

LESSON 1

Course Title: Flesh or Spirit

Lesson Title: Defining the Terms

Memory Verse: "But I say, Walk by the Spirit, and ye shall not fulfill the lusts of the flesh."

Galatians 5:16

DAY 1 Definitions -The Nature of Man

1. The apostle Paul speaks of man as spirit, soul, and body, I Thessalonians 5:23.
2. The **body** (Greek, *soma*) is the outward, physical, or material part of man.
3. The **soul** (Greek, *psuche*) is "the natural life of the body... The language of Heb. 4:12 suggests the extreme difficulty of distinguishing between the soul and the spirit, alike in their nature and in their activities..." (Cremer)." (Vine); "...the seat of the feelings, desires, affections, aversions...not dissolved by death..." (Thayer). See Matthew 10:28... "...the principle of physical life. Properly speaking, every living creature has a *psuche*. An animal has a *psuche*..." (Wm. Barclay, *Flesh and Spirit*, p. 12).

DAY 2 Definitions Continued

4. The **spirit** (Greek, *pneuma*) is "the immaterial, invisible part of man, Luke 8:55; ..I Cor.5:5; Jas.2:26; cp. Ecc.12:7..." (Vine). "The spirit is the ruling part of man; it is the spirit which controls the thoughts and the emotions, the mental activities and the passions of a man... which makes a man different from the animal creation..." (Barclay, *Flesh and Spirit*, p. 13). See I Cor.2:10-11. The spirit has knowledge.
5. The **flesh** (Greek, *sarx*) has a wide range of meaning: "flesh... of both men and beasts ...1 Cor.xv.39; Rev.xix. 18, 21... body..2 Cor.xii. 7...Jude 8...a living creature...1 Pet. i. 24... adpx-.has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God...Gal.5:13, 19..." (Thayer). See also Galatians 5:16.
6. In the translation and study of **the meaning of words**, the context is often the deciding factor. This is especially true of the words used in this lesson.

DAY 3 Examine the Context (Psuche)

1. The following passages use the word *psuche* and translate it *life* or *soul*. Examine the context and determine what the meaning seems to be in each passage. Rom.2:9; 13:1; 16:4; Acts 2:27; I Peter 3:20; Philippians 2:30; James 5:19-20.
2. Discuss the value of one's *psuche* as it is set forth in Matthew 16:24-26.

DAY 4 Pneuma (Translated Spirit), and the Context

1. The translators begin the word *spirit* with a capital letter when they believe it refers to the Spirit of God, but they spell it with a small "s" when they believe it refers to the spirit of man.
2. Examine I Corinthians 2:6-16 and note the places where it refers to the Spirit of God and the spirit of man. The adjective form of *psuche* (*psuchikos*) is used in verse 14 and translated *natural* or *unspiritual* man.
3. Examine the use of the word spirit in the following passages: Galatians 6:18; Philippians 4:23; Romans 8:1-4, 16; II Cor.2:12-13.

DAY 5 Flesh (Sarx), and the Context

1. This word does not always denote something evil, Gal.4:13; Rom.1:3; 9:5: II Cor.7:5: 2:13.
2. It may mean "human judgment" or "human standards," John 8:15; I Cor. 1:26; II Cor. 1:17.
3. What is the meaning in Romans 3:20? Compare Gal.2:16; I Cor. 1:26-29.
4. Examine the use of the word in Romans 8:6-9, 12. Can one walk after the flesh? See Rom.8:4.

LESSON 2

Course Title: Flesh or Spirit

Lesson Title: The Conflict and the Opposing Forces

Memory Verse: "But I buffet my body and make it my slave, lest possibly after I have preached to others, I myself should be disqualified." **I Corinthians 9:27 (NASV)**

DAY 1 **The Conflict Illustrated**

1. Two teenage boys are stacking firewood in the snow. One is wearing gloves. The other has none, and his hands are very cold. He knows it would be wrong to take the other boy's gloves, but the discomfort causes him to think about it. When the boy with gloves takes them off and goes inside to rest, the boy with none decides to take the gloves. He might blame his body for his taking the gloves, reasoning that if his hands had not gotten cold he would not have taken the gloves.
2. A little girl is eating some candy. Another girl, a little larger, sees the candy, wants it because it looks so good, and takes it from the smaller girl causing her to cry. She might reason that if she did not have such a taste for candy she would not have taken it. She might blame her body for having an appetite for candy causing her to rob the smaller girl of her candy.
3. Compare the above illustrations with Mark 7:21-22 and I Corinthians 6:18 where Paul said, "Every sin that a man doeth is without the body..." How does that compare with Mark 7:21-22?

DAY 2 **There are Lawful Ways to Fulfill our Body's Needs and Appetites.**

1. If one is hungry or thirsty God provides a lawful means of fulfilling these needs, Genesis 3:19; II Thessalonians 3:10-12; I Thess. 4:11; Ephesians 4:28.
2. The hands of some do evil (Acts 12:1; James 4:8; Revelation 9:20), but the hands, parts of the body, are only the tools of the inner man, Mark 7:21-22.
3. What about the tongue? James 3:6; Matthew 12:34ff. (Figures of speech?)

DAY 3 **We Must Not Let Sin Reign in Our Body**

1. We are to control our bodies: Romans 6:12-13; 8:10, 13; I Cor. 9:27.
2. Paul tells of how some dishonor their bodies with their sexual excesses and perversions, Romans 1:24-27; I Corinthians 6:13-20.
3. The inner man (the heart, mind, spirit, soul) must be cleansed, II Corinthians 7:1, and must control the body, not yielding to every appetite of the body.

DAY 4 **The Body Is Not Necessarily Evil**

1. The body can be redeemed, Romans 8:23.
2. The body can be offered as a living sacrifice, Romans 12:1-2.
3. With the body one can glorify God, I Corinthians 6:19-20; Philippians 1:20.

DAY 5 **The Body is Mortal, But It Will Not Be Abandoned - I Corinthians 5:1-4**

1. God formed man from the dust of the ground (same mineral content), but man dies and the body returns to the dust, Gen. 2:7; 3:19; Eccl. 3:20-21; 12:7; James 2:26; Matt. 10:28.
2. The body will be raised on the last day, John 6:44; 5:28-29; the judgment day; John 12:48; Acts 24:14-15; I Cor. 15:35ff.
3. The resurrected body of the Christian shall be glorified, Philippians 3:20-21.
4. This should motivate us to righteousness, II Cor. 5:8-10; I John 3:1-3

LESSON 3

Course Title: **Flesh or Spirit**

Lesson Title: **The Deadly Enemy Within Us**

Memory Verse: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." **Galatians 5:17**

DAY 1 The Deadly Enemy Identified

1. The word *flesh* (translated from Gk. **sarx**) means, primarily, a body, "whether of beasts or of men" (Vine), I Corinthians 15:39, the human body, Philippians 1:22; a physical or bodily condition, Galatians 4:13; II Corinthians 12:7; Romans 2:28.
2. It describes life in the body, I Corinthians 7:28; the present life, Matthew 24:22.
3. Even Jesus "became flesh," John 1:14; as opposed to spirit, I Timothy 3:16; Hebrews 5:7; I John 4:2; II John 7.
4. But none of these uses of the word necessarily imply evil in themselves. Our fleshly body is not the enemy! (Consider the context.)

DAY 2 There are Other Uses of the Word Flesh (Sarx) That Indicate a Darker Side

1. It describes personal accomplishments and station in life of which, in the eyes of man, one might boast, Philippians 3:1-6. Pride is a factor here. (Consider the context.)
2. There is a weakness about the flesh that we must guard against, Matthew 26:41; Romans 6:19.
3. The word flesh is said to have lusts, that is, fleshly desires, cravings for that which is wrong, Ephesians 2:1-3. And the flesh has a "will" of its own, to do as it pleases, John 1:13. Children born out of wedlock are most often born "of the will of the flesh." (Consider the context!)
4. The flesh does what it wants to do without considering the consequences, Galatians 6:7-8.

DAY 3 The Context Must Be Considered in Determining the Meaning of the Word *Flesh*

1. Commenting upon Galatians 5:16-25, Charles R. Erdman says, "Here the term 'flesh' refers not merely to bodily appetites. These in themselves may be innocent. The term must include a reference to all evil impulses, examples of which follow in 'the works of the flesh' among which are 'enmities, strife, jealousies, wraths.'"
2. Barclay comments: "Temptation would be powerless to affect men, unless there was some thing already in man to respond to temptation. Sin could gain no foothold in man's mind and heart and soul and life unless there was an enemy within the gates who was willing to open the door to sin. The flesh is exactly the bridgehead through which sin invades the human personality." The flesh is the seat of sin in man (Vine). See I John 2:15-17; Eph.2:3; II Peter 2:18.

DAY 4 The Flesh is the Enemy of the Spirit, Galatians 5:17

1. To live after the flesh is the opposite of being a Christians, Romans 8:5, 9, 12; 7:5-6.
2. Consider the context of Romans 8:9. Does *flesh* in this verse mean the physical flesh?
3. The flesh motivates one toward sin, Romans 7:18,25; Col.2:18.
4. *Carnal*, from *sarkikos*, "having the nature of flesh...sensual, hinders one from understanding the teaching one ought to be able to receive, I Corinthians 3:1-4. (Consider the context!)

DAY 5 How to Overcome the Flesh

1. Walk by the Spirit, Galatians 5:16; Eph.5:18-20; Col.3:16-17.
2. Be aware of the conflict, Gal.5:17; Eph.6:10-18..II Cor.10:2-6 (Consider context of *flesh*).
3. What are the consequences of a victory for *flesh*? For the Spirit? Galatians 6:8.

LESSON 4

Course Title: **Flesh or Spirit**

Lesson Title: **"Who Is Led By the Spirit"?**

Memory Verse: "For as many as are led by the Spirit of God, these are the sons of God." Romans 8:14

DAY 1 **Walking By the Spirit Is More Than Just "An Apostolic Suggestion"!**

1. How one views the Bible determines how seriously he takes Galatians 5:16 and 25.
2. Paul wrote, not his opinion, but "the commandment of the Lord" (I Corinthians 14:37).
3. He describes Christians as those "who walk not after the flesh, but after the Spirit" (Romans 8:4).

DAY 2 **There is Life in Walking by the Spirit, But Death in Walking after the Flesh...**

1. Romans 8:6, 12-13; Philippians 3:17-19. These passages show a clear distinction between walking by the Spirit and walking by the flesh. See also Galatians 6:7-8.
2. Those who walk after the flesh must die; they are enemies...whose end is perdition.
3. We are not debtors to the flesh because the flesh promises us only a bitter reward.

DAY 3 **What Does it Mean To Walk By the Spirit in Old Testament Times?**

1. Nehemiah, about 440 years before Christ came, spoke of how God had spoken to Israel and how they had been disobedient, Nehemiah 9:13, 16-17, 20, 26, 30. Notice, v. 30 "by thy Spirit through thy prophets."
2. The prophets spoke by the guidance of the Spirit, Acts 1:16; 4:24-26; Hebrews 3:7-11; 4:7; II Peter 1:21; I Peter 1:10-12. Were those who were disobedient and rebelled in Nehemiah's time "walking by the Spirit"?
3. What about those of Zechariah's time (518 B.C.), Zech.7:7, 8, 11-12? See Acts 7:51-53.

DAY 4 **But What About In New Testament Times - What Does it Mean?**

1. What Jesus promised the Apostles: They are not to think about how or what they are to say, Matthew 10:16-20, 40; Mark 13:10-13.
2. He was speaking to those with whom he had been abiding, the Holy Spirit will teach them all things, and bring to their remembrance all that he had said to them, John 14:25-26; the Holy Spirit shall bear witness of Jesus and so shall the apostles "because ye have been with me from the beginning," 15:26-27; the Holy Spirit shall guide them into all the truth, and declare unto them the word of God, 16:12-15.
3. The promises made to the apostles were not given to others. They became his ambassadors, II Corinthians 5:20.
4. Certain ones on whom the apostles laid their hands were given the special gifts enabling them to teach by inspiration (Acts 8:18; Ephesians 4:11-16; II Timothy 1:6).

DAY 5 **Who is Walking By the Spirit; Led By the Spirit; Hears What the Spirit Says?**

1. Since the word came through the Holy Spirit, to read or hear the words of an inspired messenger (an apostle or one on whom an apostle had laid his hands) is to hear the Holy Spirit, Revelation 2:1, 7, 11. You can hear what the Spirit says if you read...II Tim.3:14-17.
2. When we read what they wrote, we can understand what has been revealed unto them by the Holy Spirit, Ephesians 3:3-5; John 20:30-31; I Thess.4:1.
3. He who reads, understands and obeys the scriptures is led by the Spirit!

LESSON 5

Course Title: **Flesh or Spirit**

Lesson Title: **The Law of the Spirit or The Law of Moses**

Memory Verse: "But if ye are led by the Spirit, ye are not under the law." - Galatians **5:18**

DAY 1 We Must Walk By God's Rule, Philippians 3:16-18.

1. Definition of "walk" - translated from two Greek words:
 - a. Peripateo (Literal meaning, to walk, walk around; but Paul uses it in a figurative sense to mean "*habitual conduct*," Marvin R. Vincent. See: Mark 7:5; John 8:12; Acts 21:21; Rom. 6:4; 8:4; I Cor. 3:3; **Philippians 3:18**. Vine says: "...signifying the whole round of the activities of the individual life..." See Gal. 5:16.
 - b. Stoicheo means "to walk in line, and is used metaphorically of walking in relation to others.." (Vine). See Rom. 4:12; Acts 21:24; Gal. 6:16; **Phil. 3:16**. On Gal. 5:25, Charles R. Erdman says: "The word for 'walk' is not quite the same here as that used above (v. 16). There it describes the usual daily life; here the word pictures the activity of one who is making progress on a journey or is pressing toward a goal." Vincent, Vol IV, p. 170, says: "...to march in battle order.."
2. In Paul's writings, the way we walk is the way we live our lives: Rom. 6:4; 8:4; Gal. 6:16.

DAY 2 Are We Really Not Under the Law If We Are Led By The Spirit? ? - Gal. 5:18

1. Paul taught that the law of Moses is no longer in force, Galatians 3:23-25
2. Jesus was born under the law, Gal. 4:4-5.
3. By means of an allegory he shows that fleshly Israel was born under the law, but Christians are free, Gal. 4:21-5:1.
4. Today, the Spirit, leading through the word, brings no one under the law of Moses.

DAY 3 The Controversy With The Judaizing Teachers About the Law of Moses - Gal. 5:18

1. Since the Judaizers could not withstand the logic spoken by Paul (Gal. 3:11-12, 18-19), they argued that if Christ set them free from the law (5:1), then they could use their liberty or "freedom for an occasion to the flesh" (5:13).
2. Paul counters their argument by showing that we are to walk by the Spirit and not fulfil the lusts of the flesh. To be led by lusts is to sin, II Timothy 3:6; James 1:13-16.
3. Walking by the Spirit will lead no one to walk by the flesh or sin in any way!

DAY 4 Those Who Were Under The Law Were Under a Curse, Galatians 3:10-12

1. Man is not justified by works of the law, but through faith in Jesus Christ, Gal. 2:15, 16.
2. Through the words taught by the Spirit and recorded in the New Testament, one is led to believe in Christ (Romans 10:17), to repent (Acts 17:30), to confess his faith in Christ (Romans 10:9-10), and to be baptized into Christ where he finds eternal life (I John 5:11)...buried with Christ and raised to walk in newness of life (Romans 6:3-6).

DAY 5 "If we live by the Spirit" It's because We Do what the Spirit teaches us to do through the Word of Truth (Galatians 5:25).

1. "He who walks by the Spirit in his everyday life is the man who, by the same Spirit, keeps step with his brethren." (J. W. Shepherd) "**..by the Spirit let us also walk.**"
2. The word translated *walk* is *stoicheo* (See definition above, DAY 1).

LESSON 6

Course Title: **Flesh or Spirit**

Lesson Title: **The Spirit of God and the Spirit of Man**

Memory Verse: "The Spirit himself beareth witness with our spirit, that we are children of God."

Romans 8:16

DAY 1 **Paul's Use of the Word Spirit as it Relates to Man**

1. In defining the spirit of a man in Lesson 1, we cited Barclay's statement: "The spirit is the ruling part of man; it is the spirit which controls the thoughts and the emotions, the mental activities and passions of a man." *{Flesh and Spirit, p. 13}*. These are functions of the mind!
2. Then, on the next page Barclay seems to contradict his own definition by asking "whether the ... spirit is part of man as such, or whether it is only part of a man after he has become a Christian, whether the *pneuma* is part of human nature or whether it is the gift of God to redeemed human nature." He seems to take the latter view.
3. The Bible makes it clear that man has a spirit before he becomes a Christian: Genesis 41:8; Zechariah 12:1; Isaiah 26:9; Psalms 34:18; 51:10, 17; Proverbs 14:29; 16:2, 18; Eph. 2:1-2; Romans 1:9; 7:6; I Thess. 5:23; Acts 7:59.

DAY 2 **The Bible Teaches that Nothing in Natural Man is Able to Guide Him in the Right Way.**

1. Jeremiah 10:23; 17:5, 9, 10; Proverbs 14:12; Colossians 2:8; Matthew 15:8, 9, 13-14.
2. These passages give evidence to the fact that Romans 8:14 is speaking of the Spirit of God who leads us through the written word which came by the Holy Spirit. It could not be speaking of the spirit of man, for the spirit of man is unable to lead us to become children of God.

DAY 3 **God Has Addressed His Message to the Spirit of Man**

1. Since "the spirit is the ruling part of man...which controls the thoughts and emotions, the mental activities and passions of a man," God designed all His communications with man to appeal to and be received by the spirit of man. See Mark 7:14; Matthew 24:15 "... (let him that readeth understand)." See Ephesians 5:17.
2. God's law teaches man the difference between right and wrong, Romans 7:7. But there are still appetites, desires, or lusts that want to do evil, Galatians 5:17. In our mind we must determine to overcome the desires of the flesh! Romans 7:5; 8:4-9; Galatians 5:24; Colossians 3:5-10.

DAY 4 **The Spirit of God Dwells in the Christian Just as God and Christ Do.**

1. Christ dwells in Christians, Revelation 3:20; Colossians 1:27; Ephesians 3:16-17; Rom. 8:12.
2. God dwells in Christians, John 14:23; II Cor. 6:16-7:1; I John 4:12-16; II John 9.
3. The Holy Spirit dwells in us, Romans 8:9-17; I Cor. 6:19-20.
4. How does the Spirit dwell in us? Personally? Is that how God dwells in us? Is that how Christ dwells in us? Answer: Ephesians 3:16-17; 5:18-19; Colossians 3:16; Romans 10:17.

DAY 5 **How Does The Holy Spirit Bear Witness...Rom.8:16?**

1. The popular belief is that the Holy Spirit irresistibly enters into a sinner, personally, gives him some kind ecstatic feeling, and assures him he is saved - by faith alone, but see Acts 7:51-52.
2. Others believe that the Holy Spirit dwells in them personally in some unfelt, non-active way, but they do not believe there is any evidence or proof outside the fact that the Bible says so. When asked to produce the scriptural proof, they usually refer to some miraculous gift or action that no longer is given.
3. Through Spirit given scriptures, the Spirit tells us that when we believe, repent, confess our faith in Christ, and are baptized for the remission of sins, we are then children of God, Mark 16:15-16; Acts 2:38; Rom. 10:9-10; Rom. 6:1-6. If we can truly say that we have done the above, then the Spirit bears witness with (not "to") our spirit that we are children of God.

LESSON 7

Course Title: Flesh or Spirit

Lesson Title: Fruit unto Death

Memory Verse: "For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death." **Romans 7:5**

DAY 1 According to Paul in Romans, chapters 7 and 8, one might be "In the Flesh" or "In the Spirit," (8:9).

1. Since he is writing to people who were still living in their physical bodies of flesh, though he says "ye are not in the flesh," and speaks of their past as "For when we were in the flesh..." (7:5), he evidently refers to the time before they became Christians, when they let their fleshly desires lead them in their daily lives, but now they are led by the Spirit through the word (8:4).
2. When we are led by the flesh we "bring forth fruit unto death" (7:5); "for if ye live after the flesh, ye must die" (8:13); "For the mind of the flesh is death" (8:6)

DAY 2 Paul Identifies the Works of the Flesh, Galatians 5:19-21.

1. Notice that the list includes "far more than the fleshly sins which have to do with the body..." (Barclay, *op. cit.*, p. 18), such as "enmities, strife, jealousies, wraths."
2. "And such like" - see Mark 7:20-23; Matthew 15:18-20; Romans 1:21-32; 13:12-13; I Cor.6: 9-10; II Cor.12:20-21; Ephesians 3:3-5. These things defile the man!
3. What are the consequences of walking or living after the flesh?

DAY 3 Works of the Flesh Are Many

1. Must a person be guilty of all the works of the flesh before he is condemned? James 2:10-11.
2. Is there a difference between "works of darkness" and "works of the flesh"? Rom. 13:12, compare Gal.5:19f; Eph.2:1-3; 4:17-24.

DAY 4 The Works of the Flesh Are "Manifest" - Galatians 5:19.

1. "There is no difficulty in distinguishing between those who 'walk by the Spirit' and those who 'fulfill the lusts of the flesh'." (Charles R. Erdman, *The Epistle of Paul to the Galatians*, p. 121.). This is true in that one can see the difference in their life styles, but it requires some guidance from God's word to "discern good and evil" (Hebrews 5:12-14).
2. Paul said of the Gentiles that they walk as they do - "being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them," (Ephesians 4:18).
3. He who walks by the teaching of the Spirit learns to know the difference between right and wrong, good and evil. He might still have the desire to do evil, but he knows better!

DAY 5 A Work of the Flesh Is Something One Does..

1. Good works glorify both the Father and the Son, Matthew 5:16; II Thessalonians 1:11-12; 2:16-17; I Peter 2:11-12
2. Men will be judged "according to their works," Revelation 20:12
3. Those guilty of the "works of the flesh....shall not inherit the kingdom of God," Gal.5:19-21; Ephesians 5:5; I Cor.6: 9-10.
4. Each Christian must restrain fleshly lusts or be lost.

Memory Verse: "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul."
I Peter 2:11

DAY 1 The Apostle Paul Gives a List of Some Works of the Flesh, Galatians **5:19-21**.

1. Paul identifies some works of the flesh so that one can know if he is walking by the flesh.
2. Most of the words in the list are *abstract nouns*. An abstract word stands for something not perceptible through the five senses. A *concrete word* stands for something that is perceptible through the senses.
3. "When a Greek abstract noun is used in the plural it often means manifestations or demonstrations or examples of that quality which the singular noun denotes. For instance, *thumos*, which is the singular form, means temper, and *thumoi*, which is the plural form, means outbursts of temper. *Phthonos* means envy, and *phthonoi* means displays of envy. Many of the words in the list...are actually plural forms, and mean displays and acts of the quality which they denote." (Barclay, *op. cit.*, p. 23). *Phthonos* is in the plural form in Gal. 5:21; Titus 3:3 and I Peter 2:1.

DAY 2 According to ***Pulpit Commentary***, Charles R. Erdman, A. T. Robertson, and others, It Is Possible to Divide the List Into Four Groups, According to the Nature of the Sin.

1. A brief definition of each word in Paul's list will help in eliminating these works of the flesh from our lives, Galatians 5:24; 6:8.
2. The liberty or freedom we have in Christ, Galatians 5:1, must not be mistaken for license to sin, 5:13ff.
3. Remember, Paul is dealing with problems the Galatians were having in their personal relationships one with another (5:2-15). The sins in the list effect personal relationships.

DAY 3 The First Group May be Classified as Sensual Sins, Offences Against Chastity or Sins of Impurity, Galatians **5:19** (Fornication, Uncleanness, Lasciviousness).

1. These sins of this group are the greatest enemies of the sanctity of marriage and cause for the disruption and destruction of the home known to humanity! They corrupt society today!
2. Fornication (*porneia*)-"*iprop.* of illicit sexual intercourse in general," (Thayer, p. 532); "...is here used as a quite general word for unlawful and immoral sexual intercourse and relationships" (Barclay, *op. cit.*, p. 24). By use of the word "general" these scholars define the word to include any and all forms of unlawful sexual activity, including adultery and homosexuality.
3. Consider these passages: Matthew 5:32; 19:3-9; Acts 15:20, 29; Rom.1:26-27; I Cor.5:1; 6:9-11, 13-20; Eph.5:3; I Thess.4:1-7. These and other scriptures indicate how common such sins were, especially among Gentiles, in New Testament times. (See Barclay, pp.24-28.).

DAY 4 Uncleanness (***akatharsia***) - Also Translated "impurity," "vileness," "unclean lives," "foul desires," "indecenty," "sexual immorality," "moral impurity."

1. The word is used in context with other sexual sins: II Cor. 12:21; Rom. 1:24; I Thes.4:1-7.
2. David Lipscomb: "Unnatural practice - self-abuse, bestiality, and sodomy. This was common among the heathen. (Rom. 1:24; 2Cor. 12:21.)" *Commentary on Galatians*.
3. For protection against uncleanness or impurity - Matthew 5:8; Philippians 4:8; Prov.4:23.

DAY 5 Lasciviousness (***aselgeia***) - Thayer: "Unbridled lust, excess, licentiousness...wantonness, outrageousness, shamelessness, insolence." Loss of Self-Respect and Sense of Shame!

1. It is linked to sexual sins in Rom.13:13; II Cor.12:21; Eph.4:19; II Peter 2:6-8.
2. "The prominent idea is shameless conduct." (Vine). "It is the action of a man who is at the mercy of his passions and his impulses and his emotions, and in whom the voice of calm reason has been silenced by the storms of self-will." (Barclay). Paul said "past feeling.." No Self-control - II Peter 1:6; Acts 24:25.

LESSON 9

Course Title: **Flesh or Spirit**

Lesson Title: **Idolaters and Sorcerers**

Memory Verse: "Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying." - **Revelation 22:15, NASV.**

DAY 1 Idolatry, First of The Second Group of Works of the Flesh in Galatians 5:19-21.

1. Idolatry is condemned in the Old Testament, Exodus 20:3-6; Lev. 19:4; 26:1; I Chron. 16:26.
2. The golden calf Aaron made for Israel at Sinai (Exodus 32) is identified as an idol in Acts 7:41, and the people were called idolaters by Paul in I Corinthians 10:7.
3. The Bible always identifies idols as dead, man-made, powerless objects, whether made of gold, silver, stone or wood I Cor. 12:2; Acts 14:11-18; 17:29; Psalms 115:1-8.

DAY 2 Idolatry (Gk: *eidololatria*, from *eidolon*, idol, and *latreia*, service) Is the Invention of Men.

1. One ancient Greek philosopher said that "idolatry is the deification of human lusts." Man invents a god with the same weaknesses and wicked inclinations that he has. Those who worship the idol become like it is imagined to be, Psalms 115:8.
2. "It is interesting and it is significant that idol worship comes immediately after the group of words which describe the sexual sins." (Barclay, *Flesh and Spirit*, p. 35). In nearly all forms of idolatry, sexual sins with priestesses at idol temples was part of the worship. And, when Israel in Old Testament times turned to idolatry, she was charged with spiritual adultery, Jer.3:6-10; Ezekiel 23:1-4, 36-39, et al. God was the husband, and Israel was the unfaithful bride.
3. "And here is the first basic error of idol worship - idol worship is the worship of the created thing rather than of the Creator of all things." (Barclay, *op. cit.*, p. 34). See Romans 1:19-23.
4. "This kind of idolatry still exists, for basically this kind of idolatry is the worship of things instead of the worship of God. A man's God may rightly be said to be that to which he dedicates his time, his substance and his talents, that to which he gives himself." (Barclay, *op. cit.*)
5. This devotion to "things" leads Paul to classify covetousness as idolatry, Colossians 3:5.

DAY 3 The Gentile World was Filled with idolatry, and with Men Devoted to Idols..

1. There was nothing in idolatry for a Christian, I Cor.10:14; I John 5:21; I Cor. 8:1-13.
2. Today, every Christian must avoid any form of idolatry!

DAY 4 Sorcery (ASV) or Witchcraft (KJV), Greek: *Pharmakia*, Is Grouped with Idolatry.

1. The word *pharmakia*, originally had to do with the use of drugs in medical treatment; also used of the misuse of drugs in poisoning someone. In the NT. it is used primarily of sorcery or witchcraft where drugs were used in casting spells and deceiving people, even in false religions such as idolatry, Revelation 18:23. *Mageuo*, not *pharmakia*, is used with reference to Simon in Acts 8, who may not have used drugs but slight-of-hand tricks (magic).
2. In the Greek translation of the O.T., *pharmakia* is applied to the enchanters of Egypt, Exodus 7:11, 22; 8:18, and it is said to be one of the causes of the destruction of Babylon, Isaiah 47: 9, 12 (Barclay, *op. cit.*, pp. 36-37). Israelites were not to tolerate sorcerers (Deuteronomy 18:9-12), but they did (Jeremiah 27:9-10; Malachi 3:5).

DAY 5 Some Religions of Today Practice Sorcery (Use Drugs in Religious Ceremonies).

1. In recent times some have used drugs such as marijuana, peyote, etc., in their religion.
2. In addition to being addictive and harmful to the body, the use of them is condemned along with sorcery as a work of the flesh, Galatians 5:20; Revelation 21:8; 22:15.

LESSON 10

Course Title: **Flesh or Spirit**

Lesson Title: **Sins of A Spirit Devoid of Love**

Memory Verse: "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."
Galatians 5:14

DAY 1 **Eight Works of the Flesh Make up the Third Group "bound together by the common characteristic of malignity," that is, "Having an Evil Disposition Toward Others."**

1. When there are such flaws in our personal relationships as to "bite and devour one another" (Gal.5:15), it is proof that we are walking after the flesh (Romans 8:4, 5).
2. Where any one of these eight works of the flesh exists, the one possessing such is likely to "work ill to his neighbor," (Romans 13:10).

DAY 2 **Enmities {*echthra*): Hostility and Hatred Toward Enemies...**

1. "It is not necessary to spend any length of time discussing the meaning of *echthra*; *echthros* is the normal Greek word for an enemy, and *echthra* for enmity." (Barclay, *Flesh and Spirit*, p. 39). It is used in Luke 22:12 and James 4:4. These passages well illustrate Barclay's statement.
2. Romans 8:5-8 shows that enmity against God is rebellion. It occurs in the life of one who is "after the flesh." He cares not what God may say. He is determined to satisfy the flesh. He seeks first the things of the flesh.

DAY 3 **The Christian and the Enemy - Matthew 13:39 - What is the Proper reaction?**

1. Truth sometimes creates enemies, Gal.4:16; Matthew 10:34-37.
2. Before becoming a Christian, those who are separated from God are enemies, Col. 1:21; Rom.5:10; as was Elymas, Acts 13:8-10.
3. The Christian must not compromise, Galatians 2:3-5; James 4:7.
4. Enmity is the opposite of love {*agape*), Matthew 5:43-48; II Thess.3:6, 14-15.

DAY 4 **Strife {*eris*) is Enmity in Action. "'Enmities are private feuds which may break out in open 'strife'." (Charles R. Erdman, *The Epistle of Paul to the Galatians*, p. 121).**

1. A. T. Robertson says that *eris* means "rivalry, discord." Another says, "Strife....is the expression of enmity." (Vine). Lipscomb says of strife: "Acts of contention to which enmities lead."
2. Strife most often occurs in a church, not so much over doctrinal convictions, but over personal dislikes and the disposition to destroy any opposition to one's imagined honor. Strife is the disposition to quarrel and fight. *Eris* is translated "contentions" in I Cor.1:11 - see the context.
3. It is condemned often in the New Testament: Rom.1:29; 13:13; I Cor.3:3; II Cor.12:20...
4. "No sin more commonly invades the Church than *eris*; none is more destructive of ...fellowship..." (Barclay, *op. cit.*, p. 44).

DAY 5 **Strife in the Congregation - "...four out of its six occurrences (in Paul's writings) are connected with life in the Church" (Barclay, *ibid.*).**

1. When false teachers teach error it engenders strife, I Tim.6:3-5.
2. Strife and such like "are unprofitable and vain," Titus 3:9.
3. Strife is contrary to Paul's exhortation for unity in Ephesians 4:1-6.
4. It is one of the results of carnality and immaturity, I Cor.3:3.
5. It is a work of the flesh that will keep you out of heaven, Galatians 5:20-21.

Memory Verse: "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh down from above, but is earthly, sensual, devilish."
James **3:14-15**

DAY 1 Some Greek Words, Like English Words, Have More Than One Meaning.. **Zelos** is Such a Word. The Meaning Depends on the Context.

1. In Galatians 5:20 *zelos* is translated emulations in the KJV, jealousy in the ASV, and in some it is translated rivalry. When it occurs in a good sense, it is translated zeal in most versions.
2. It is used in a good sense in John 2:17; Romans 10:2; II Cor. 7:7-11; Phil.3:6...Barclay calls it "unflagging enthusiasm of God in working out his purpose in the world" (Isa.9:7).
3. It occurs in a bad sense in Romans 13:13; I Cor.3:3; James 3:14, 16. E. Huxtable in *Pulpit Commentary*, vol. 20, p. 257, says that "C'nXos" denotes eagerness to find in another some ground for hot resentment against him." See Acts 5:17; 13:45.
4. Jealousy is harsh and threatening, Proverbs 6:32-35; 27:4.
5. Like other works of the flesh, *zelos* is a perversion of something which in itself might be good. (See Barclay, p. 39). We must control our zeal. We can if we walk by the Spirit! (Gal. 5:16).

DAY 2 Wrath (**thumos**), in various Versions is also Translated anger, fits of rage, outbursts of passion, fury, angry temper, furious rage.

1. Barclay quotes Plato as writing, "*Thumos* has its name from raging and boiling of the soul." This harmonizes with Huxtable's statement that *thumos* "denotes violent ebullitions of passionate anger..." A. T. Robertson says it means "stirring emotions, then explosions." Barclay quotes Aristotle as saying that an action produced by *thumos*...cannot be held to be due to malice aforethought." It produces thoughtless acts - like when one "flies off the handle" in anger.
2. Barclay speaks of wrath being used in a good sense in the apocryphal Ecclesiasticus 26:28 where "the word means righteous indignation in the face of that which is wrong." And, where it is used of the wrath of God, see Revelation 14:19; 15:1; 16:1 (*Ibid.*, p. 50). It is translated "fury" (KJV) or "fierceness" (ASV) in Rev. 16:19 and 19:15.
3. A man of wrath, having a violent temper, is going to act in an impulsive and destructive manner, thus demonstrating that he is still walking by the flesh. See Eph.4:31; Col.3:8.

DAY 3 Strife (KJV) or Factions (ASV) from the Greek Word **Erithia**, Always in a Bad Sense..

1. Thayer says it means "a desire to put one's self forward, a partisan and factious spirit..." Vine says it "denotes ambition, self-seeking, rivalry, self-will...party-making...seeking to win followers..." "...The word clearly denotes the spirit of personal ambition and rivalry which issues in a partisanship which sets a party above the Church." (Barclay, p. 55). See Phil.2:3.
2. The condemnation of factions is seen in every occurrence of the word: Rom.2:8; II Cor. 12:20; Gal.5:20; Phil. 1:16 [17]; James 3:14, 16; Titus 3:10. Such are not walking by the Spirit!

DAY 4 Factions are Built Around a Man; a church of Christ is Built upon Jesus Christ.

1. The church at Corinth was being torn asunder by a factious spirit, I Cor. 1:10-15.
2. Paul warns the Philippians to do nothing to promote self over others, Phil.2:1-4.

DAY 5 What is the Reward for the Factious? See Romans 8:12-13.

1. What characteristics separate the saved and the lost in Romans 2:5-11.
2. How is the church to deal with a factious person? Titus 3:10-11.

LESSON 12

Course Title: Flesh or Spirit

Lesson Title: Sins of a Spirit of Strife

Memory Verse: "Let us not become vainglorious, provoking one another, envying one another."
Galatians 5:26

DAY 1 Every Work of the Flesh in This Third Group Can Produce Division, Galatians 5:20..

1. The Greek word *dichostasia* is translated "sedition" (KJV), "division" (ASV), or "dissension" (some other versions). "It literally means 'a standing apart', that is, a state in which all community, all fellowship, and all togetherness are gone." (Barclay, *Flesh and Spirit*, p. 56-57).
"...Parties 'standing apart' from each other." (Huxtable, *Pulpit Commentary*, vol. XX, p. 257).
2. *Dichostasia* occurs only one other time in the New Testament, Romans 16:17, from which we learn that *dichostasia* is caused by teachers of error. These teachers use "smooth and fair speech" to deceive some and lead them astray. We must mark them and run away from such. I John 4:1; Rev.2:2.
3. These false teachers are not serving our Lord but themselves, Rom.16:18; Phil.3:18-19.
4. Paul, in II Timothy 4:2-4, reveals why they are able to get away with this! Simple solution: Acts 17:11.

DAY 2 When Choices Are Made Against God's Word Heresies Are Created..

1. Heresies (KJV) or Parties (ASV) are translations of *haireisis*, which in the NT "denotes a body of people belonging to a particular school of thought and action and holding a particular kind of belief...who have all made the same choice." (Barclay, *op. cit.*, p. 58) Vine says that *haireisis* denotes "a choosing, choice...that which is chosen...an opinion, especially a self-willed opinion...which leads to division and the formation of sects." The word is translated "sect" in several passages: Acts 5:17; 15:5; 24:5,14; 26:5; 28:22; "heresies" in I Cor.11:19 (KJV) or "factions" (ASV). "An heretick" translated from *hairetikos*, "Akin to [*haireisis*], primarily denotes capable of choosing..., hence, causing division by a party spirit, factious" (Vine). - Titus 3:10.
2. In I Corinthians 11:19 *haireisis*, translated factions or heresies, is equated with *schisma* (literally, a rent, cleft) in verse 18, translated divisions (also I Cor. 1:10).
3. All these words, factions, division, parties, heresies, sects, strife, seditions, in both Greek and English, are products of rebellion, dissension, discord and quarreling; all are works of the flesh. They must be eliminated from the life of a Christian, Eph.4:31-32; Col.3:8-10; Rom.13:13-14.

DAY 3 Envy (*phthonos*), Something that is Always Bad...Evil! - Galatians 5:21

1. This is the eighth and last of the third group of works of the flesh, all devoid of love, all sins of bitter spirits, spirits of strife. Notice the sins it is coupled with in Titus 3:3.
2. Envy "is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word" (Vine). According to Barclay, "*phthonos* is 'a kind of pain at the sight of good fortune', 'pain at another's good,' as the Stoics defined it." (ibid. p. 47). He comments that envy is "simply the embittered resentment that anyone should be great," or "prosper", "always an ugly word," "clearly a hateful thing."
3. Read these scriptures and learn what envy produces. Learn the heinousness of it:
Matthew 27:18; Mark 15:10; Rom.1:29; I Tim.6:3-4; James 4:5; I Peter 2:1.

DAY 4 These Eight Sins of the Third group Destroy Nations, Families, and Churches..

1. Corinth and the Galatian churches had problems with these sins, I Cor.3:3; 11; 12; Gal.5:1-13.
2. We find these same sins afflicting destruction in friendships, families and churches today!

DAY 5 These Eight Works of the Flesh are the Antithesis to Love...

1. Love will furnish a solution to these sins of the wicked mind, I Cor. 13:4-7.
2. I Peter 1:22; 4:8.

LESSON 13

Course Title: Flesh or Spirit

Lesson Title: Sins of a Spirit of Self-indulgence

Memory Verse: "If we live by the Spirit, by the Spirit let us also walk." - Galatians **5:25**

DAY 1 Today Men Are Lovers of Self...Pleasure...Without Self-Control, etc.. H Timothy **3:1-5**.

1. Society seems to have accepted the philosophy of "Situation Ethics." "If it feels good, do it!" This has done horrible damage to the morals of many, having wrecked homes and led our children to rebel against authority and common sense.
2. The "new morality" proves to be the old immorality! The prodigal son fell into this trap, Lk. 15:11-13.
3. These last two "works of the flesh," drunkenness and revellings, endanger the souls of all, even those in the church because Christians are allured by the world to participate in all its evil. Self-control is forgotten; restraints are cast aside. Anything goes, but the soul is lost!

DAY 2 Drunkenness, a Way of Suffering and Destruction, Proverbs **20:1; 23:29-35**

1. The word translated drunkenness in Galatians 5:21; Luke 21:34; Romans 13:13 is *methe*.
2. Alcohol and drugs destroy more lives today than any sickness or disease. More families are caused to be hungry, homeless, and destitute by these drugs than by war or famine.
3. The drunkard not only harms himself but also everyone close to him. Some try to justify moderate social drinking and drug use by asking, "Where does the Bible say not to?" or they say, "The Bible doesn't condemn drinking, but drunkenness." What difference does it make when Paul says, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Romans 14:21)? What effect is it going to have on a little child who sees his parents drinking, keeping liquor in the home, and drinking from time to time? Will he know to be moderate? What if just one time he drives while drunk and kills someone? Consider I Corinthians 8:9-13.

DAY 3 Revelling (Greek: *kosmos*) Accompanies Drunkenness And Often Stops at Nothing...

1. *Kosmos* is also translated revelry; carousing; J. B. Phillips and the New English Bible translate it orgies. It is found three times in the NT: Romans 13:13; Galatians 5:21; I Peter 4:3. "*Kosmos* expresses a lustful excess in physical and sexual pleasure which is offensive to God and to man alike." (Barclay, *op. cit.*, p. 62) Here Barclay suggests that the best translation is *debauchery*.
2. *Kosmos* describes something that one does in living to the flesh, I Peter 4:1-4. Peter says that Christians have spent enough time doing such evil things. Being a Christian sets one apart from former associates, but only if he really changes his way of living.

DAY 4 "And Such Like..."

1. Surely this means that Paul's list in Galatians 5:19-21 is not a complete catalog of the works of the flesh. In fact, there are several sins listed in the NT not found in this list. Notice the following: Mark 7:21-22; Romans 1:20-32; I Cor. 6:9-10; II Cor. 12:20-21; Eph. 4:17-31.....
2. Notice the word "works" is plural. One does not have to be guilty of the whole list to be walking by the flesh.

DAY 5 How To Eliminate the Works of the Flesh from our Lives, Galatians **5:16..**

1. If we walk by the Spirit we produce the fruit of the Spirit, Gal. 5:22-23.
2. Notice that fruit is singular. This suggests that if one is truly following the teaching of the Spirit revealed in the Bible, not one or some, but all the attributes named in the text will be his.
3. Romans 6:5-7; Galatians 5:24; 2:20. Why is this so hard for us to say?