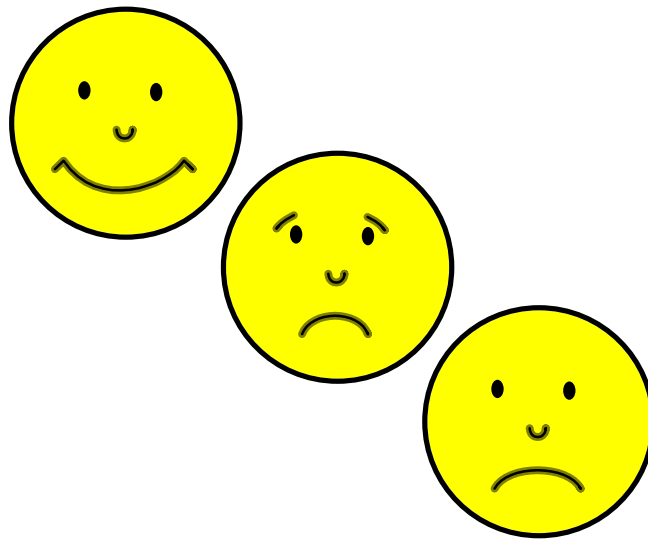


# The Happiness Deception Lessons 007 and 008



Rom. 3:28-30, *"For we maintain that a man is justified by faith apart from works of the Law.*

Rom. 11:6, *"But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."*

Gal. 2:16, *"nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified."*

Gal. 2:21, *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."*

Gal. 3:22, *"But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe."*

*Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."*

*Phil. 3:9, "and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith."*

*1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'*

*John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."*

*I am come that they might have life, and that they might have it more abundantly. John 10:10*

*Peter 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue...*

Happiness - [www.lifeoptimizer.org](http://www.lifeoptimizer.org)

Happiness is something everyone wants to have. You may be successful and have a lot of money, but without happiness it will be meaningless.

That's why I'm excited with this month's theme of Happiness. We will discuss this topic all month long and I'm sure we will learn a lot.

But, before we move further, it's a good idea to get deeper understanding of the word happiness itself. Understanding what happiness is will give us good ground upon which to build our discussions.

Let me start with an official definition.

According to Merriam-Webster's Online Dictionary, here is the definition of happiness:

- a state of well-being and contentment
- a pleasurable or satisfying experience

This definition is a good starting point and we can dig deeper from it. The best way to do that is to consult some of the greatest minds in history. So I researched what these people say about happiness and found 10 essential definitions. Each of them has deep meaning. Take your time to absorb it.

Here they are:

1. Happiness is when what you think, what you say, and what you do are in harmony. - Mahatma Gandhi
2. Happiness is that state of consciousness which proceeds from the achievement of one's values. - Ayn Rand
3. Happiness is something that you are and it comes from the way you think. - Wayne Dyer
4. Happiness is essentially a state of going somewhere, wholeheartedly, one-directionally, without regret or reservation. - William H. Sheldon
5. Happiness is not a reward – it is a consequence. - Robert Ingersoll

6. Happiness is different from pleasure. Happiness has something to do with struggling and enduring and accomplishing. - George Sheehan

7. Happiness is the meaning and the purpose of life, the whole aim and end of human existence. - Aristotle

8. Happiness is not something you experience, it's something you remember. - Oscar Levant

9. Happiness is not a station you arrive at, but a manner of traveling. - Margaret Lee Runbeck

10. Happiness is the spiritual experience of living every minute with love, grace and gratitude. - Denis Waitley

All in all, I would say that happiness is a decision. Your happiness is your decision to make. All the quotes above require actions on our part and actions require decisions. - [End article]



From Stu of Improved Minds:

In the last few years the psychological study of happiness has experienced amazing growth.

Happiness, once a subject that barely got any attention from researchers, has become a topic that makes the news over and over again and is the subject of many new and fascinating personal growth books.

I believe that one of the most fascinating and important things to come out of all this new and exciting research on happiness is the fact that our level of happiness is the result of three different things:

- **50% of our happiness comes from our genetics**
  - This one is fairly self-explanatory. Some of us are simply pre-programmed to be happier than others.
- **10% of our happiness comes from our circumstances** – Our circumstances are what I like to call our ‘census info’. Your age, how much money you make, which country you live in, your job, your neighborhood, your education, whether you’re religious or not, these are your circumstances.
- **40% of our happiness comes from our intentional activities** – Our intentional activities are the things we do day to day. A tasty meal for dinner could be an intentional activity, and so could a nice relaxing walk in the park.  
These are the things that determine how happy (or how unhappy) we are.

Looking at that list though, the only thing that is easy to change is the intentional activities. It is simply impossible to change our genetics, [OOPS!] and changing our circumstances is difficult and probably not worth the effort since it only accounts for 10% of our happiness.

Clearly, to change our happiness levels we need to focus not on the future but on what is happening right now.

In an extremely interesting study -  
Is it possible to become happier? (And if so, how? ) by  
Sheldon, K. M., & Lyubomirsky, S) -  
of how intentional activities can be tweaked for  
maximum happiness levels, it was found that to achieve  
those maximum happiness levels four things should be  
done:

1. Be persistent.
2. Know you can become happier.
3. Be spontaneous.
4. Embrace variety.

1. Be persistent – It was found that happiness, like all good things in life, is not easy to achieve. Happiness takes work. You should remember, however, that if you do activities that fit well with your interests and your personality they will seem less like work and more like play.

2. Know you can become happier – The researchers in this study found that “if people do not want to become happier, do not believe it is possible, or are not willing to invest the energy, then their happiness level is unlikely to change.”

3. Be spontaneous – In psychology there is a phenomenon known as hedonic adaptation. It means that the amount of happiness you can extract from an activity gradually diminishes. To forestall this, try not to make the activities you do regularized. Instead, do them as you feel like it, and do it all at once; gorge on the activities that make you happy, don't hold back!

4. Embrace variety – Another essential way to fight hedonic adaptation is to make your activities new and novel by changing things about them such as where, when, and with who you do these activities. Be on the look out as well for other kinds of variation you can add.



So if you want to get the most happiness out of the activities you do in your day to day life apply these four rules to them and you will be well on your way. Keep in mind though that these are just rules to govern the activities that you do. It's up to you to find the day to day activities that make you happy, and there are no shortcuts to do that, you simply have to try them. The more things you go out and try, the more happiness-raising activities you will have to apply these rules to. Stu writes about how to use psychology for personal growth over at Improved Lives. [End lifeoptimizer.org]

## Happiness Potential:

1. So, if 50% of individual happiness comes from a *genetic set point*, and you have new Genetics (*Re-Gen-eration*), what is your *NEW Genetic Set-Point*?

*"Therefore if any man is in Christ, he is a new creature; the old things are passed away; behold, new things have come."* (2 Corinthians 5:17).

*I am come that they might have life, and that they might have it more abundantly. John 10:10*

The word abundantly is the Greek word *perissos* and it means superabundant in quantity and superior in quality.

Your Spiritual Happiness Set-Point is UNLIMITED, that is, it is bounded only by the limitations of God's Happiness.

*“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV*

*2 Peter 1:3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, 4 by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.*

*For the law of the **Spirit of life** in Christ Jesus has made me free from the law of sin and death. {3} For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, {4} that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.  
(Romans 8:2-4 NKJV)*

*Galatians 5:16 "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."*

*Eph. 1:17-23, (17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*

*(18) The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, (19) And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, (20) Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places...*

*2 Peter 1:5 For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, 6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, 7 and godliness with brotherly affection, and brotherly affection with love. 8 For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ. 9 For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.*



*2 Peter 1:10 Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall. 11 For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.*

*12 Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.*

*2 Peter 3:10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.  
11 Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, 12 waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!*

*13 But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. 14 Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. 15 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters.*

*There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. 17 You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.*

*18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.*

"The question of the purpose of human life has been raised countless times; it has never yet received a satisfactory answer and perhaps does not admit of one .... We will therefore turn to the less ambitious question of what men show by their behavior to be the purpose and intention of their lives. What do they demand of life and wish to achieve in it? The answer to this can hardly be in doubt. They strive after happiness; they want to become happy and to remain so. This endeavor has two sides, a positive and a negative aim. It aims, on the one hand, at an absence of pain and displeasure, and, on the other, at the experiencing of strong feelings of pleasure." -- Freud

Freud was an articulate champion of this idea but not its originator, and the same observation appears in some form or another in the psychological theories of Plato, Aristotle, Hobbes, Mill, Bentham, and others.

The philosopher and mathematician Blaise Pascal was especially clear on this point:

"All men seek happiness. This is without exception. Whatever different means they employ, they all tend to this end. The cause of some going to war, and of others avoiding it, is the same desire in both, attended with different views. The will never takes the least step but to this object. This is the motive of every action of every man, even of those who hang themselves."

One cannot divine nor forecast the conditions that will make happiness; one only stumbles upon them by chance, in a lucky hour, at the world's end somewhere, and holds fast to the days, as to fortune or fame.

Willa Cather, "Le Lavandou," 1902

This is the inspiration, or at least the justification for the title of a book by Daniel Gilbert, who we have heard in one of our video vignettes a couple of months ago.

FROM Daniel Gilbert - Stumbling on Happiness:

Feeling Happy Because

If every thinker in every century has recognized that people seek emotional happiness, then how has so much confusion arisen over the meaning of the word?

One of the problems is that many people consider the desire for happiness to be a bit like the desire for a bowel movement: something we all have, but not something of which we should be especially proud.



The kind of happiness they have in mind is cheap and base—a vacuous state of "bovine contentment" that cannot possibly be the basis of a meaningful human life.

As the philosopher John Stuart Mill wrote, "It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied.

And if the fool, or the pig, are a different opinion, it is because they only know their own side of the question."

The philosopher Robert Nozick tried to illustrate the ubiquity of this belief by describing a fictitious virtual-reality machine that would allow anyone to have any experience they chose, and that would conveniently cause them to forget that they were hooked up to the machine.

He concluded that no one would willingly choose to get hooked up for the rest of his life because the happiness he would experience with such a machine would not be happiness at all.

"Someone whose emotion is based upon egregiously unjustified and false evaluations we will be reluctant to term happy, however he feels."

In short, emotional happiness is fine for pigs, but it is a goal unworthy of creatures as sophisticated and capable as we.

Now, let's take a moment to think about the difficult position that someone who holds this view is in, and let's guess how they might resolve it.

**Bingo!**

You might be tempted to conclude that the word happiness does not indicate a good feeling but rather that it indicates a very special good feeling that can only be produced by very special means—for example, by living one's life in a proper, moral, meaningful, deep, rich, Socratic, and non-piglike way.

Now that would be the kind of feeling one wouldn't be ashamed to strive for.

In fact, the Greeks had a word for this kind of happiness-eudaimonia-which translates literally as "good spirit" but which probably means something more like "human flourishing" or "life well lived."

For Socrates, Plato, Aristotle, Cicero, and even Epicurus (a name usually associated with piggish happiness), the only thing that could induce that kind of happiness was the virtuous performance of one's duties, with the precise meaning of virtuous left for each philosopher to work out for himself.

The ancient Athenian legislator Solon suggested that one could not say that a person was happy until the person's life had ended because happiness is the result of living up to one's potential-and how can we make such a judgment until we see how the whole thing turns out?

A few centuries later, Christian theologians added a nifty twist to this classical conception: Happiness was not merely the product of a life of virtue but the reward for a life of virtue, and that reward was not necessarily to be expected in this lifetime.

For two thousand years philosophers have felt compelled to identify happiness with virtue because that is the sort of happiness they think we ought to want.

And maybe they're right.

But if living one's life virtuously is a cause of happiness, it is not happiness itself, and it does us no good to obfuscate a discussion by calling both the cause and the consequence by the same name.

I can produce pain by pricking your finger with a pin or by electrically stimulating a particular spot in your brain, and the two pains will be identical feelings produced by different means.

It would do us no good to call the first of these real pain and the other fake pain.

Pain is pain, no matter what causes it.



By muddling causes and consequences, philosophers have been forced to construct tortured defenses of some truly astonishing claims—for example, that a Nazi war criminal who is basking on an Argentinean beach is not really happy, whereas the pious missionary who is being eaten alive by cannibals is.

"Happiness will not tremble," Cicero wrote in the first century BC, "however much it is tortured." 18

That statement may be admired for its moxie, but it probably doesn't capture the sentiments of the missionary who was drafted to play the role of the entree.

Happiness is a word that we generally use to indicate an experience and not the actions that give rise to it. Does it make any sense to say, "After a day spent killing his parents, Frank was happy"?

Indeed it does.

We hope there never was such a person, but the sentence is grammatical, well formed, and easily understood.

Frank is a sick puppy, but if he says he is happy and he looks happy, is there a principled reason to doubt him?

Does it make any sense to say, "Sue was happy to be in a coma"?

No, of course not.

If Sue is unconscious, she cannot be happy no matter how many good deeds she did before calamity struck.

Or how about this one: "The computer obeyed all Ten Commandments and was happy as a clam"?

Again, sorry, but no.

There is some remote possibility that clams can be happy because there is some remote possibility that clams have the capacity to feel.

There may be something it is like to be a clam, but we can be fairly certain that there is nothing it is like to be a computer, and hence the computer cannot be happy no matter how many of its neighbor's wives it failed to covet."?

Happiness refers to feelings, virtue refers to actions, and those actions can cause those feelings.

But not necessarily and not exclusively.

## Feeling Happy About

The you-know-what-I-mean feeling is what people ordinarily mean by happiness, but it is not the only thing they mean.

If philosophers have muddled the moral and emotional meanings of the word happiness, then psychologists have muddled the emotional and judgmental meanings equally well and often.

For example, when a person says, "All in all, I'm happy about the way my life has gone," psychologists are generally willing to grant that the person is happy.

The problem is that people sometimes use the word happy to express their beliefs about the merits of things, such as when they say, "I'm happy they caught the little bastard who broke my windshield," and they say things like this even when they are not feeling anything vaguely resembling pleasure.

How do we know when a person is expressing a point of view rather than making a claim about her subjective experience?

When the word happy is followed by the words that or about, speakers are usually trying to tell us that we ought to take the word happy as an indication not of their feelings but rather of their stances. For instance, when our spouse excitedly reveals that she has just been asked to spend six months at the company's new branch in Tahiti while we stay home and mind the kids, we may say, "I'm not happy, of course, but I'm happy that you're happy."



Sentences such as these make high school English teachers apoplectic, but they are actually quite sensible if we can just resist the temptation to take every instance of the word happy as an instance of emotional happiness.

Indeed, the first time we utter the word, we are letting our spouse know that we are most certainly not having the you-know-what-I-mean feeling (emotional happiness), and the second time we utter the word we are indicating that we approve of the fact that our spouse is (judgmental happiness).

When we say we are happy about or happy that, we are merely noting that something is a potential source of pleasurable feeling, or a past source of pleasurable feeling, or that we realize it ought to be a source of pleasurable feeling but that it sure doesn't feel that way at the moment.

We are not actually claiming to be experiencing the feeling or anything like it.  
(cf slides XX and XX)

It would be more appropriate for us to tell our spouse, "I am not happy, but I understand you are, and I can even imagine that were I going to Tahiti and were you remaining home with these juvenile delinquents, I'd be experiencing happiness rather than admiring yours."

Of course, speaking like this requires that we forsake all possibility of human companionship, so we opt for the common shorthand and say we are happy about things even when we are feeling thoroughly distraught.

That's fine, just as long as we keep in mind that we don't always mean what we say.

## New Yeller

If we were to agree to reserve the word happiness to refer to that class of subjective emotional experiences that are vaguely described as enjoyable or pleasurable, and if we were to promise not to use that same word to indicate the morality of the actions one might take to induce those experiences or to indicate our judgments about the merits of those experiences, we might still wonder whether the happiness one gets from helping a little old lady across the street constitutes a different kind of emotional experience-bigger, better, deeper-than the happiness one gets from eating a slice of banana-cream pie.

Perhaps the happiness one experiences as a result of good deeds feels different from that other sort.

In fact, while we're at it, we might as well wonder whether the happiness one gets from eating banana-cream pie feels different from the happiness one gets from eating coconut-cream pie.

Or from eating a slice of this banana-cream pie rather than a slice of that one.

How can we tell whether subjective emotional experiences are different or the same?

The truth is that we can't -- no more than we can tell whether the yellow experience we have when we look at a school bus is the same yellow experience that others have when they look at the same school bus. Philosophers have flung themselves headlong at this problem for quite some time with little more than bruises to show for it,<sup>20</sup> because when all is said and done, the only way to measure precisely the similarity of two things is for the person who is doing the measuring to compare them side by side--that is, to experience them side by side.

And outside of science fiction, no one can actually have another person's experience. When we were children, our mothers taught us to call that looking-at-the-school-bus experience yellow, and being compliant little learners, we did as we were told.

We were pleased when it later turned out that everyone else in the kindergarten claimed to experience yellow when they looked at a bus too.

But these shared labels may mask the fact that our actual experiences of yellow are quite different, which is why many people do not discover that they are color-blind until late in life when an ophthalmologist notices that they do not make the distinctions that others seem to make.

So while it seems rather unlikely that human beings have radically different experiences when they look at a school bus, when they hear a baby cry, or when they smell a former skunk, it is possible, and if you want to believe it, then you have every right and no one who values her time should try to reason with you.



## Remembering Differences

I hope you aren't giving up that easily.

Perhaps the way to determine whether a pair of happinesses actually feel different is to forget about comparing the experiences of different minds and just ask someone who has experienced them both.

I may never' know if my experience of yellow is different from your experience of yellow, but surely I can tell that my experience of yellow is different from my experience of blue when I mentally compare the two.

Right?

Unfortunately, this strategy is more complicated than it looks.

The nub of the problem is that when we say that we are mentally comparing two of our own subjective experiences, we are not actually having the two experiences at the same time. Rather, we are at best having one of them, having already had the other, and when an interrogator asks us which experience made us happier or whether the two happinesses were the same, we are at best comparing something we are currently experiencing with our memory of something we experienced in the past.

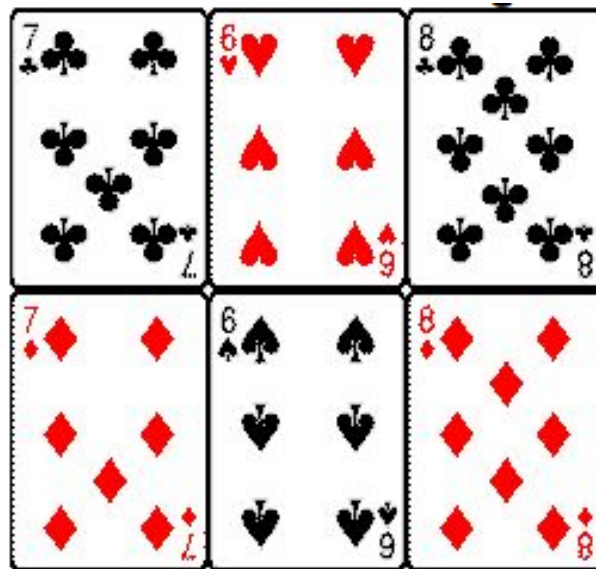
This would be unobjectionable were it not for the fact that memories-especially memories of experiences are notoriously unreliable, a fact that has been demonstrated by both magicians and scientists.

First the magic, Look at the 6 cards and pick your favorite.

No, don't tell me.

Keep it to yourself.

Just look at your card, and say the name once or twice (or write it down) so that you'll remember it for a few slides.



Good. Now consider how scientists have approached the problem of remembered experience.

In one study, researchers showed volunteers a color swatch of the sort one might pick up in the paint aisle of the local hardware store and allowed them to study it for five seconds.

Some volunteers then spent thirty seconds describing the color (describers), while other volunteers did not describe it (nondescribers).

All volunteers were then shown a lineup of six color swatches, one of which was the color they had seen thirty seconds earlier, and were asked to pick out the original swatch.

The first interesting finding was that only 73 percent of the nondescribers were able to identify it accurately.

In other words, fewer than three quarters of these folks could tell if this experience of yellow was the same as the experience of yellow they had had just a half-minute before.

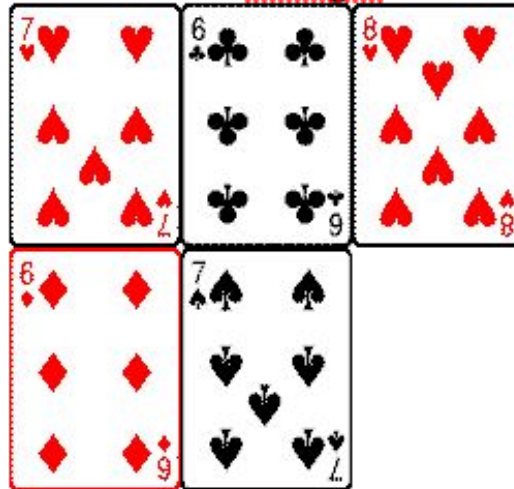
The second interesting finding was that describing the color impaired rather than improved performance on the identification task.

Only 33 percent of the describers were able to accurately identify the original color.

Apparently, the describers' verbal descriptions of their experiences "overwrote" their memories of the experiences themselves, and they ended up remembering not what they had experienced but what they had said about what they experienced.

And what they had said was not clear and precise enough to help them recognize it when they saw it again thirty seconds later.

Are you ready to pick  
your card?  
Do you remember it?  
Did you write it down?  
It doesn't really matter,  
I have removed your  
card from the pack!  
TA DA!



A large part, and some would say the major part, of our "Happiness" comes from our Self-Concept and the way we see ourselves, our Self Esteem; for it is due to Self Esteem that we choose which of the "discrete actions or practices that people can choose to do".  
Self Esteem is the Mirror of Pride.  
It is how we see ourselves.  
We all seek to have the highest Self-Esteem.



Therefore, the Number One way to block the joy of your New Genetics is to look at yourself in your Old Genetics to establish your Self Esteem.

Truth: If you are a New Creation, your Old Creation does not matter.

Your Spiritual Happiness Set-Point is UNLIMITED, that is, it is bounded only by the limitations of God's Happiness.

*“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in His love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.” – John 15:9-11 ESV*

Want to see the Old You that you keep on trying to improve?

Ephesians 2:1-3:

*And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.*

*That is the "You" that you keep trying to make Happy with your Goals of attaining Human Happiness in Life.*

*Gal. 5:19-20 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...*

*Gal. 5:19-20 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...*

Chemical Propensity

witchcraft

drunkenness

revelries

Chemical Propensity  
(Intemperate sins - v. 21)  
    Sorcery, witchcraft  
        (Gr. pharmakeia -- Drugs and  
        Occult Religions)  
    Drunkenness, drinking bouts  
        (Gr. methai, excessive use of  
        intoxicants)  
    Carousings, reveling, orgies  
        (Gr. komoi, parties involving  
        excessive eating and drinking)

*Gal. 5:19-20 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...*

Religious Propensity:

idolatry

sorcery

## Religious sins (v. 20)

### Idolatry

(Gr. eidololatria -- worship of anything but God and the practices associated with that worship)

### Sorcery, witchcraft

(Gr. pharmakeia -- Drugs and Occult Religions)



*Gal. 5:19-20 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...*

Approbation Propensity

quarrels

wrangling

jealousy

party intrigues

selfish ambitions

**Approbation sins (vv. 20–21)**

Enmities, quarrels, hatred

(Gr. echthrai -- hostilities) personal animosities

Strife, discord, variance

(Gr. eris -- antagonism) rivalry, discord. Strife is the expression of enmity.

Jealousy, emulation

(Gr. zelos -- self-centered animosity) envies, jealousies; striving to excel at the expense of another; seeking to surpass and out do others; uncurbed rivalry spirit in religion, business, society, and other fields of endeavor. Zealously desiring what another has.

## Approbation sins (vv. 20–21)

Disputes, strife, factions selfishness,  
selfish ambition

(Gr. eritheiai -- Disputations; jangling;  
strife about words; angry contentions;  
contest for superiority or advantage;  
seeking to win followers.

Dissensions, divisions, seditions

(Gr. dichostasiai, disputes over issues  
or personalities) Those who cause  
divisions.

*Gal. 5:19-20 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...*

Material Propensity

idolatry

envying

## Material Propensity

### Envyings, jealousies

(Gr. *phthonoi*, wrong desires to have another's possessions or place)

Pain, ill-will, and jealousy at the good fortune or blessing of another; the most base of all degrading and disgraceful passions.

Jealousy (*zeloi*) seeks to have what another possesses, envy (*phthonos*) wants to take away from someone what he or she possesses.

(The only individual sin to have a sacrifice in the Temple.)

*Gal. 5:19-20 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...*

Power Propensity

quarrels

wrangling

jealousy

party intrigues

selfish ambitions

## Power Propensity

Disputes, strife, factions selfishness, selfish ambition

(Gr. eritheiai -- Disputations; jangling; strife about words; angry contentions; contest for superiority or advantage; strenuous endeavor to equal or pay back in kind the wrongs done to one. putting others down to get ahead)

Dissensions, divisions, seditions

(Gr. "dichostasia" -- divisions"

("seditions, parties, and factions".

Popular disorder; stirring up strife in religion, government, home, or any other place.

## Power Propensity

Factions, heresies, party spirit

(Gr. hairesis, divisions over issues)  
a choosing, hence, a sect and heresy. The word itself has no evil meaning. It simply refers to a doctrinal view or belief at variance with the recognized and accepted tenets of a system, church, or party. A self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects. The word heretic is used once in Scripture (Tit 3:10), and means one who holds a heresy; a dissenter, nonconformist.



It only takes on an evil meaning when sound doctrine is rejected and fallacy is accepted and taught in preference to truth. If the doctrine is unsound and one dissents from the main body who holds the fallacy, then he is a heretic in a good sense. The word signifies a sect or party, whether good or bad, distinguished from all other sects and parties. It formerly was applied to different sects of heathen philosophers. True Christians apply it to all false religions who do not accept the true Christian doctrines. Jews called Christians a sect and Christians called the Pharisees and Sadducees and other groups sects. All deviation from truth is heresy.

## Jealousies

(Gr. phthonoi, wrong desires to have another's possessions or place) Pain, ill will, and jealousy at the good fortune or blessings of another; the most base of all degrading and disgraceful passions.

## Emulations, Envy.

(Greek: "zeloi" -- envies, jealousies; striving to excel at the expense of another; seeking to surpass and out do others; uncurbed rivalry spirit in religion, business, society, and other fields of endeavor.

## Outbursts of anger, fits of rage, wrath

(Gr. thumoi, temper eruptions)

*Gal. 5:19-20 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...*

**Sexual Propensity:**

immorality

impurity

indecent

## Sexual sins(v.19)

Immorality/fornication

(Gr.porneia -- all types of forbidden sexual relationships)

Impurity,uncleanness

(Gr.akatharsia -- all moral uncleanness in thought, word, and deed) Whatever is opposite of purity; including sodomy, homosexuality, lesbianism, pederasty, bestiality, and all other forms of sexual perversion

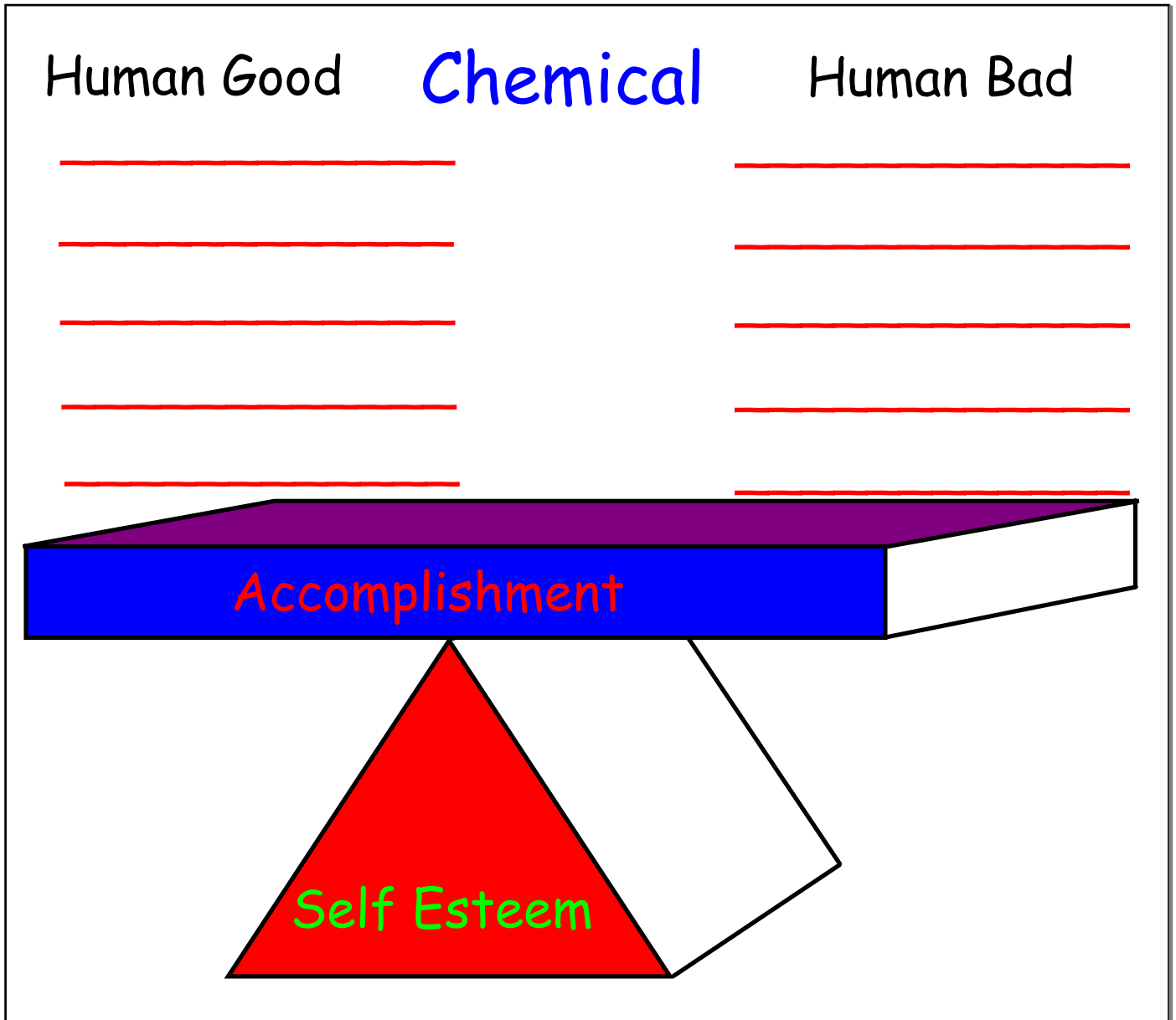
## Sexual sins(v.19)

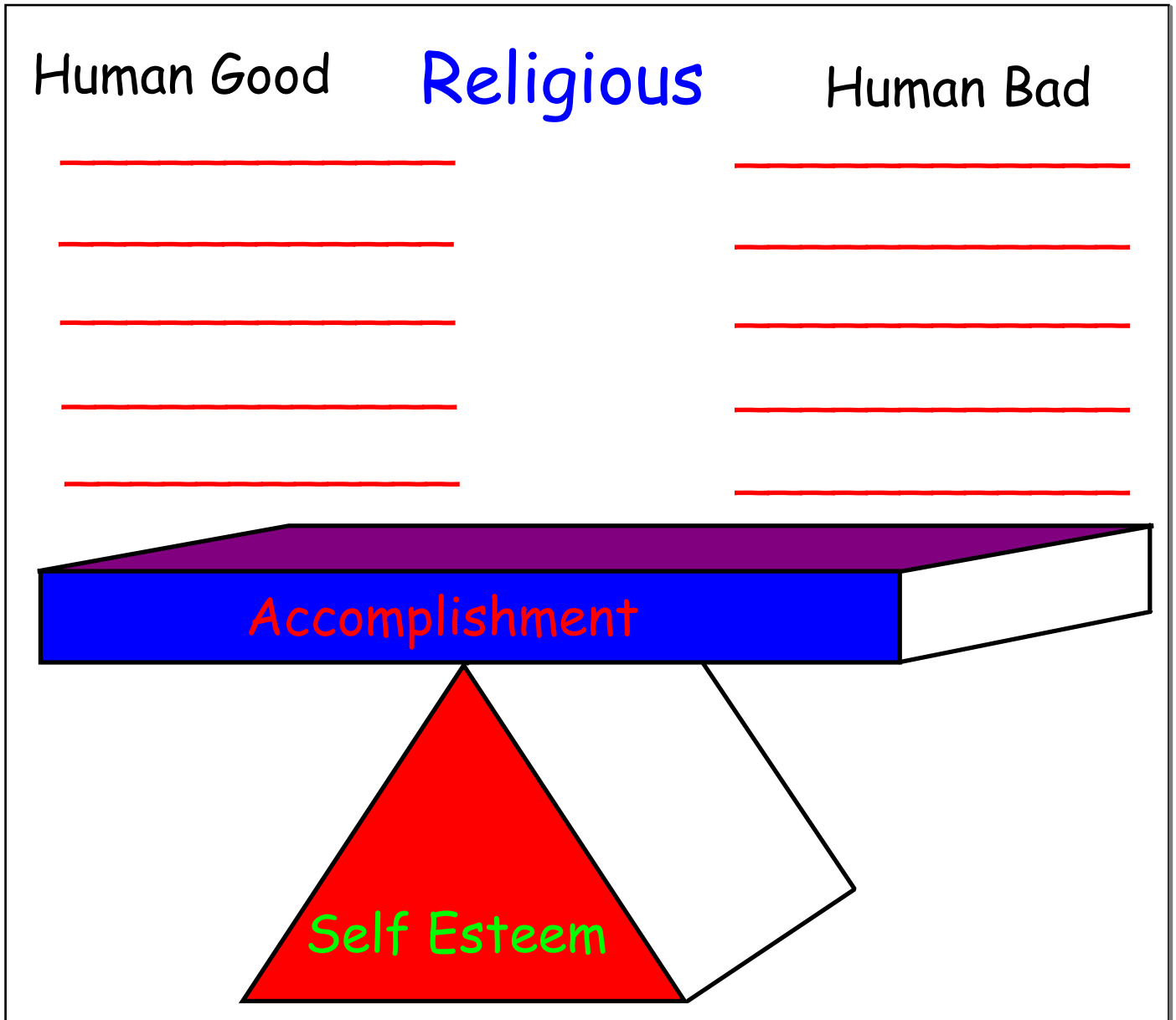
Sensuality, licentiousness, indecency  
debauchery, lasciviousness

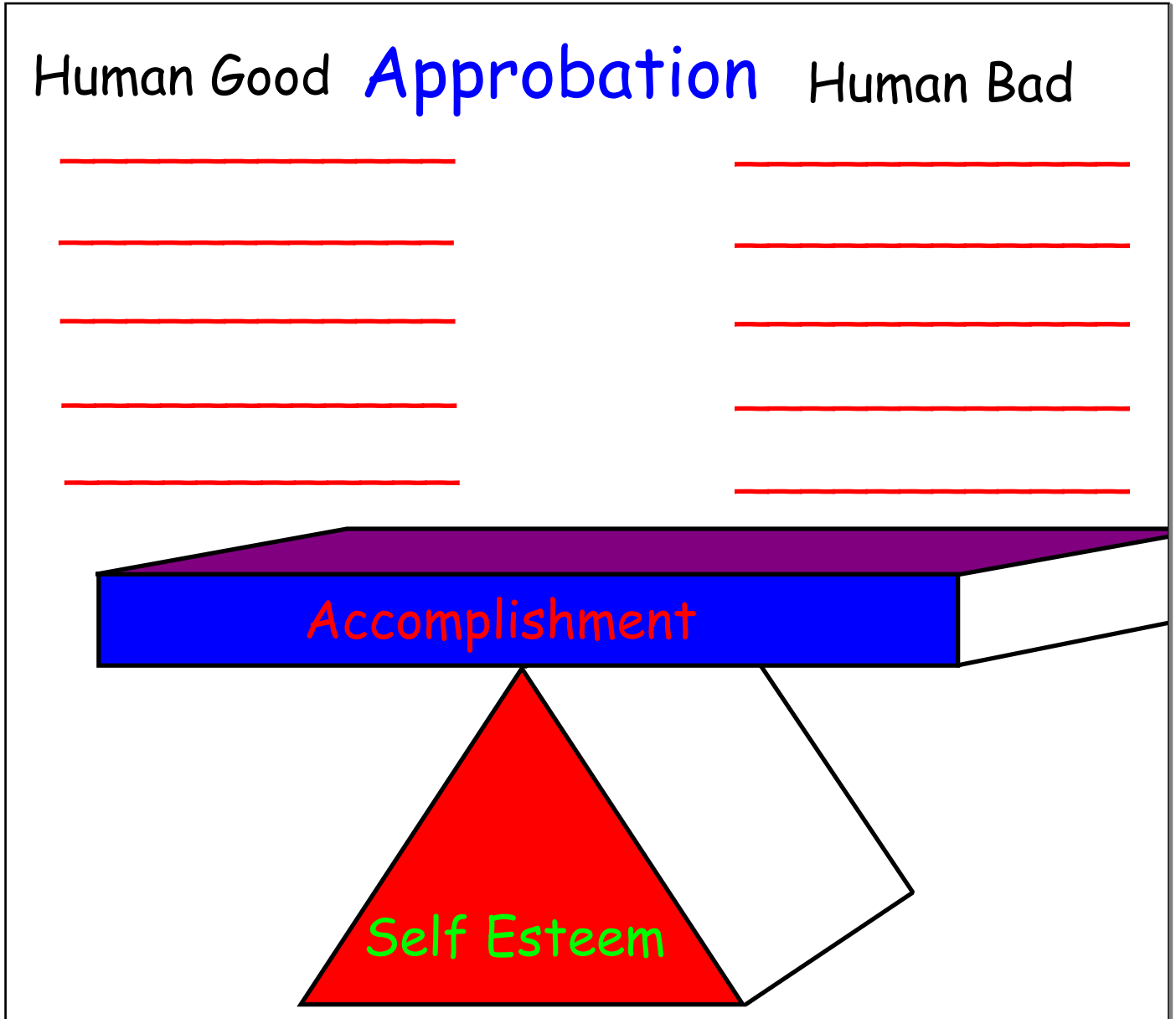
(Gr. aselgeia -- the open, shameless display of these sins) Lasciviousness is the promoting or partaking of that which tends to produce lewd emotions, anything tending to foster sex sin and lust.

The immoral act no longer produces shame. The person does not seek to hide the sin but openly seeks to fulfill his or her lust.

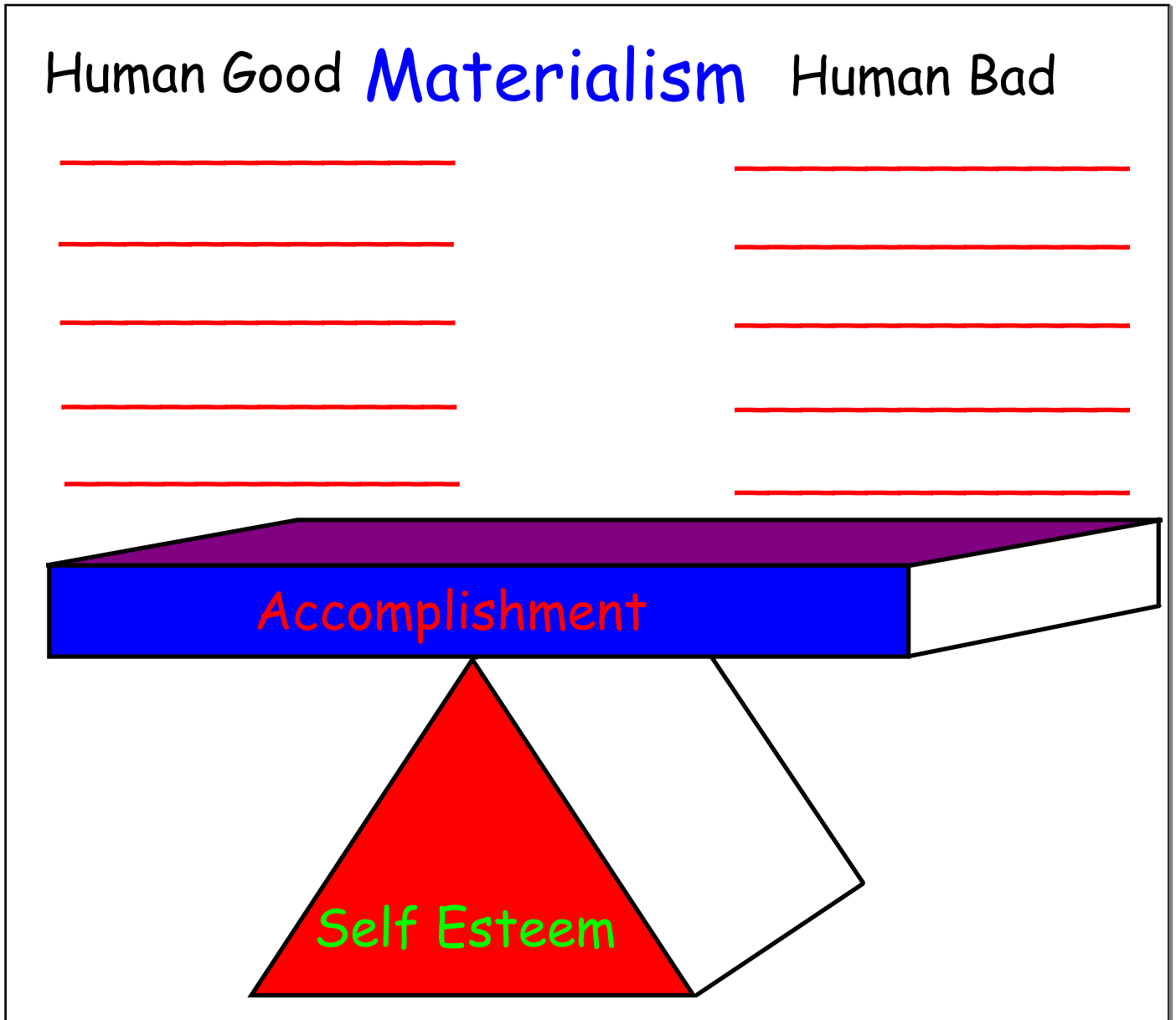
Shameless conduct, person so controlled by lust unashamed to act like a depraved animal. The depravity becomes a glorying in committing immorality

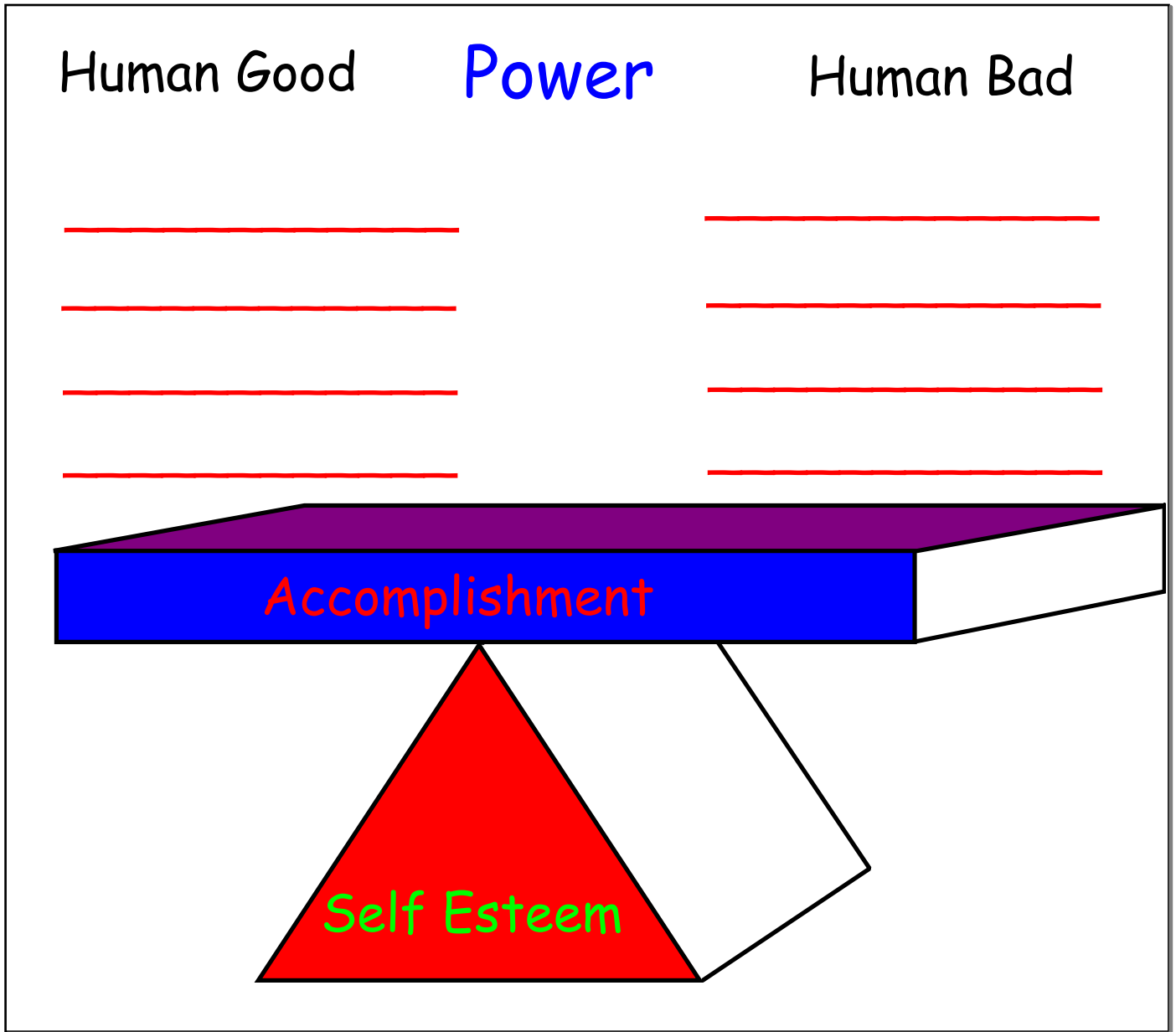


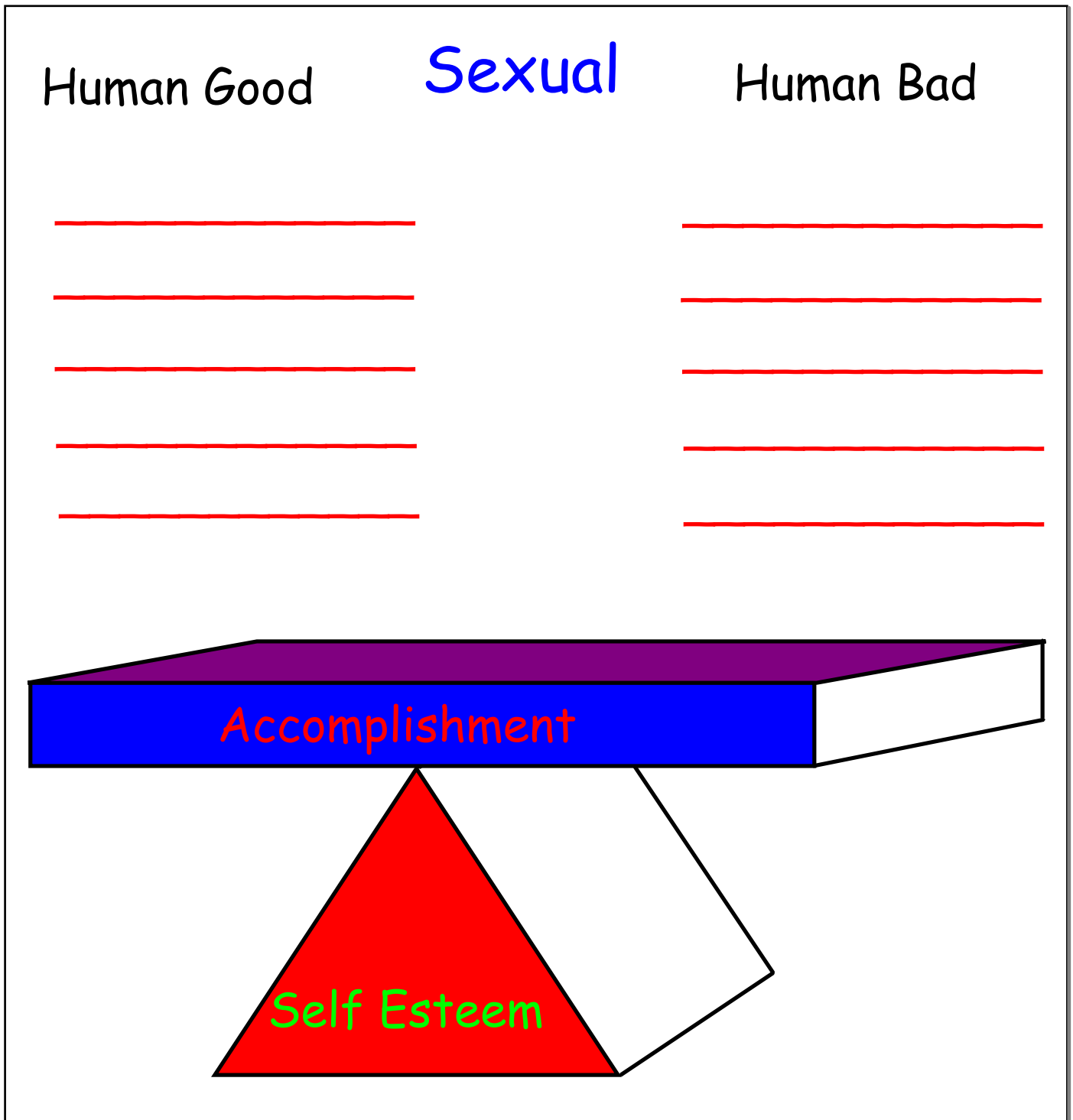








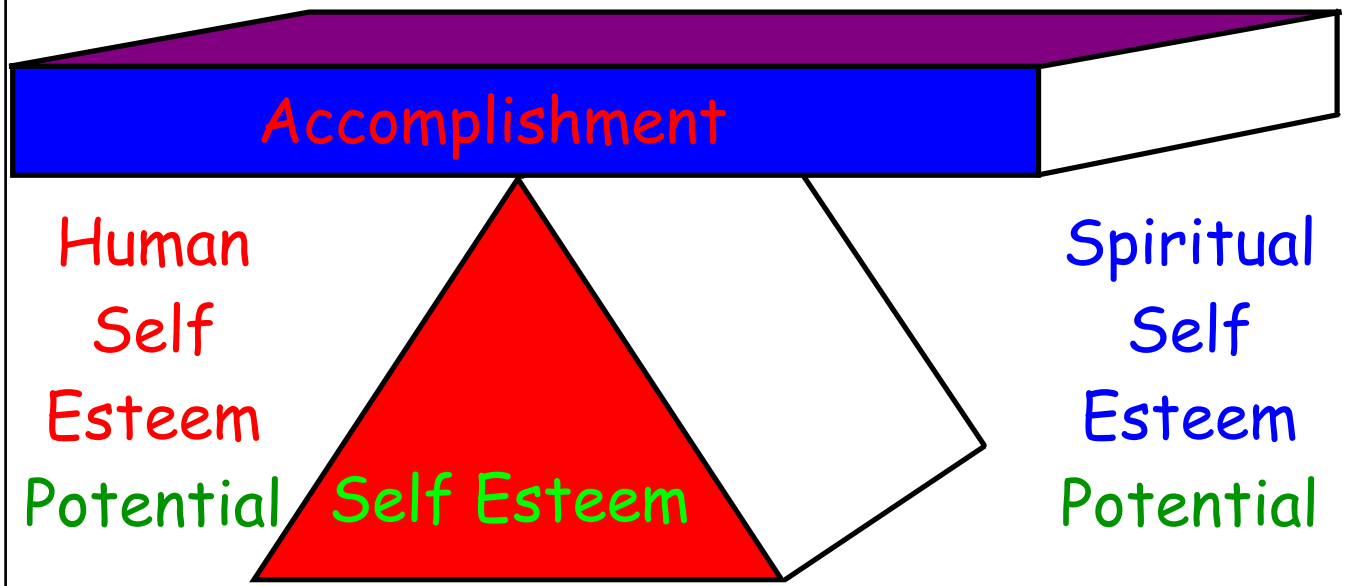




# The Believer's Choice

Human Nature

Spiritual Nature



### The New Man



### The Old Man

