

Reservoir of Righteousness

20

Recognizing Incidences of
Temptation

Identifying Sins

- *Ephesians 2:3.* “Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”

The 3 Elements of Resisting Temptation

- 1. Knowing the mechanics of temptation.
- 2. Recognizing Temptation when it happens, by knowing Sin Categorization.
- 3. The capability of Resisting through Biblical Alternative Thinking.

Identifying Sins

- Sins can be grouped into three categories:
- Mental Attitude Sins
- Sins Of The Tongue
- Overt Sins

Identifying Sins

- Sins can be grouped into one or more of the 6 Lust Patterns of the ISNA:
- S = Sexual Lust
- C= Chemical Lust
- R = Religious Lust
- A = Approbation Lust
- P = Power Lust
- M = Materialism Lust

Identifying Sins

- *Jeremiah 17:5, 9.* “Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. The heart is deceitful above all things, and desperately wicked: who can know it?”

Identifying Sins

- *“That which cometh out of the man, that defileth the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man” (Mark 7:20–23).*

Identifying Sins

- Personal sins may be classified according to their general aspects.
- (1) As related to the divine requirements, they are either *omissions* or *commissions*.
- (2) As related to the object, they are against *God, neighbor, or self*.
- (3) As related to direction, they are either *inward*—of the soul—or *outward*—of the body.

Identifying Sins

- Personal sins may be classified according to their general aspects.
- (4) As related to chargeableness, they are to *self* alone, or to *others* as being partakers in them (1 Tim. 5:22). There is probably no practice of sin which is harder to terminate than that which has drawn people into a partnership. The reason for this is clear. One cannot forsake the enterprise, as he might were he alone, without seeming to incriminate the other, or others, and to seem to be superior to the other, or others.

Identifying Sins

- (5) As related to intention, they are *voluntary*, or *involuntary*, which latter may be due to ignorance, uncontrollable passion, or infirmity.
- (6) As related to sinfulness, they may be *greater*, or *less*.
- (7) As related to their cause, they may be sins of *ignorance*, *imprudence*, *heedlessness*, *concupiscence*, *malice*, or *presumption*.

Identifying Sins

- *Ignorance*: Unaware.
- *Imprudence*: The failure of separating or distinguishing.
- *Heedlessness*: Thoughtless, inconsiderate.
- *Concupiscence*: Strong desire.
- *Malice*: Desire to hurt.
- *Presumptuous*: marked by or based on bold and excessive self-confidence.

Identifying Sins

- Matthew 22:37–40, *“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”*

Identifying Sins

- The general field of definition concerning *personal sin* may be comprehended in two aspects: (a) sin against God, and (b) sin against law.
- A patent distinction obtains between sin against God's Person—which sin may be indicated by such terms as *godlessness, defilement, selfhood*—and sin against God's will which is as properly expressed by such terms as *transgression, rebellion, lawlessness*.

Identifying Sins

- This twofold division seems to comprehend the whole field of definition, and the whole trend of man's obligation may be traced along these two lines of relationship.
- These two forms of duty, being interdependent, are inseparable.
- No relationship to God can be conceived that does not acknowledge His holy will or law, nor can any authority be discovered in His holy will or law that does not ground itself in His holy Person.

Identifying Sins

- Man's relation to the Person of God is largely one of *state*, while his relation to the will of God is one of *action*.
- The general term for sin is ἁμαρτία, meaning that a prescribed mark or ideal has been missed.
- This mark or ideal is the essential character of God which is made known to man by God's revealed will or law.

Identifying Sins

- This mark or ideal is the essential character of God which is made known to man by God's revealed will or law.
- God's Essence:
 - The Essence of His Being
 - The Essence of His Character

Identifying Sins

- The Essence of His Being:
 - Omniscience
 - Omnipotence
 - Omnipresence
 - Eternal Life
 - Sovereignty
 - Immutability

Identifying Sins

- The Essence of His Character:
 - Veracity (Truth)
 - Love
 - Justice
 - Righteousness
- Therefore, “sin” is anything that is not these.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are: [Adultery], whoredom, uncleanness, lasciviousness,*
- *20 idolatry, witchcraft, hatred, strifes, emulations, wraths, rivalries, dissensions, factions,*
- *21 envyings, murders, drunkennesses, revellings, and such like, of which I tell you before, as I also said before, that those doing such things the reign of God shall not inherit*

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *[Adultery],*

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Whoredom*
- (πορνεία [*porneia*], prostitution, harlotry, Unmarried Sex

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Uncleanness*
- uncleanness (ἀκαθαρσία [*akatharsia*], moral impurity)
- *Uncleanness* means just that: a filthiness of heart and mind that makes the person defiled. The unclean person sees sex in everything (see Titus 1:15).

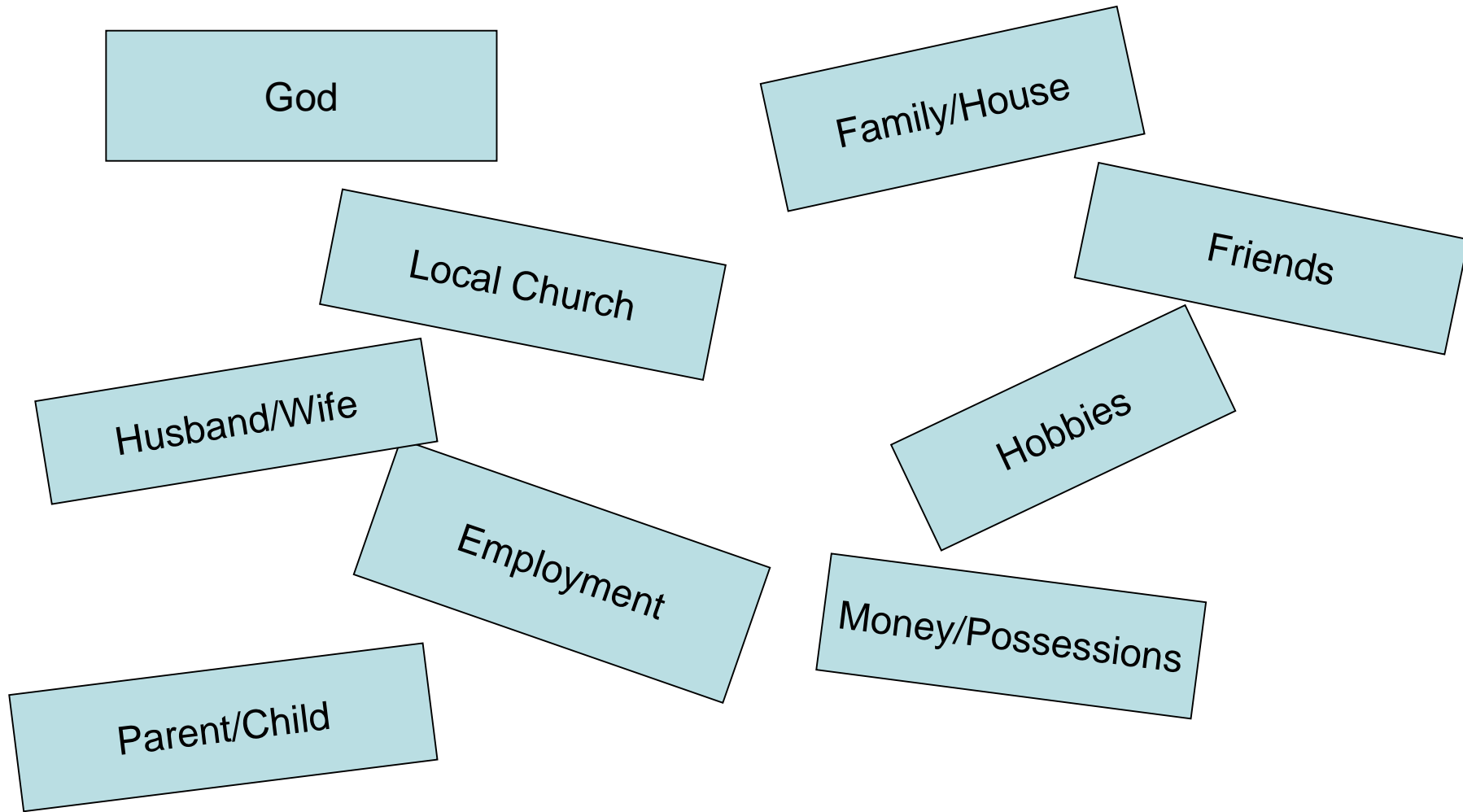
Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Lasciviousness*
- (ἀσελγεια [*aselgeia*], wantonness), sexual vice of all kinds prevailed in heathenism.
- *Lasciviousness* is close to our word debauchery. It speaks of a wanton appetite that knows no shame.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *idolatry*
- (εἰδωλατρεια [*eidōlatreia*], worship of idols)
- Idolatry is simply putting things ahead of God.
- We are to worship God, love people, and use things, but too often we use people, love self, and worship things, leaving God out of the picture completely.
- Jesus tells us that whatever we worship, we serve (Matt. 4:10).

The Christian who devotes more of himself to the Details of Life than he does to obeying Christ is in danger of idolatry (Col. 3:5).



Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Witchcraft*
- (φαρμακεια [*pharmakeia*] from φαρμακον [*pharmakon*], a drug, the ministering of drugs), but the sorcerers monopolized the word for a while in their magical arts and used it in connection with idolatry.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Hatred (enmity)*
- Hatred is from echthra (ἐχθρα), the opposite of love; the attitude of mind that defies and challenges others.
- This attitude leads to variance, which is strife, the outworking of enmity.
- This word describes the condition of being characteristically hostile toward people in whatever form manifested.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Strifes*
- Variance is from eris (ἐρις) which refers to the outward manifestations of contention, strife, fighting, discord, quarreling, wrangling.
- ἐρις [eris], rivalry, discord

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Emulations*
- Emulations is from *zelos* (ζελος) which refers to jealousy, the unfriendly feeling excited by another's possession of good, and to envy, the eager desire for possession created by another's possessions.
- *Emulations* means jealousies or rivalries. How tragic when Christians compete with one another and try to make one another look bad in the eyes of others.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Wraths*
- Wrath is from thumos (θυμος) which refers to outbursts of anger or hostile feeling.
- wraths (θυμοι [thumoi], stirring emotions, then explosions)

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Strife (Rivalries)*
- *Strife is from eritheia (ἐριθεια) which means “self-seeking, selfishness, factiousness.”*
- *strife carries with it the idea of “self-seeking, selfish ambition,” that creates divisions in the church.*
- *This means “fighting for prizes.”*
- *from ἐριθος [erithos], day labourer for hire, worker in wool, party spirit)*

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Dissensions (Seditious)*
- from dichostasia (διχοστασῖαι [dichostasiai], splits in two, διχα [dicha] and στασις [stasis]), which speaks of dissensions and divisions.
- Seditious and heresies are kindred terms. The first suggests division, and the second cliques caused by a party spirit.
- Divisions and factions would be a fair translation.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Sects (Heresies) (Factions)*
- Heresies is from hairesis (αἵρεσις). It can refer to a chosen course of thought or action, an opinion varying from the true exposition of the Word of God, in the latter sense, heresy.
- It also refers to a body of men separating themselves from others and following their own beliefs.
- Cliques.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *21 envyings*
- envyings (φθονοι [*phthonoi*], feelings of ill-will).
- *Envyings* suggests the carrying of grudges.

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *[murders]*

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Drunkennesses*
- (μεθαι [*methai*], old word and plural, drunken excesses, in N.T. only here and Luke 21:34; Rom. 13:13),

Galatians 5:19-21 (YLT)

- *19 And manifest also are the works of the flesh, which are:*
- *Revellings*
- Revellings is from komos (κομος) which refers to “a nocturnal and riotous procession of half-drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry” (Thayer).

Galatians 5:19-21 (YLT)

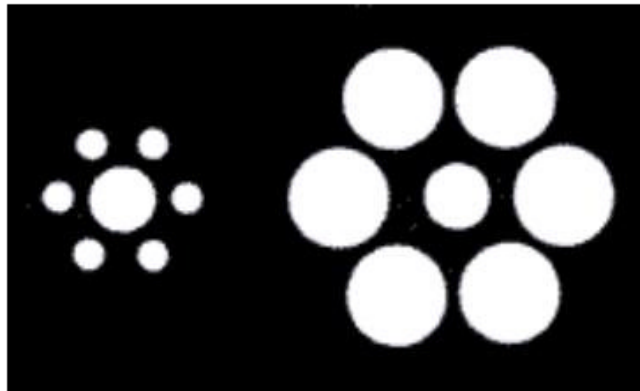
- *19 And manifest also are the works of the flesh, which are:*
- *and such like*
- [*kai ta homoia toutois*]). And the things like these (associative instrumental *toutois* [*toutois*] after *ὅμοια* [*homoia*], like).
- The list is not meant to be exhaustive, but it is representative.
- Robertson, A. 1997. *Word Pictures in the New Testament*. Vol.V c1932, Vol.VI c1933 by Sunday School Board of the Southern Baptist Convention. Logos Research Systems: Oak Harbor

Sin Categorization Exercise 1

- Immorality
- Impurity
- indecency
- Idolatry
- Envy
- selfish ambitions
- sorcery
- drunkenness
- Revelries
- Quarrels
- Wrangling
- Jealousy
- outbursts of anger
- party intrigues

Break Time

Is the left center circle bigger?



No, they're both the same size

Identifying Sins: Galatians 5:19-21

- *The works of the flesh 5:19–21*
- *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)
- Sensuality, licentiousness, indecency, debauchery, lasciviousness (Gr. *aselgeia*, the open, shameless display of these sins)

Identifying Sins: Galatians 5:19-21

- *The works of the flesh 5:19–21*
- *Religious sins (v. 20)*
- Idolatry (Gr. *eidololatria*, worship of anything but God and the practices associated with that worship)
- Sorcery, witchcraft (Gr. *pharmakeia*, attempts to aid the powers of evil and the practices associated with that)

Identifying Sins: Galatians 5:19-21

- *Societal sins (vv. 20–21)*
- Enmities, quarrels, hatred (Gr. *echthrai*, hostilities)
- Strife, discord, variance (Gr. *eris*, antagonism)
- Jealousy, envy, emulation (Gr. *zelos*, self-centered animosity)

Identifying Sins: Galatians 5:19-21

- *Societal sins (vv. 20–21)*
- Outbursts of anger, fits of rage, wrath (Gr. *thumoi*, temper eruptions)
- Disputes, strife, factions selfishness, selfish ambition (Gr. *eritheiai*, putting others down to get ahead)
- Dissensions, divisions, seditions (Gr. *dichostasiai*, disputes over issues or personalities)

Identifying Sins: Galatians 5:19-21

- *Societal sins (vv. 20–21)*
- Factions, heresies, party spirit (Gr. *haireseis*, divisions over issues or personalities)
- Envyings, jealousies (Gr. *phthonoi*, wrong desires to have another's possessions)

Identifying Sins: Galatians 5:19-21

- *Intemperate sins (v. 21)*
- Drunkenness, drinking bouts (Gr. *methai*, excessive use of intoxicants)
- Carousings, revellings, orgies (Gr. *komoi*, parties involving excessive eating and drinking)

Identifying Sins

- *The Sins of Galatians 5:19-21:*
- *Sexual Lust:* immorality, impurity, indecency
- *Religious:* idolatry
- *Material:* idolatry, envying, selfish ambitions
- *Chemical:* sorcery, drunkenness, revelries
- *Power and/or Approbation:* quarrels, wrangling, jealousy, outbursts of anger, party intrigues, revelries, selfish ambitions

Additional Sin Lists

- Mark 7:20-23 (YLT)
- 20And he said—‘That which is coming out from the man, that doth defile the man;
21for from within, out of the heart of men, the evil reasonings do come forth, adulteries, whoredoms, murders,

Additional Sin Lists

- Mark 7:20-23
- 22thefts, covetous desires, wickedness, deceit, arrogance, an evil eye, evil speaking, pride, foolishness; 23all these evils do come forth from within, and they defile the man.'

Additional Sin Lists

- “*Evil reasonings*,” *hoi dialogismoi hoi kakoi* (οἱ διαλογισμοὶ οἱ κακοί).
- The word “reasonings” carries the idea of discussion or debate, with an underthought of suspicion or doubt, either in one’s own mind, or with another.
- “*Evil*” is *kakos* (κακός) “of a bad nature, not such as it ought to be, base, wrong, wicked.”

Additional Sin Lists

- “*Covetings*” is *pleonexia* (πλεονεξια) a greedy desire to compete and win in the area of materialism or power. To outdo someone, or to be superior.
- “Wickedness” is *ponēria* (πονηρια), “depravity, iniquity.”
- The word speaks of wickedness, not merely in the abstract, but active.
- It has in it, the ideas of “dangerous, destructive.” Our word “pernicious” excellently describes it.

Additional Sin Lists

- The word *kakos* (κακος) speaks of wickedness in the abstract. *Ponēros* (Πονηρος) speaks of wickedness in active opposition to the good. The *kakos* (κακος) man is content to perish in his own corruption. The *ponēros* (πονηρος) man is not content unless he pulls everyone else down with him into his own destruction.

Additional Sin Lists

- “*Lasciviousness*” is *aselgeia* (ἀσελγεια). Robertson defines it as unrestrained sexual instinct. Vincent states that this meaning is included in the word, but that in its context here, it would seem better to take it in as wide a sense as possible, that of lawless insolence and wanton caprice, the single word “wantonness” adequately rendering it here.

Additional Sin Lists

- “*Evil eye*” is *ophthalmos ponēros* (ὄφθαλμος πονηρός). Vincent defines it as “a malicious, mischief-working eye,” with the meaning of positive, injurious activity.
- “Looking to cause trouble”.

Additional Sin Lists

- “*Blasphemy*” is *blasphēmia* (βλασφημία). The word does not necessarily speak of blasphemy against God. It is used of reviling, calumny, evil-speaking in general, malicious misrepresentation.
- “*reviling*”: malicious talk, slander (Mt 15:19); blasphemy, the content of defamation or slander (Lk 5:21)

Additional Sin Lists

- “*Pride*” is *hyperēphania* (ὑπερηφανία), from *hyper* (ὑπερ) “above,” and *phainesthai* (φαινεσθαι) “to show one’s self.” The picture is that of a man who holds his head high above others. Vincent says, “It is the sin of an uplifted heart against God and man.”

Additional Sin Lists

- “*Foolishness*” is *aphrosunē* (ἀφροσύνη)
“lack of sense, folly, senselessness.”

Additional Sin Lists

- **Translation.** *And He was saying, That which is constantly proceeding out of the man, that thing defiles the man. For from within, out of the heart of men are constantly proceeding the depraved thoughts, fornications, thefts, murders, adulteries, perniciousness, deceit, wantonness, a malicious, mischief-working eye, malicious misrepresentation, pride, folly. All these pernicious things from within are constantly proceeding and are constantly defiling the man.*
- Wuest, K. S. 1997, c1984. *Wuest's word studies from the Greek New Testament*

Additional Sin Lists

- 20 And He said, What comes out of a man is what makes a man unclean *and* renders [him] unhallowed. 21 For from within, [that is] out of the hearts of men, come base *and* wicked thoughts, sexual immorality, stealing, murder, adultery, 22 Coveting (a greedy desire to have more wealth), dangerous *and* destructive wickedness, deceit; unrestrained (indecent) conduct; an evil eye (envy), slander (evil speaking, malicious misrepresentation, abusiveness), pride (the sin of an uplifted heart against God and man), foolishness (folly, lack of sense, recklessness, thoughtlessness).
- 23 All these evil [purposes and desires] come from within, and they make the man unclean *and* render him unhallowed.

• *The amplified Bible, containing the amplified Old Testament and the amplified New Testament.* 1987 . The Lockman Foundation: La Habra, CA

Additional Sin Lists

- Ephesians 4:29 (AMP)
- Let no foul *or* polluting language, *nor* evil word *nor* unwholesome *or* worthless talk [ever] come out of your mouth, but only such [speech] as is good *and* beneficial to the spiritual progress of others, as is fitting to the need *and* the occasion, that it may be a blessing *and* give grace (God's favor) to those who hear it.

Additional Sin Lists

- Romans 1:29-32 (YLT)
- 29having been filled with all:
- unrighteousness, “violation of the divine law and its norm” (as opposed to the Truth, “non-doctrinal”)
- [whoredom]
- wickedness, (poneira)
- covetousness, (pleonexia)
- malice; (κακία is a force which destroys fellowship)

Additional Sin Lists

- Romans 1:29-32 (YLT)
- full of envy, (phthonos)
- murder, (phonos)
- strife, (eris)
- deceit, (dolos – deceit or sneakiness)
- evil dispositions; (kakoētheia, conscious and intentional wickedness)
- whisperers, psithuristēs; *a whisperer.*— gossips

Additional Sin Lists

- 30 evil-speakers, katalalos; *a defamer*.— slanderers
- *God-haters*: (theostugēs God-dishonorers).
- *Insulting*: (hubristēs) a violent, insolent man — insolent, violent aggressor.
- *proud*: (huperēphanos); *showing oneself above others*.— arrogant, proud boasters.

Additional Sin Lists

- *Boastful: (alazōn)* one who “makes more of himself” than the reality justifies, “ascribing to himself either more and better things than he has, or even what he does not possess at all”; who “promises what he cannot perform”
- *inventors of evil things: (epheuretēs kakos) discoverer.*
- *disobedient to parents: (apeithēs goneus) disobedient.*

Additional Sin Lists

- 31 *“unintelligent”*: (asunetos) without understanding of their weakness.
- *“Faithless”*: (asunthetos) not keeping covenant — untrustworthy
- *“without natural affection”*: (astorgos) without natural affection — unloving(2).

Additional Sin Lists

- *“Implacable”*: *aspondos* (ἀσπονδος). The word is made up of *spondē* (σπονδη), “a libation,” which is a kind of sacrifice, and which accompanied the making of treaties and compacts. The Alpha prefixed, negates the word, and it means “refusing to enter into a treaty, irreconcilable, implacable.”
- *“Unmerciful”*: (*aneleēmōn*) *without mercy*.

Additional Sin Lists

- 32who the righteous judgment of God having known—that those practicing such things are worthy of death—not only do them, but also have delight with those practicing them.

Additional Sin Lists

- 2 Timothy 3:2-5 (YLT)
- *“for men shall be lovers of themselves”*: *philautos* (φιλαυτος), made up of *phileō* (φιλεω), “to be fond of,” and *autos* (αὐτος), “self,” thus, “fond of self.”)

Additional Sin Lists

- “*lovers of money*”: The word *agapaō* (ἀγαπαω), is not used here. It is *phileō* (φιλεω), which speaks of a fondness, a liking, an affection.
- “*Covetous*” is *philarguros* (φιλαργυρος), made up of *phileō* (φιλεω), “to be fond of,” and *arguros* (ἀργυρος), “silver,” thus “fond of money
- “*Boasters*”: “makes more of himself” than the reality justifies, “ascribing to himself either more and better things than he has, or even what he does not possess at all”

Additional Sin Lists

- *“Proud”* is *huperēphanos* (ὑπερηφανος), “to show above,” thus, speaks of one who shows himself to be above other people. Vincent defines it by the word “haughty.”
- *evil-speakers: “Blasphemous”* is *blasphēmos*, “speaking evil, slanderous, reproachful, reviling, railing, abusive.”
- *to parents disobedient:*

Additional Sin Lists

- *Unthankful: (acharistos)* without grace.
- *Unkind: (anosios)* without piety; piety stresses faithfulness to obligations regarded as natural and fundamental.
- Merriam-Webster, I. 1996, c1993. Merriam-Webster's collegiate dictionary. Includes index. (10th ed.). Merriam-Webster: Springfield, Mass., U.S.A.

Additional Sin Lists

- 3 *without natural affection*, is *astorgos* (ἀστοργός). This is the Greek word denoting natural affection, It designates “that quiet and abiding feeling within us, which, resting on an object as near to us, recognizes that we are closely bound up with it and takes satisfaction in its recognition.” It is the love of parents for children, and children for parents, of husband for wife, and wife for husband. This is the binding factor by which any natural or social unit is held together.

Additional Sin Lists

- *implacable*, “Trucebreakers” is *aspondos* (ἀσπονδος). The word is made up of *spondē* (σπονδή), “a libation,” which is a kind of sacrifice, and which accompanied the making of treaties and compacts. The Alpha prefixed, negates the word, and it means “refusing to enter into a treaty, irreconcilable, implacable.”

Additional Sin Lists

- *false accusers*, “False accusers” is *diabolos* (διαβολος), the word used for the devil, literally, “slanderers.”
- *Incontinent*: “Incontinent” is *akratēs*. *Kratos* (ἀκρατης. Κρατος) means “power,” and with Alpha privative means “without power,” thus, “without power over one’s self,” thus, “without self-control.”

Additional Sin Lists

- *Fierce*: Fierce” is *anēmeros* (ἀνημερος), “not tame; savage, fierce.”
- “Despisers of those that are good,” is *aphilagathos* (ἀφιλαγαθος), literally, “not fond of that which is good,” the good being such things that are true, honorable, just, pure, lovely, and of good report (Phil. 4:8). Vincent translates, “Haters of good,” r.v., “no lovers of good.”

Additional Sin Lists

- 4 “*Traitors*” is *prodotēs* (προδοτης), “a betrayer or traitor.” Unfaithful.
- *Heady*: “Heady” is *propetēs* (προπετης), from *pro* (προ), “before” and *piptō* (πιπτω), “to fall,” thus, “falling forwards, headlong; precipitous.” It describes a person who is reckless, headstrong, in the pursuit of a bad end, under the influence of passion (Vincent).

Additional Sin Lists

- “*Lofty*”: “Highminded” is *tuphoō* (τυφωω), “to raise a smoke, to wrap in a mist.” It is used metaphorically, “to make proud, puff up with pride, render insolent.” The participle here is perfect in tense, and speaks of a person who in the past has come to a state of such pride, and is so puffed up, that his mind as a permanent result is beclouded and besotted with pride.

Additional Sin Lists

- *“lovers of pleasure more than lovers of God”*: the word is *phileō* (φιλεω), “to be fond of.”
- These are people who look to the details of life for satisfaction, rather than God.
- They, when forced with a decision between responsibility to God and His Word or doing something fun, will choose fun.

Additional Sin Lists

5 having a form of piety, and its power having denied; and from these be turning away.

Sin Categorization Exercise 2