for us motivate us to do? We cannot see God, but
what can we see as evidence of His dwelling in us? What casts out fear? (v. 18). We _______ Him because He _______ loved us. (v. 19)
Can we love God and not love our brother? (v. 20)

12. Must there be priorities in love? See Matt. 10:37

13. How will our love for God be seen? John 14:15

2. Joy (all the same)

Definitions: 1. gladness  2. akin to love - a product of love  3. to take great pleasure and satisfaction in something  4. blessed happiness

Related passages:
From the Greek word, “kara”, Thayer defines this word as “joy or gladness.” For what reasons should being a Christian produce joy as a fruit of the Spirit? For every reason. He has access to the atoning blood of Christ and all the spiritual blessings God has prepared for those who love Him (Ephesians 1:3). Paul repeatedly used the word “joy” to describe his spiritual condition to his brethren. Christians should be a happy people, not laden down with worry (Matthew 6:25-34) or guilt (James 4:8-10). Even our trials should be considered occasion for joy (James 1:2-3), that we are worthy to suffer for Christ’s sake. After all,
it was for joy before him that Jesus endured the cross (Hebrews 11:1-2).

Questions To Stimulate Discussion

1. About what do Christians have to be joyous?

2. What things can sometimes take away a Christian’s joy?

3. What message does an always gloomy Christian give the world?

4. “Rejoice in the Lord always” (Philippians 4:4). How can this possibly be done in a world full of grief, sorrow and disappointment?


6. What does this passage say will produce a great joy? (III John 3,4)

7. This joy is indescribable. (I Peter 1:8) Why?
3. Peace  (all the same)

**Definitions:** 1. harmonious co-existence; togetherness  2. absence of hostilities and tumult  3. wholeness, salvation, reconciliation

**Related passages:**

Peace is from the Greek word, “eiranay”, defined by Thayer as “peace between individuals, harmony, concord.” Paul commands us in Romans 14:19 to “pursue the things that make for peace and the things by which one may edify another.”

Paul wrote, “If it is possible, as much as depends on you, live peaceably with all men” (Romans 12:18). Do all that you can, in the Lord, to live at peace with all. Some will hate you for your faithfulness (First John 3:13), but that is beyond your control.

“Pursue peace with all people, and holiness, without which no one will see the Lord” (Hebrews 12:14).

**Questions To Stimulate Discussion**

1. How can we MAKE peace?

2. Why is it impossible to be at peace with some people?
3. Where must our minds be focused if it is to improve? (Romans 8:5-6)


5. The kingdom of God is not food and drink but_____ and ______ (Romans 14:17).

6. What is the peace Paul describes in Philippians 4:7? Peace where or with whom?

7. Peace is said to take place when the Christians does what? (Phil. 4:7)

8. How is peace said to surpass all understanding? (Philippians 4:7)

9. Describe other attributes and blessings of peace.
4. Patience (longsuffering)

**Definitions:** 1. forbearance  2. long tempered  3. bearing with the weaknesses, shortcomings, failings and injuries of others  4. enduring hardships or inconveniences without complaint

**Related passages:**

Longsuffering is from the Greek word “makrothumia”, defined by Thayer as “patience, forbearance, long-suffering, slowness in avenging wrongs.” In dealing with life’s everyday trials, the Christian must learn to endure the little things with a pleasant disposition.

We must look to the longsuffering nature of Jehovah for our best example of this fruit. Everyday, He endures the rejection of infidels and even the insult of the redeemed who apostatize. It is only longsuffering that keeps him from turning the world into ashes (Second Peter 3:9).

We would also consider Job, the man best known for exhibiting patience, as his life was ruined by the devil and rebuilt over time by God who witnessed his faithfulness and longsuffering nature. Job lost his family, possessions, and health to the tempter and then had to put up with a wife and friends who sought to mislead him about his loss (James 5:11).
In order to secure that mercy and reward, one must learn and practice patience. “My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience” (James 1:2-3). It is said that if life hands you a lemon, make lemonade. The Bible teaches that if life hands you trials, produce patience from them. When you emerge from the difficult time, you will find your faith strengthened by the confidence that you can succeed, no matter what the world throws at you.

Forbearance plays a large role in longsuffering (Ephesians 4:1-2, Colossians 3:13). This is the attitude that compels us to overlook someone’s personality flaws so that we can live peaceably with them. We allow them time and room to grow without bearing down our will upon them. It is not that we permit sin to go without reproof, but that we become understanding of another person’s trials and weaknesses.

Questions To Stimulate Discussion

1. What kinds of things can be a test of a Christian’s patience?

2. What sins are committed when a person loses all patience?

3. James gives advice on maintaining patience. What is it (James 1:19-20)?
4. How did Job become our great example of longsuffering?

5. James said that the Lord gives two things to those who are patient like Job in adversity (James 5:11). What are they?

6. What part of life can produce patience? Give some examples.

7. What does it mean to be forbearing with a brother?

8. In I Thess. 1:2-3, how is the word used?

9. Hebrews 6:12. From this passage, for what is endurance profitable?

10. What quality must we possess in order to have eternal life? (Romans 2:7)

11. How does God say patience is produced in James 1:3?

12. Show the connection with hope in Rom. 5:1-4.
13. With whom should we be patient? (I Thess. 5:14)

14. Who else is patient? (Rom. 15:5)

15. Where else do we derive patience? (Rom. 15:4) How does that work?

5. Kindness (gentleness)

Definitions: 1. goodness of heart; pleasant; gracious  2. sweetness of speech and manners

Related passages:

Kindness is an attitude that many seem to be lacking these days. The common acts and words of courtesy seem to be disappearing from our vocabulary as selfishness and profanity take over. From the Greek, “krestotes”, Paul describes an attitude that is marked by “benignity, kindness.” Kindness must be something that describes our everyday lives. It may be expressed in holding a door for someone with many packages, greeting a neighbor on the street, or showing hospitality to a brother and sister in Christ (First Peter 4:9). Kindness is the obedi-
ence to the golden rule (Matthew 7:12), doing for others as you would hope they would do for you.

Questions To Stimulate Discussion

1. What are some common acts of kindness that we can practice most days?

2. Is God satisfied when we do acts of kindness, but with complaining?

3. What are some ways to show hospitality, an act of kindness?

6. Goodness (generosity)

Definitions: 1. a beneficent disposition  2. kindness in action

Related passages:

Goodness is such a simple concept that it may ironically defy easy definition. Paul employs the Greek word, “agathosune”, to denote “up-
rightness of heart and life ... kindness, beneficence.” Goodness is a simple appellation that defines the character of man.

**Questions To Stimulate Discussion**

1. How can we know if a person is good?

2. How is goodness properly determined? (II Timothy 3:16-17)

3. What might we do to grow in doing good?

4. To whom are we to always do good? (Galatians 6:10)

5. How ought we to react to accusations of being a “goodie two shoes” or “holier than thou”?

6. What does Jesus mean when He says only one is good, God? (Matthew 19:17)
7. Faithfulness (faith, fidelity)

Definitions: 1. trustworthy  2. No suspicion or doubt

Related passages:

Faithfulness is a product of a Spirit-led life because such a person meditates upon the word of God and practices it. Paul called himself and those like him stewards of God’s word. “Moreover it is required in stewards that one be found faithful” (First Corinthians 4:2). We can look to Hebrews 11 to find a list of faithful people. They were not perfect people by any means, but they strove in life to follow the path of faith and trust in God. Faithfulness is also to be produced in our dealings with one another. Loyalty, dependability.

Questions To Stimulate Discussion

1. An elders children need to be faithful children, they are not guilty of what? (Titus 1:6)

2. How had Paul’s friends been unfaithful to him? (II Timothy10-11)

3. How is faithfulness to others seen in the help we provide others? (Philemon 4-6; III John 5)
4. How is keeping our word a part of loyal faithfulness to others?

5. In what else must we be found faithful? (Luke 16:10-12)

8. Gentleness (meekness)

Definitions: 1. calmness under provocation  2. power under control

Related passages:

Paul extols the virtue of gentleness, defined by Thayer from the Greek word, “praotes”, as “gentleness, mildness, meekness.” “Blessed are the meek, For they shall inherit the earth,” Jesus told the multitudes in Matthew 5:5. In seeking to be gentle, we have a prime example, for the Lord pronounced himself to be meek in Matthew 11:29.

Meekness is not synonymous with weakness, cowardice, or bashfulness, as some think. The Proverbs instruct the disciple of Christ in a gentle attitude toward his fellow man. “He that is slow to wrath is of great understanding” (14:29). It is easy for those without a gentle spirit to lose their tempers and say and do things that are not right. It requires a gentle person with self-control to forbear the enticement to
lose control and fall into unjust anger and sin. “A soft answer turns away wrath” (Proverbs 15:1).

Gentleness is inherently necessary to winning souls: “And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth” (Second Timothy 2:24-25). A meek person never rejoices in evil perpetrated upon anyone, even an enemy (Matthew 5:44).

One of the most difficult responsibilities a Christian has is to care for a brother that is falling away. This requires a special measure of meekness and tact (Galatians 6:1). A humble and gentle person can win his brother back when a proud and belligerent man will fail. A gentle man is someone with such strength that he does not feel compelled to call attention to himself by violence, outburst or ultimatum; rather he exudes a quiet confidence with an air of discipleship and courage.

Questions To Stimulate Discussion

1. Does being gentle or meek mean that a Christian is a wimp who allows everyone to take advantage of him? What does it mean?

2. Is a gentle person a coward (cf. Revelation 21:8)?

3. What things try a person’s gentleness?
4. How is rebuke—objecting to someone’s ways—reconciled with the spirit of gentleness?

5. What is involved in restoring someone with a spirit of gentleness?

6. To whom are we to be gentle? (Titus 3:1-2) From this passage, what is said to be opposite of gentleness?

7. Just how gentle is God thinking we ought to be? (I Thessalonians 2:7)

8. In what area is gentleness so necessary? (2 Timothy 2:24-26)

9. What does gentleness demonstrate? (James 3:17)

10. Just how valuable does God view this spiritual quality? (I Peter 3:3-4)

11. When seeking to restore a brother, what ought to characterize our attempts to do so? (Galatians 6:1)
12. Where ought gentleness to be seen? (Proverbs 15:1)

13. Where else? (Ephesians 4:1-2)

14. Just how hard should we try to be gentle? (I Timothy 6:11)

9. Self-control (temperance)

**Definitions:** Keeping desires and passions within right limits

**Related passages:**  

Self-control comes from the word meaning “self-discipline, self-denial.” The apostle points out its necessity regarding the young and sexuality in First Corinthians 7:9. A great amount of self-control is required to keep oneself from feeding the sinful appetite for fornication and lewdness. Though an apostle, Paul understood his self-control was necessary to his ultimate salvation (First Corinthians 9:27). Christianity is a faith which requires self-denial and self control in many ways. Self control is a quality of character which Peter says need to be supplied to our faith (II Peter 1:5-6).
Questions To Stimulate Discussion

1. Explain how Christianity is governed by self-discipline (First Corinthians 9:27). How did Paul accomplish such?

2. What are some areas of greatest difficulty exercising self-control?

3. The KJV has “temperance” for self control. What do we associate temperance with and why?

4. Titus 2:12. Who are told to be temperate?

5. I Cor. 9:25. In what must we exercise self-control?

6. Titus 1:7-8. Who must be temperate?

7. Self Control Areas of Concern:

   A. James 1:26

   B. I Cor. 6:12,13
C. Col. 3:5-10

D. Rom. 12:17-21

E. I Pet. 4:1-5

F. Phil. 4:8

G. Phil. 4:6-7

H. I Jn. 2:15-17

I. James 4:17

J. Matthew 6:24

8. How does Prov. 16:32 describe self-mastery?

9. How will this quality be added to your life?

**Conclusion:** As we close this study, please give a brief commentary of the verses that surround these two lists (flesh and Spirit).