

## CHAPTER 5:1-26

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like: of

the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.

### **COMMENTARY:**

{1} - Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

You know, if it were up to me, I would go through the KJV and renumber the chapter divisions. Sometimes they just don't make sense. Remember, the punctuation, chapter and verse divisions were added by the translators and are really a matter of opinion - not divine intervention. I insist that verse one of chapter five is a continuation of chapter four, verse thirty-one. It is Paul's summary statement, wrapping up his diatribe that started in chapter four, verse twenty-one, "Tell me, ye that desire to be under the law, do ye not hear the law?"

From that pointed question, Paul reminded his readers of the Abraham's two sons, the one of promise and the one of bondage. But, in the end, the two could not dwell together. By allegory, then, God was preaching that law and free grace could not intermingle. The only suitable response to legalism was to cast it away. Which leads to Paul's summary statement -

"So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The term "stand fast" is an Old English phrase that means, "stand secure" or "stand unwavering." The word "fast" is the root of our word "fastened," or "firmly attached." So, Paul admonished the Galatian readers, once they came to recognize their freedom in Christ's finished work, to stand (not get busy doing fleshly exercise) firmly attached, unwavering and uncompromising, to the liberty that Christ accomplished on their behalf.

And, there's a necessary subtext to Paul's point. We are only children "of the free" because Christ labored to free us. Christ's blood has set us at liberty and

removed the heavy yoke off our necks. The only appropriate response to that news is to "stand fast." Knowing the heavy price that bought us and the eternal grace that redeemed us, we should stand solidly and unshakably against every opponent of grace who would seek to bind us back up.

Remember, misery loves company. And, there are few things on earth as miserable as a weary legalist struggling against his own futility as he attempts to soothe his conscience and convince himself finally that he has accomplished sufficient self-righteousness to obligate God's approval. In the end, the only way he can feel better about himself is to rope as many people into his misery as he can. After all, there's power in numbers. If we all believe that the way to God is through acts of the will, we can't all be wrong --- can we?

But, despite the tactics and persuasion of men and demons, Paul's exhortation is to "stand fast" in our glorious liberty. Give an inch and the legalist will take a foot. Give him a foot and he'll want a yard. Give him a yard and he'll want a pool installed. Then, there's no getting rid of him.

{2} - Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

Having argued from Scripture, Paul decided to offer his own assessment and conclusion. I like the fact that Paul was always careful to say when he was speaking for the Lord and when he was offering his opinion. I wish more preachers were that forthcoming.

Paul gave no place to legalism. And, the first signs of it had to be eradicated before it got a firm hold. The Judaizers wanted the Gentiles to be circumcised, an apparently harmless activity, in and of itself. But, it opened the door to an endless series of rules and regulations that could only lead to destruction. So, Paul stated categorically that, in his opinion, any Gentile who was circumcised under pressure from the Judaizers would gain no profit at all from Christ's sacrifice. They would stand before God with their sins on their heads and be judged according to their work and merit - or, lack of it.

{3} - For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

Paul reminded them of this earlier, Scripture-based warning - to be under the law in the least is to be obligated to the law in its entirety. There is no such thing as being "sort of" under the law. You cannot add the least thing to Christ's finished work. He is either your Savior entirely, or you are utterly responsible for your sin and the punishment it deserves.

Let's stress this point, because Paul certainly did.

Nothing! That's how much we can add to our salvation. Not one, single, solitary thing. It is a finished, completed, done deal. And worse, the attempt to add some human righteousness to our justification, however well intended, removes us from the protective covering of Christ's redemption and obligates us to keep every jot and tittle of the law. Miss perfection through the law by even a morsel, and you pay the price.

So, to the Galatians, their sudden affinity for circumcision was much more than the earnest desire to do well. It was the first step down the road of certain doom.

So, what are you adding? The Catholic Church insists on adding penance. The Oneness Pentecostals insist on a baptism in Jesus' name only. Or, how about the exclusion of musical instruments in the Church of Christ, or the white shirts and black ties of the Southern Baptists? Or, how about adopting a particular creed; or speaking in tongues; or tithing; or agreeing with all five points of Calvinism? Will any of these acts add to the finished work of Christ? Will they guarantee salvation? Are they attempts to finish the work Christ started, or even to obligate God to accept us on the basis of our effort? If they are, then we are obligated to the entire law and will stand judged on the last day.

Was that harsh? Well, was it any different than what Paul said?

Listen, Paul was passionate on this point. So, we ought to be equally passionate. Christ paid an enormous price for our Christian liberty. We need to defend it and stand firmly against anyone who would seek to bind up our conscience or place that heavy burden of guilt back on our shoulders. We are free men and women in Christ. Only He is our judge. And, our judge is our Savior. We need to let every man exercise that freedom of conscience before God and look closely at our traditions before we stand and give an account.

Moving on....

*{4} - Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

You know, this is one of those favorite "out of context" phrases - "fallen from grace." It is used only in this verse and clearly does not imply that a man can be under the eternally electing hand of God and then lose his salvation. The English word "fallen" has that implication to it.

But, the Greek term "*ekpipto*" has to do with withering flowers or ships that lose their mooring. Kenneth Wuest translates this phrase, "You have lost your hold on [sanctifying] grace."<sup>i</sup> In other words, having been sufficiently instructed and

warned, you failed to grasp what you were taught, turned to the law for your justification, and are not under the protective covering of the grace that would sanctify you completely.

And, Paul says yet again, if you are seeking justification before God by any other means that grace through faith, Christ is become of NO effect unto you. He did not say, "The effectiveness of Christ is lessened, but that's okay because you're making up the difference." He said, "You've negated the whole thing! Christ and His sacrifice are NO help to you."

{5} - For we through the Spirit wait for the hope of righteousness by faith.

There is a sort of intrinsic contrast here. The law demanded fleshly exercise. But, the most that the law could accomplish was what Paul would call "will worship" (Col. 2:23). Genuine righteousness comes as a result of the Spirit of God at work in us and through us. The flesh cannot accomplish in the least what the Spirit can accomplish completely.

Fleshly exercise also results in immediate gratification. It has no lasting value. One of the most difficult propositions that accompany salvation by grace through faith is having to wait for it. The flesh wants instant results. But, the Spirit demands that we wait patiently, trusting that we will be accepted in the Beloved and will receive righteousness through Him. That requires hope, confidence and faith - the characteristic Christian attributes through which we are being saved.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24)

"According to the eternal purpose which he purposed in Christ Jesus our Lord: In which we have boldness and access with confidence by the faith of him." (Eph. 3:11-12)

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." (Eph. 2:9-10)

The flesh seeks work to do to gratify itself and convince itself that God is impressed. But, the Spirit waits patiently, knowing that we are not yet what we will one day be. The Spirit rests on the finished work and looks ever forward - "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23b).

{6} - For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

In Christ, where salvation is concerned, there is no advantage at all to being circumcised, or being uncircumcised. There is no advantage to being Jewish or being Gentile. There is only one way to approach God, and that is by faith. And, there is only one motivation for faith, and that's love.

We love God because he first loved us (1 John 4:19). He loved us so much that He gave His Son to be killed in our place (John 3:16). And, Christ so loved the Father and His people that He willingly gave His life to redeem the chosen of God (John 10:17-18). The hallmark, then, of those redeemed people is that they love the One who saved them and they love each other. (John 13:35)

Recognizing the magnificent plan of salvation and the everlasting love of God that conceived of such a plan, our response is faith motivated by love - His love for us and our love for Him.

The law engendered fear, but faith works by love.

{7} - *Ye did run well; who did hinder you that ye should not obey the truth?*

Apparently, the Galatian disciples started out on the good foot. They looked like they had heard and absorbed the truth of Paul's gospel. And, just as he had asked, "Who hath bewitched you?" he turned again to ask, "Who has hindered you from finishing the race?" They had heard the truth, but they failed to cling to it with the kind of unflinching conviction that faith demands.

{8} - *This persuasion cometh not of him that calleth you.*

This new thinking came from some pernicious source. It was not from God. They had been persuaded to turn from the truth and embrace a teaching that was wholly contrary to everything of which Paul had convinced them.

{9} - *A little leaven leaveneth the whole lump.*

Paul grabbed a common truth and applied it to his argument. As any cook knows, once you put yeast into bread dough, the yeast takes on a life of its own. My wife once made some sourdough yeast and gave hunks of it to her friends. All they had to do was add a bit of yeast and they would have a seemingly endless supply of bread. A little yeast will spread through the dough and grow exponentially. Our particular little bit of dough practically engulfed our kitchen.

Sin is like that. A little bit of sin introduced into our flesh will grow and take over. It will infiltrate every part of our being. It will take on a life of its own and, before we know it, it will own us.

Leaven is a type of sin throughout Scripture. In the Old Testament we read of the Israelites keeping the Feast of Unleavened Bread, during which time they were required to remove all leaven from their homes. When Christ died on the Passover, he was placed in the grave at sundown just as the Feast of Unleavened Bread began. The death of Christ removed our sin. And, of course, three days later He triumphed over the grave just as the Feast of Firstfruits began, being the firstfruits of the resurrection (1 Cor. 15:20-23).

So, to fit this into Paul's argument, he contended that taking the first step in law keeping - circumcision - was like introducing leaven into the dough. Even a little would affect the whole lump. There is no such thing as just a little bit of sin. And, there is no such thing as just a little law keeping. There is no such thing as doing just a little bit to help Jesus along. You don't take the first step and wait for Jesus to help you take the rest. You don't walk side by side with Jesus until He carries you through the hard time - despite the popular poster. You don't add the least thing to His finished work.

I mean, after all, if He accomplished our salvation 2,000 years ago on a hill outside of Jerusalem, it's a little late to try adding something, isn't it?

Add a little leaven, the whole lump is affected.

{10} - I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

We get the impression that Paul was not aware specifically of who the perpetrators were in Galatia. He asked the question, "Who?" several times. He continued to hold out hope that the Galatian disciples would respond to his plea and return to the truth. Their minds would be set firmly on Paul's gospel and they would turn away from the false teacher, whoever he was.

Still, Paul was certain that any teacher who opposed him would fall under God's judgment –

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed [anathema]." (Gal. 1:8)

Whoever it was that had undermined Paul's gospel would surely bear his own judgment at God's hand, regardless of who he was, his station in life, or the influence he peddled.

{ 11 } - And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

Paul drew a line in the sand, marking the distinction between him and the pro-circumcision crowd. If Paul had agreed with the Judaizers, he would have never suffered the hatred and persecution of the Jews. He could have saved himself all kinds of trouble. All he had to do was water down the truth of grace and make the cross of Christ ineffectual and he could have gotten along wonderfully well with the advocates of Sinai. That's all!

But, that was too much. The offense of the cross is a necessary ingredient of true Christian doctrine. The offense of the cross pulls the rug out from under every proud legalist. The offense of the cross is that it stops every mouth from boasting and it redounds to the glory of one man - Christ, Himself. The offense of the cross is that it resists egocentric flesh and declares unabashedly that only through faith in Jesus will any man stand unashamed before the God of ages.

The great news is that, to the Christian, there is no offense in the cross. It is our only hope and stay. It is the King's Highway. It is the mode and method to take us all the way to our appointed destiny. The cross of Christ is where sinful men meet their gracious Maker and Redeemer. And, we sit in awe as the Father and the Son act out the love that drew salvation's plan. We sit in mute wonder as the agony of God's wrath results in the "peace of God, which passeth all understanding" (Phil. 4:7).

The cross is an offense to the flesh. It undermines the law and destroys the confidence of the will. And, that offense will result in persecution. But, that persecution must never sway us from the hope that is laid before us. This life and its trials will pass quickly enough, and there is laid up for us "a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

{ 12 } - I would they were even cut off which trouble you.

I love the Bible. For such a Heavenly book, it's awfully down to earth. Some people shy away from Paul's sarcasm, here. But, I've never been particularly shy. I like Paul's earthiness. He was always saying shocking things to get our attention and drive home his point. He was mocked for his rudeness. He even wrote to the Corinthians,



"For his letters, they say, are weighty and powerful: but his bodily presence is weak, and his speech contemptible." (2 Cor. 10:10)

Anyway, I like his joke here. The Greek word translated by the phrase "even cut off" is "*apokopto*." According to Strong, it means,

"To amputate; reflexively (by irony) to mutilate (the private parts)."  
ii

Vine says it means,

"To cut off, or cut away...literally, of members of the body...(in Galatians 5:12, of the Judaizing teachers, with a reference, no doubt, to circumcision."<sup>iii</sup>

The New American Standard translates this verse,

"Would that those who are troubling you would even mutilate themselves."<sup>iv</sup>

And, Beck's translation gets right to the point –

"I could wish the men who upset you would castrate themselves."<sup>v</sup>

You have to admit, that's pretty darn funny. Paul said, in essence, "If these guys think that they can achieve righteousness by cutting away at the foreskin, I wish they'd go ahead and just got off the whole thing!"

How can you not like preaching like that?

{13} - For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.

The word "use" in this verse was added by the translators. It is not in the original manuscripts. If you delete that word, I believe you come closer to Paul's intentions. The second phrase modifies, or helps define, the first phrase. A more literal translation of this verse would read, "For freedom were you called, brothers, only not the freedom for gain to the flesh, but through self-sacrificial love serve as slaves to one another."

Paul wanted his Galatian readers to know that they were not called to be in bondage to the law, but rather they were called to liberty and freedom of conscience. However, he also defined their liberty. They were not freed by Christ's sacrifice in order to satisfy their fleshly desires and heap sin upon sin.

They were free from the law in order that they could learn to serve each other with a more perfect love. After all, service that is required under penalty of punishment is a slavish, fearful service. But, to serve the brethren under the inspiration of Godly love is the goal of genuine Christianity.

{14} - For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Paul learned this bit of theology from Christ, Himself.

"Then one of them, which was a lawyer, asked him [Jesus] a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:35-40)

And, both Jesus and Paul pulled that commandment from the Levitical law -

"Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, **but thou shalt love thy neighbour as thyself:** I am the LORD." (Lev. 19:13-18)

Love for their neighbors was absolutely commanded among the children of Israel, and there were definite curses involved in breaking that law. But, the New Covenant freedom that Christ administered to His believers will accomplish through self-sacrificial love what the law could not accomplish through the flesh.

And, if the Galatian church would simply live according to that rule, they had no obligation to the Mosaic Law. Christ, in love, had fulfilled it on their behalf, and that fulfillment was lived out in their love for each other.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35)

{15} - But if ye bite and devour one another, take heed that ye be not consumed one of another.

That's a pretty humorous phrase, actually. Legalistic thinking leads to finger pointing and judging. It leads to backbiting and chewing each other up. So, Paul warned against such thinking. "If you don't serve one another," he admonished, "you'll bite pieces out of each other and eat at one another until you are completely devoured by each other."

I've seen that happen among judgmental people. Haven't you?

{16} - This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Paul is going to build an extended contrast between the Spirit and the flesh that will carry us through to the end of this chapter. But, he started with a basic exhortation for these newly freed people. The best way to prevent using their freedom as an occasion to satisfy their fleshly lusts was to be led by spiritual principles and not by every lust of the flesh. And, starting at verse nineteen, Paul is going to spell out, very exactly, what the spiritual walk and the fleshly walk look like.

{17} - For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

The Old English word "lusteth" is a bit confusing after Paul talked about the "lusts of the flesh." In modern parlance, we think of lust as a sexual thing. But, all it means is "desires," or "wants." What the flesh wants is against what the Spirit wants. And, what the Spirit wants is against what the flesh wants. The two desires are opposed to one another. And, the warfare between the two makes it difficult to succeed in satisfying either side.

Let me tell you a little bit about myself. I love to pray. But, I also struggle to pray. My mind wanders. And, sometimes thoughts pop into my head during my most fervent prayers that are so pernicious that I am embarrassed to think that God is present. Know what I mean? I once heard a preacher say, "The best prayer I ever prayed had enough sin in it to take me to hell forever." And, the older I get the more I understand that.

On the other hand, I'm also an ex-rock-n-roll drummer. I've had hit records and toured the world. Once in a while I miss that life. I entertain ideas about going

back, chucking the whole religion thing and enjoying what's left of my days. But, I'm constrained by a power larger than myself. The Spirit inside will not let me go back to my old ways and ruin myself forever. In fact, these days whenever I hear someone argue that they could lose their salvation by force of free will, I don't argue. I just say, "Go ahead! Do it!" Despite their shock, I know that if they are really Christ's, they will never be able to escape his protective hand. Our best efforts to satisfy our flesh are overridden by the strength of the Spirit.

So, the battle continues. I am never completely spiritual because my flesh wars against my spirit. But, I am never completely carnal because the Spirit wars against my flesh. This is a key element of Paul's theology and this passage of Galatians parallels his teaching to the Romans -

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Rom 7:15-25)

And, even Jesus admonished, when He found His apostles sleeping,

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Mat. 26:4)

So, what are we to do? Go back to step one ---

{ 18 } - *But if ye be led of the Spirit, ye are not under the law.*

If we will follow the directives of the Spirit and pursue those things that follow after holiness, we will, by love, pass out from under the obligations of the law. And, I am willing to believe that it's a conscience effort --- a choice, if you don't mind that terminology. If we follow Paul's advice, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5), the bent of our lives will be toward the Spirit and away from the flesh.

But, that takes commitment and effort. It does not happen automatically. We must seek the Spirit's guidance, and follow hard on His heels.

{19 – 21} - Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Just so there was no vagueness in Paul's instruction, he took the time to describe the outgrowth of the fleshly life. Walking after the flesh or walking after the Spirit becomes apparent by the fruit of a person's life. A man's walk makes obvious – manifest – the leading influence of his life. The fleshly walk looks like this:

### "Adultery"

The Greek word is, "*moicheia*." It has to do with sex outside of marriage, or having sexual relations with a person who is married to another. There is possibly no greater damage you can do to a person than to violate their mate. And, there is no greater damage you can do to your mate than to violate your marriage vows.

A Christian marriage typifies Christ's love for His people, His church. They are even referred to as His "bride" (Rev. 21:2). The love of other gods is called "harlotry" and "whoredom" throughout the Old Testament. So, the destruction of the sanctity and purity of Christian marriage is tantamount to the destruction of Christ's love and commitment to His church.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2)

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it

should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.” (Eph. 5:22-28)

### "Fornication"

The Greek word is, "*porneia*." It is the word from which we get "pornography." It speaks of sexual impurity including harlotry, adultery and incest. Together, "adultery" and "fornication" are lumped under the heading, "sexual sin" in some translations. Paul instructed the Corinthians -

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:15-19)

### "Uncleanness"

The Greek, "*akatharsia*." It is made up of the negative "a-" and "*kathairo*," which means, "to cleanse." It speaks of moral uncleanness, lewdness, unnatural pollution, whether it is acted out by oneself or with another person. It can also speak of natural or physical filth. For instance, Jesus used the word this way -

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness [*akatharsia*]." (Mat. 23:27)

### "Lasciviousness"

The Greek, "*aselgeia*." It means, "wantonness." It describes a person who is ready for all pleasure, who acknowledges no restraints and does whatever his caprice and unmanageable frowardness dictates.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness [*aselgeia*], and denying the only Lord God, and our Lord Jesus Christ." (Jude 4)

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness [aselgeia], not in strife and envying." (Rom. 13:13)

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness [aselgeia], lusts, excess of wine, revellings, banquetings, and abominable idolatries; Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead." (1 Pet. 4:3-5)

### "Idolatry"

The Greek, "*eidololatreia*." It is made up of "*eidolon*," "an idol," and "*latreia*," which means, "worship." This form of fleshly activity is strictly forbidden in both the first and second commandments -

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And, showing mercy unto thousands of them that love me, and keep my commandments." (Exod. 20:3-6)

But, idolatry can take many forms. Anything that we set before our devotion to God becomes an idol, whether it is our job, money, or even our mates. Men who do not know the true God will worship sports stars, rock stars, or even the heavenly stars that make up their horoscope. In Col. 3:5, covetousness is defined as idolatry.

"Wherefore, my dearly beloved, flee from idolatry." (1 Cor. 10:14)

### "Witchcraft"

The Greek, "*pharmakeia*." It is the word from which we get, "pharmacy." Its root is, "*pharmakeus*," or "medication." By extension, the word is translated "sorcery" or "witchcraft" because sorcerers were known to concoct potions that would put their adherents into altered states of consciousness. So, the word "witchcraft" has to do with drugs. And, certainly men of the flesh have always sought chemicals that would take away their pain, alter their minds and, supposedly, raise their level of consciousness. Today, we live in a time when drugs run rampant in our streets. Just drive down the road and see how long it takes before you see a sign boasting - "pharmacy" .... "*pharmakeia*" .... "witchcraft."

Manasseh was an evil king who reigned over Judah for fifty-five years. He brought all sorts of idolatry into Jerusalem.

"And he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger." (2 Chron. 33:6)

"Thou shalt not suffer a witch to live." (Exod. 22:18)

### "H<sup>at</sup>red"

The Greek, "*echthra*." It means, "enmity" or "opposition." While it has to do with hatred of other people, it finds its zenith in the opposition of Godliness. It is an open hostility toward others. It is quite the opposite of the love Paul has been touting. Hatred against God and against His people is a hallmark of fleshly men.

"Because the carnal mind is enmity [*echthra*] against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7)

The fleshly world hated Christ without a cause, and we should not be surprised if it hates us, too.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15: 18-19)

### "V<sup>ar</sup>iance"

The Greek, "*eris*." It means, "contention, debate, or strife." Fleshly men are never content. They are quickly offended and their ego demands that they argue against everything they disagree with. The truth is never plain to them, and they are quick to debate and contend against it.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife [*eris*] and envying." (Rom. 13:13)

"For ye are yet carnal: for whereas there is among you envying, and strife [*eris*], and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3)

### "E<sup>m</sup>ulations"



The Greek, "*zelos*." This is an interesting word. We've transliterated it into English as "zeal." It is often used in Scripture in a positive sense, such as when the disciples witnessed Jesus cleansing the temple and remembered that it was written,

"The seal [*zelos*] of thine house hath eaten me up." (John 2:17)

But, more often it is used in an evil sense. Its root is "*zeo*," which means, "to seethe, or bubble over with heat." So, "*zelos*" means "to be eaten up with envy, emulation, or a fervent indignation or jealousy." Fleshly men are never satisfied with their lot in life, or the things God provides. They boil over with envious anger and are jealous of everyone and everything.

"Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation [*zelos*]." (Acts 5:17)

"But if ye have bitter envying [*zelos*] and strife in your hearts, glory not, and lie not against the truth." (James 3:14)

### "Wrath"

The Greek, "*thumos*." It is from the root, "*thuo*," which means, "to move impetuously, as the air or wind; a violent motion or passion." "*Thumos*" means, "fierce or violent anger, or temper." Scripture ascribes "wrath" to God, to man, and to the devil.

The fleshly man is an angry man. He is angry with God and angry at his fellow man. And, his anger is unrestrained until he unleashes his wrath against everyone, feeling justified by his feelings of offense and unfairness.

"And, all they in the synagogue, when they heard these things, were filled with wrath [*thumos*]." (Luke 4:28)

"And when they heard these sayings, they were full of wrath [*thumos*], and cried out, saying, Great is Diana of the Ephesians." (Acts 19:28)

### "Strife"

The Greek "*eritheia*," which properly means, "intrigue." Its root is "*eris*," which we saw a moment ago under the heading "variance." So, by implication, "*eritheia*" has to do with factions, or causing contention, dissension, or strife among brethren. All the way back in the Proverbs we read that God hates six things and the seventh is an abomination. That seventh thing is, "he that soweth discord among brethren." (Prov. 6:19b)

The fleshly man loves to divide and conquer. If he can break up the unity among believers, he can sway folk to his way of thinking.

"Let nothing be done through strife [eritheia] or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3)

### "Seditions"

The Greek, "*dichostasia*," which is made up of "*dicha*," meaning "separately, apart, or asunder" and "*stasis*," with means "a standing." So, "*dichostasia*" means, "dissension or division." By inference, sedition has to do with fighting or dividing against authority.

Fleshly men cast off every authority that would limit their willful exercises. And, they know no Godly authority. They stand apart and cause others to stand apart with them, causing disunity and disharmony.

"Now I beseech you, brethren, mark them which cause divisions [dichostasia] and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17)

### "Heresies"

The Greek term "*hairesis*" has been transliterated into the English "heresies." It denotes a choosing or choice. If one chooses a form of religious worship, discipline or opinion that is theoretically removed from the majority, "*hairesis*" has occurred. One can hold a differing view and remain in a body, but he is the "heretic." Once he tears himself away from the body, "*schizo*" has occurred and he is schismatic.

In the New Testament "*hairesis*" also is used to identify a sect, or separate party within a larger group; as in, "the sect [hairesis] of the Sadducees" (Acts 5:17).

"For there must be also heresies [hairesis] among you, that they which are approved may be made manifest among you." (1 Cor. 11:19)

### "Envyings"

The Greek, "*phthonos*." It is a feeling of displeasure as a result of witnessing or hearing about the advantage or prosperity of other people. Jealousy desires to have the same sort of thing for itself.

"For he [Pontius Pilate] knew that for envy [phthonos] they [the Jews] had delivered him [Jesus]." (Mat. 27:18)

"Some indeed preach Christ even of envy [phthonos] and strife; and some also of good will." (Phil. 1:15)

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy [phthonos], strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." (1 Tim. 6:3-5)

### "Murders"

The Greek, "*phonos*." This word is used of the particular act of manslaughter. It has the connotation of a deliberate act intended to end another person's life. Again, this is one of the fleshly traits that are specifically prohibited in Ten Commandments.

"And he [Jesus] said unto him [the rich, young ruler], Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder [phonos], Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and Thou shalt love thy neighbour as thyself." (Mat. 19:17-19)

"They were stoned, they were sawn asunder, were tempted, were slain [phonos] with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." (Heb. 11:37)

### "Drunkenness"

The Greek, "*methe*." This word is stronger and expresses greater excess than the more common "*oinosis*," which is the influence of "*oinos*" - wine. "*Methe*" is used in a more abstract sense. It denotes a habitual intoxication. It is the product of strong drink and also of strong delusion.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness [methe], and cares of this life." (Luke 21:34)

### "Revelings"

The Greek, "*komos*." It means "rioting." It is derived from "*Comus*," the god of feasting and reveling. His sacred rights consisted in feasting, drunkenness and gross obscenity. It is closely related to "*methe*," since the feasts often ended in wild, drunken brawls that spilled out into the streets. Fighting and destruction of property would follow; rioting in the streets.

"Let us walk honestly, as in the day; not in rioting [*komos*] and drunkenness, not in chambering and wantonness, not in strife and envying." (Rom. 13:13)

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings [*komos*], banquetings, and abominable idolatries:" (1 Pet 4:3)

What a list! Paul's stern warning concerning a person who exhibited such behavioral traits was, "I tell you...that they which do such things shall not inherit the kingdom of God."

That's the down side. Now let's look at the fruit of the Spiritual walk.

{22} - But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

Ready? Here we go ---

"Love"

The Greek, "*agape*." This is a word that is not found in classical Greek. It is unique to the revelation of Christianity. It essentially means, "benevolent love." But, its benevolence is not always shown by doing what the person loved desires, but what the one who loves deems as necessary to the loved one. God's love is such a love. But in order for men to reciprocate, they must first appropriate God's "*agape*," because only God is capable of such unselfish charity.

"*Agape*" and its corresponding verb, "*agapao*," are used to describe the attitude of God toward His Son -

"And I have declared unto them thy name, and will declare it: that the love [agape] wherewith thou hast loved [agapao] me may be in them, and I in them." (John 17:26)

They are also used to describe God love of the human race -

"For God so loved [agapao] the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

"But God commendeth his love [agape] toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8)

And, they are used to describe God's affection for those who believe on His Son -

"He that hath my commandments, and keepeth them, he is that loveth [agapao] me; and he that loveth [agapao] me shall be loved [agapao] of my Father, and I will love [agapao] him, and will manifest myself to him." (John 14:21)

The "*agape*" form of love had its perfect expression in Jesus Christ, who embodied the love of the Father, and expressed that love by His personal sacrifice on behalf of His people. Christian people, then, led by the Spirit ought to display this form of self-sacrificing love toward one another, inspired by the love they've received.

### "Joy"

The Greek, "*chara*." Now, follow this derivation. "*Chara*" is derived from "*chairo*," which means, "to rejoice." And, "*chairo*" is related to "*charis*," which means, "grace." So, "*chara*" has to do with exultation, exuberance, mirth, or gladness of heart as a direct result of the grace of God flowing through us.

And, you know, it seems to me that the people who have experienced the grace of God ought to be the most joyous, happy people on earth. Unfortunately, most organized religions have become so serene that any outward expressions of joy have been squeezed out of them. But, the natural outgrowth of God's gracious love is the joy that abounds in the heart of a forgiven, redeemed person.

"When they saw the star, they rejoiced [chara] with exceeding great joy." (Mat. 2:10)

"Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful [chara] in all our tribulation." (2 Cor. 7:4)

"Therefore, my brethren dearly beloved and longed for, my joy [chara] and crown, so stand fast in the Lord, my dearly beloved." (Phil. 4:1)

"For what is our hope, our joy [chara], or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thes. 2:19)

### "Peace"

The Greek, "*eirene*." It means, "rest, the cessation of strife." "Eirene" denotes security and was used as a form of salutation. The believer has peace with God as a result of Christ's redemptive work, healing the breach between us. The believer has peace of mind and peace in his heart, knowing that he will experience eternal peace after death.

"Peace [eirene] I leave with you, my peace [eirene] I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27)

"The word which God sent unto the children of Israel, preaching peace [eirene] by Jesus Christ: he is the Lord of all." (Acts. 10:36)

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace [eirene], and bring glad tidings of good things!" (Rom. 10:15)

### "Longsuffering"

The Greek, "*makrothumia*." It is a combination of "*makros*," which means, "long," and "*thumos*," which we saw earlier under the heading "wrath." Combined, they mean, "long-tempered, patient." One of God's attributes is that He is longsuffering with mankind, forbearing punishment and acting out of gracious patience. We are called to reflect that character in our spiritual walk. We are to be slow-to-anger and quick to forgive.

"Or despisest thou the riches of his goodness and forbearance and longsuffering [makrothumia]; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4)

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering [makrothumia], forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace." (Eph.. 4:1-3)

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering [makrothumia], for a pattern to them which should hereafter believe on him to life everlasting." (1 Tim. 1:16)

## "Gentleness"

The Greek, "*chrestotes*." It means, "benignity or kindness." It is the grace that pervades the whole person, mellowing them who had been harsh or austere. Like wine that is "*chrestos*," mellowed with age, Christians take on a disposition of sweetness and the character of kindness.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good [chrestotes], no, not one." (Rom. 3:12)

"That in the ages to come he might show the exceeding riches of this grace in his kindness [chrestotes] toward us through Christ Jesus." (Eph. 2:7)

"But after that the kindness [chrestotes] and love of God our Saviour toward man appeared." (Titus 3:4)

## "Goodness"

The Greek, "*agathosune*." This word is more than "*chrestotes*." It denotes an active goodness. It is character energized, expressing itself through active works of goodness. A person may display "*agathosune*" in his zeal for goodness and truth, which may take the form of rebuking, correcting, and even chastising. When Christ cleared the temple of the moneychangers, He exercised "*agathosune*."

"And I myself also am persuaded of you, my brethren, that ye also are full of goodness [agathosune], filled with all knowledge, able also to admonish one another." (Rom. 15:14)

"For the fruit of the Spirit is in all goodness [agathosune] and righteousness and truth." (Eph. 5:9)

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness [agathosune], and the work of faith with power." (2 Thes. 1:11)

## "Faith"

The Greek, "*pistis*." Primarily, this means, "a firm persuasion, a conviction based on hearing." "*Pistis*" is always used in the New Testament as faith toward God, Christ, or things spiritual. Certainly, any person led of the Spirit will be driven to trust, hope and confidence in God through Christ. This is a primary outgrowth of the Spirit's purpose in calling. Faith - the firm confidence and belief in God's Word - is the only response believers can offer that God exchanges for personal righteousness. (Gen. 15:6, Rom. 4:3)

"For therein is the righteousness of God revealed from faith [pistis] to faith [pistis]; as it is written, The just shall live by faith [pistis]." (Rom. 1:17)

"We are bound to thank God always for you, brethren, as it is meet, because that your faith [pistis] groweth exceedingly, and the charity of every one of you all toward each other aboundeth." (2 Thes. 1:3)

"Not purloining, but showing all good fidelity [pistis]; that they may adorn the doctrine of God our Saviour in all things." (Titus 2:10)

### "Meekness"

The Greek, "*prautes*." While this word is defined as, "mildness" or "humility," it is actually a bit more intricate than that. It is a temperament of spirit by which we accept God's dealings with us as good, without disputing or resisting. Genuine humility grows from meekness. We hold down the fleshly response that would argue against our circumstances and would lay the blame at God's feet. The Christian is knowledgeable that God's sovereign authority is unquestioned. So, he accepts all things from God's hand - both good and bad.

One more thing - while the English terms "meekness" and "mildness" suggest a weakness or timidity of character, "*prautes*" leaves a man's natural strength and fortitude intact. Moses was a man full of temper and power, but he was called, "very meek, above all the men which were upon the face of the earth" (Num. 12:3). And, certainly no one can accuse Christ of being less than powerful and forceful, though He said of Himself, "I am meek and lowly in heart" (Mat. 11:29).

"Blessed are the meek [praus]: for they shall inherit the earth." (Mat. 5:5)

"To speak evil of no man, to be no brawlers, but gentle, showing all meekness [prautes] unto all men." (Titus 3:2)

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness [prautes]; considering thyself, lest thou also be tempted." (Gal. 6:1)

### "Temperance"

The Greek, "*enkrateia*." This word is derived from "*kratos*," which means "strength." It has to do with self-control. The Spirit of God will whittle away at a believer until he is under God's authority in all that he does, exercising himself in goodness and pursuing righteousness. And, rather than give in to his fleshly lusts, or even the misuse of the various powers given to men, the Christian has the strength to make right decisions and fight against those opposing desires.



"And as he reasoned of righteousness, temperance [enkrateia], and judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season, I will call for thee." (Acts. 24:25)

"And, beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance [enkrateia]; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. 1:5-8)

Paul finished off this list with, "against such there is no law." While the law was adamantly opposed to every form of selfishness and mean-spirited action, no lawbreaking occurs when a man exercises love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

One last word - it's easy to do the first list. It's according to our nature to act out of our fleshly lusts and desires. But, only by the indwelling of the Spirit will any man strive to perform the second list.

24) - *And they that are Christ's have crucified the flesh with the affections and lusts.*

In other words --- do you call yourself a Christian? Well, then act like one! Just as Christ was crucified in the flesh, His followers reckon themselves dead to sin (Rom. 6:11), and rise to walk in newness of life, following the footsteps of their Master.

You've seen the list. Put it into practice.

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

We trust that one day we will be taken into the Courts of Heaven, accepted by God and celebrating with the redeemed. We believe that the Spirit of God has called us, quickened us, and drawn us to himself. All that being true, we ought to walk as people who are indwelt by, controlled by, and in service to the Spirit that saved us. If we profess eternal life in the Spirit, we also should walk in this physical life as Spirit-led men and women.

{26} - *Let us not be desirous of vain glory, provoking one another, envying one another.*

Our flesh is full of vanity. We are self-willed and we all seek to feed our egos. That's the natural state of humans. But, personal vanity, and self-seeking glory among other humans is tantamount to maggots getting bigheaded because they are convinced that they are the best of maggots. And, getting maggots to agree that you are a pretty cool maggot, giving you accolades and glorifying your little maggot name, amounts to nothing. And, by the way, the only way to get to the top of the maggot heap is to climb over other maggots.

So, Paul admonished the Galatians not to desire glory from other men, or think too highly of themselves. Every man who desires the royal treatment must step on the heads of other men. But, we are not to provoke one another. Nor, on the opposite side of the pole, are we to envy each other. God raises up one man and brings down another. We are to be accepting of His will and be content with where we are, who we are, and who God is.

I'll close this section with Paul's words, a perfect summation, to the Philippians -

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil 2:1-11)

May we indeed share such a mind.

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<sup>i</sup> Wuest, Kenneth. *The New Testament – An Expanded Translation*. (Grand Rapids, Mich. William B. Eerdmans Publishing Co. 1959) Pg. 446.

<sup>ii</sup> Strong, James. *The New Strong's Exhaustive Concordance of the Bible; Dictionary of the Greek Testament*. (Nashville, TN. Thomas Nelson Publishers. 1984) Pg. 14.

<sup>iii</sup> Vine, W.E. *Vine's Expository Dictionary of New Testament Words*. (Westwood, N.J. Barbour and Co. 1952) Pg. 264

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<sup>iv</sup> *The Holy Bible, New International Version.* (Grand Rapids, Mich. The Zondervan Corp. 1978) Pg. 1080.

<sup>v</sup> Beck, William F. The New Testament in the Language of Today. *The Four Translation New Testament.* (New York, N.Y. The Iversen Associates. 1966) Pg.537