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**Adult Class Syllabus:**

**In the World but not of the World**

Lesson 1: In the World but not of the World

Lesson 2: The “Daily” Walk

Lesson 3: What Should I Be Willing to Give Up for my Brother?

Lesson 4: Pride, the Utmost Ungodliness

Lesson 5: Materialism

Lesson 6: Alcohol, Drinking, and Drunkenness

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**Lesson 1**

**In the World but not of the World**

“If the world hates you, you know that it hated Me before it hated you. If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.” (John 15:18-19)

“I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world. Sanctify them by Your truth. Your word is truth.” (John 17:15-16)

**Introduction**

In this beginning lesson we want to define what it means to be in the world but not belong to the world. This is an important concept for Christians who are called upon to be lights in a world of darkness. (Matthew 5:14-16, Philippians 2:5)

A. The “World” in the New Testament – its meaning

1. The universe or earth. Romans 1:20, Acts 17:24, John 21:25, 2 Peter 3:6 (Gr. *kosmos*)

2. All the possessions of the earth. Matthew 16:26 (Gr. *kosmos*) Note also 1 Corinthians7:31

3. The people who inhabit the earth, mankind. Matthew 5:14, John 1:9, 3:16, (Gr. *kosmos*)

4. The people of the Roman Empire. Luke 2:1 (Gr. *oikoumene*, the inhabited earth)

5. The present sinful condition of mankind, alienated and in opposition to God, ruled by Satan.

John 7:7; 8:23-24; 14:30 Not only a condition but a way of thinking and living Galatians 6:14, Colossians 2:8, James 1:27 (Gr. *kosmos*)

6. A period of time marked by moral and spiritual characteristics; this present age. (Gr. *aion*)

“cares of the world” Matthew 13:32

“sons of this world” Luke 16:8

“wisdom of this world [age]”

“rulers of this world [age] 1 Corinthians 2:6,8

“the thinking and ways of this world” [age] Romans 12:2, Ephesians 2:2

“this present evil world [age]” Galatians 1:4

“the god of this world, Satan [age]” 2 Corinthians 4:4

Which of these definitions do you think best indicates what we are not to be a part of?

B. The “World” We Are Not To Leave

1. Not to avoid social contact with sinners. 1 Corinthians 5:9-10 (Gr. *kosmos*)

2. To be a light to the world of lost men and women. Matthew 5:14-16, Philippians 2:15

**Thought Questions:**

1. What “world” should Christians love? What “world” should he not love?

2. Should a Christian ever conform to the customs of the people around him?

3. May a Christian ever keep company with the immoral people of the world? What principle should be followed in those relationships? 2 Corinthians 6:14-18, 1Corinthians 15:33

4. What is the difference conforming to this world and adapting one’s life style to the customs of the times?

5. What do you think Paul meant when he said he became “all things to all men”?

**Lesson 2**

**The Daily Pursuit of the Christ-Like Life**

Church assemblies are so beneficial and crucial to the life of the Christian, but the real trials of one’s faith and commitment are outside the walls of the church building. Worship services may inspire faithfulness, zeal and love, but the real challenge is to take those qualities out into the world with us daily. Very little of our time is spent in the public worship and activity of the church. Much more time is spent in day to day events and experiences. This is where our pursuit of the Christ-like life is challenged. This is where the devil is confronted. This is where the way of the Lord is lived. This is where we must fight valiantly and overcome.

**No Vacations**

The special thing about being a Christian is that it is daily. Holidays, vacations, and weekends provide a break from most secular jobs, but one cannot afford a day off as a Christian. Living as a disciple of the Lord involves every minute one is awake. While much different than a secular job, and much better, being a Christian is a full-time job. “…we are taking every thought captive to the obedience of Christ” 2 Corinthians10:5). The purpose of worship assemblies and bible classes is to aid you to do this very thing.

**A New Mind – A New Purpose**

Following Jesus begins with a “renewing of the mind” (Romans 12:2). Our goal each day is living in His will – not mere respect for religion, or acknowledging our belief in Jesus as the Savior, or attending worship services, or offering an occasional prayer, or periodic reading of Scripture, but allowing our faith to shape who and what we are in all our daily activities.

Living without thinking, without guidelines and purpose, is spiritual suicide. It is the world thst lives aimlessly. “Sure every man walks about as a phantom; Surely they make an uproar for nothing; He amasses riches, and does not know who will gather them” (Psalm 39:6). The child of God lives purposefully. We must avoid approaching each day routinely. Each day is an opportunity and a challenge to really live for Christ and not for ourselves, to serve God and others above ourselves.

**Daily Opportunities – Daily Obstacles**

We will be confronted every day by forces intended to derail us from our purpose. We are in a war for our spiritual lives. Satan’s attacks will be fierce, subtle, and continuous. The surest way to be a victim of the devil’s ploys is to be oblivious to the battle. We have to take up our cross daily and follow the Lord (Luke 9:23). The weapons of the war are not carnal (worldly and weak) but spiritual (eternal and powerful) 2 Corinthians10:3-4. They are enumerated by Paul in Ephesians 6:13-18 and one is especially noted by John: “And this is the victory that has overcome the world – our faith” (1 John 5:4)

We have no cause to despair in our efforts to live a Christ-like life, because the God “who is able to do exceedingly abundantly above all that we ask or think” (Ephesians 3:20) is on our side, and for that reason no one and no thing can possibly stand successfully against us (Romans 8:31-39).

**Questions:**

1. In specific terms what is the Christian consciously trying to do every day that he lives? Are any vacations from this effort allowed?

2. How are we to keep from being pressed into the mold of this world? Romans 12:1-2 In what specific ways does the “renewing of our minds” transform us? Rm 12, Eph 4, Col 3

3. a. What weapons have we been given to “take captive every thought to the obedience of Christ”?

b. List practical ways we can go about putting our every thought in submission to Christ.

c. If we fail, what is the likely reason?

4. List as many different situations as you can where your faith might be practically challenged on any

given day.

5. What does it mean for one “to take up his cross daily” and follow Jesus?

6. What gives us great encouragement in our efforts to live a Christ-like life?

**Lesson 3**

**Giving Up Meat For The Sake Of My Brother-**

**What should I be willing to give up for my brother?**

**Philippian 2:1-11**

What example is given to us in Philippians 2 that would give us insight into why/how we should give preference to others?

**Galatians 5:13-15**

What is the “word” that fulfilled the whole law?

**1 Corinthians 6:12-13, 1 Corinthians 8**

What does 1 Corinthians 6:12-13 remind us about “everything”?

What is Paul’s point in vs 6?

What is the liberty spoken of in vs 9?

Explain how these people were harming their brother in vss 10-12?

What’s the final point?

**1 Corinthians 10:14 – 11:1**

Does this sound familiar? What is the answer to the question in vs 19?

What is the purpose of vss 23-24?

Explain vss 29-31. What is being said here? Here are some other translations that may help:

“But if anyone says to you, “This is meat sacrificed to idols,” do not eat it, for the sake of the one who informed you, and for conscience’ sake; I mean not your own conscience, but the other man’s; for why is my freedom judged by another’s conscience? If I partake with thankfulness, why am I slandered concerning that for which I give thanks? Whether, then, you eat or drink or whatever you do, do all to the glory of God. Give no offense either to Jews or to Greeks or to the church of God; just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.” (NASB)

“But if anyone says to you, “This has been offered in sacrifice”, then do not eat it, both for the sake of the man who told you and for the conscience’ sake-the other man’s conscience, I mean, not yours. For why should my freedom be judged by another’s conscience? If I take part in the meal with thankfulness, why am I denounced because of something I thank God for? So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, Whether Jews, Greeks or the church of God- even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.” (NIV)

What is the final point?

Why is vs 11:1 “randomly stuck” in this passage?

**Romans 12:9-21**

Who is the focus not on in this passage?

**Romans 14:1 – 15:3 (mostly focusing on 14:14-15:3)**

What is Paul once again stating in vs14? Sound familiar to something he mentioned in I Corinthians?

What passage does Romans 14:20 sound like?

What three ways (pending your version of the bible) can you hurt your brother and what are their differences/similarities?

Who does the burden wind up on? What parallel is given to the burdened as a reminder and encouragement? Sound familiar to another passage?

**A couple of other themes to keep in mind:**

Peace:

Romans14:17, 19

Romans 12:18

Ephesians 4:1-3

2 Timothy 2:22-26

Titus 3:1-4

Good spoken of as evil:

Romans 14:16

I Corinthians 10:30

**Lesson 4**

**The Utmost Ungodliness**

*“The wicked in his proud countenance does not seek God; God is in none of his thoughts” (Psalm 10:4)*

*“The one who has a haughty look and a proud heart, him will I not endure” (Psalm 101:5)*

*“Though the Lord is on high, yet He regards the lowly; but the proud He knows from afar” (Psalm 138:6)*

*“Surely He scorns the scornful, but gives grace to the humble” (Proverbs 3:34)*

*“These six things the Lord hates, yes, seven are an abomination to Him: a proud look…” (Proverbs 6:16)*

*“By pride comes nothing but strife” (Proverbs 13:10)*

*“Everyone proud in heart is an abomination to the Lord…” (Proverbs 16:5)*

*“Pride goes before destruction and a haughty spirit before a fall” (Proverbs 16:18)*

*“For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith” (Romans 12:3)*

*“Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up” (1 Cor 13:4)*

*“For if anyone thinks himself to be something, when he is nothing, he deceives himself” (Galatians 6:3)*

*“God resists the proud but gives grace to the humble” (James 4:6; 1 Peter 5:5)*

“The emphasis placed on pride, and its converse, humility, is a distinctive feature of biblical religion, unparalleled in other religious or ethical systems. Rebellious pride, which refuses to depend on God and be subject to Him, but attributes to self the honor due to him, figures as the very root and essence of sin” (The Illustrated Bible Dictionary, Vol. III, p. 1265)

“There is one vice of which no man in the world is free; which everyone in the world loathes when he sees it in someone else; and of which hardly any people, except Christians, ever imagine that they are guilty themselves” (C.S. Lewis, Mere Christianity, p. 106)

“According to Christian teachers, the essential vice, the utmost evil, is Pride. Unchastity, anger, greed, drunkenness, and all that, are mere fleabites in comparison: it was through pride that the devil became the devil: Pride leads to every other vice: it is the complete anti-God state of mind (C.S. Lewis ibid.)

**I. What Pride Is**

A. Webster defines pride as “inordinate self-esteem, conceit.” Synonyms are: arrogance, insolence, disdain

Not speaking of:

1. An innocent self-esteem or personal “pride” which is not arrogant or selfish and does not in any sense demean others. It may be had in oneself – a sense of duty and honor – or in others – a sense of joyful admiration. A Christian has a sense of duty and honor because of who he is.

2. Delight in the praise of others which gives one a sense of worth, not superiority. Christians are taught to encourage one another.

B. The New Testament *Pride* comes from the following Greek words:

1. Huperephania – “pride, haughtiness, arrogance, the characteristics of one who, with a swollen estimate of his own powers or merits, looks down on others and even treats them with insolence and contempt” – Thayer. Literally, it means to show oneself above and therefore to feel contempt for others as less than oneself. Mark 7:22 Romans 1:30. “It does not so much mean the man who is conspicuous and to whom others look up, as the man who stands on his own little self-created pedestal and looks down” – William Barclay, New Testament Words, p. 134

2. Hubris – “insolence; impudence, pride, haughtiness” – Thayer. Hubris goes a step beyond huperephania, in that it is wanton insolence, the violent overstepping of the mark, a pride which erects itself against both man and God. It is an outrageous insolence. Romans 1:30; 1 Tim. 1:13

3. Alazoneia – “an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights” – Thayer. 1 John 2:16

**II. Pride: the Heart of Sin**

A. The Devil’s Fall

Why did the devil fall into condemnation? (1 Timothy 3:6)

B. Eve’s Temptation

How did the serpent tempt Eve through pride? (Genesis 3:5)

C. Attitude of the Impenitent Sinner: “*Better to reign in hell than to serve in heaven”* Sin is rebellion against God, a desire to be above all and accountable to none.

**III. Characteristics of Pride**

A. Competitive. “Pride gets no pleasure out of having something, only out of having more of it than others. Greed may drive men into competition if there is not enough to go round; but the proud man, even when he has got more than he can possibly want, will try to get still more just to asset his power. Nearly all those evils in the world which people put down to pride and selfishness are really far more the result of pride.” (C.S. Lewis, Mere Christianity, p. 107)

B. Divisive. “The source of hatred, envy, jealousy, strife and contention (Galatians 5:19-21). “…you may find good fellowship and jokes and friendliness among drunken people or unchaste people. But pride always means enmity – it is enmity. And not only enmity between man and man, but enmity to God.” “In God you come up against something which is in every respect immeasurably superior to yourself. Unless you know God as that—and, therefore, know yourself as nothing in comparison – you do not know God at all. As long as you are proud you cannot know God.” (C.S. Lewis, ibid, 108)

C. A Spiritual Cancer which eats up the very possibility of love, or contentment or common sense. No one is friend or brother or sister. All are rivals, and either servant or threat.

D. Most revealed in those who hate it most in others.

**IV. Bible Examples**

A. Herod – Acts 12:20-24

Why was Herod’s life taken?

B. The Pharisee – Luke 18:9-14

What was the cause of this Pharisee’s pride – where did he think he excelled? Does the competitive nature of pride show itself here?

C. Diotrephes – 3 John 9-11

What do you think Diotrephes’ motive was for serving as a leader in the local church? Why did he reject John end resent any that had anything to do with him?

D. The Rich Farmer – Luke 12:15-21

Does the character in this parable exhibit selfishness or pride, or both? Explain

E. The Scribes and Pharisees – Matthew 23:5-7; Luke 20:46

What disposition of the Pharisees reveals their pride?

**V. The Answer to Pride**

A. Understanding the Power and Holiness of God (Isaiah 40:10-26; Isaiah 6:1-8)

B. Understanding our own weakness and sinfulness (Luke 5:1-8; Luke 18:13)

**What is a Scoffer?**

Proverbs 21:24

A proud and haughty man – “Scoffer” is his name; He acts with arrogant pride. Literally, one who talks arrogantly, a mocker.

1. Proverbs 9:7

*“He who corrects a scoffer gets shame for himself, and he who rebukes a wicked man only harms himself.”*

2. Proverbs 9:8

*“Do not correct a scoffer, lest he hate you; Rebuke a wise man, and he will love you.”*

3. Proverbs13:1

*“A wise son heeds his father’s instruction, but a scoffer does not listen to rebuke.”*

4. Proverbs 14:6

*“A scoffer seeks wisdom and does not find it, but knowledge is easy to him who understands.”*

5. Proverbs 15:12

*“A scoffer does not love one who corrects him, nor will he go to the wise.”*

6. Proverbs 17:21

*“He who begets a scoffer does so to his sorrow, and the father of a fool has no joy.”*

7. Proverbs 19:29

*“Judgments are prepared for scoffers, and beatings for the backs of fools.”*

8. Proverbs 22:10

*“Cast out the scoffer, and contention will leave; Yes, strife and reproach will cease*.”

9. Proverbs 24:9

*“The devising of foolishness is sin, and the scoffer is an abomination to men.”*

10. Proverbs29:8

*“Scoffers set a city aflame, but wise men turn away wrath.”*

**What comes with pride?**

1 John 2:16

*“For all that is in the world-the lust of the flesh, the lust of the eyes, and the pride of life-is not of the Father but is of the world.”*

1. Shame

Proverbs 11:2

*“When pride comes, then comes shame; but with the humble is wisdom.”*

2. Strife

Proverbs 13:10

*“By pride comes nothing but strife, but with the well-advised is wisdom.”*

Proverbs 28:25

*“He who is of a proud heart stirs up strife, but he who trusts in the Lord will be prospered.”*

3. Foolishness

Proverbs 14:3

*“In the mouth of a fool is a rod of pride, but the lips of the wise will preserve them.”*

4. Destruction

Proverbs 16:18

*“Pride goes before destruction, and a haughty spirit before a fall.”*

I Timothy 3:6

*“Not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.”*

**Lesson 5**

**Materialism**

**Introduction**

Materialism is the love of material things. It is a love that goes beyond appreciation to idolatry – the worship of material wealth (Colossians 3:5); both God and others take second place to a passion to possess this world’s goods.

Because the fever to possess things is such a grave threat to the service of God and the love of others it is taken with the utmost seriousness in scripture. Jesus once sternly warned a man to “beware of covetousness because one’s life does not consist in the abundance of the things he possesses” (Luke12:15). Paul lists it among the things which must be “put to death” (Colossians 3:5) because it will keep one from inheriting the kingdom of God (1 Corinthians 6:9-10). Those that the covetous person is classed with in the New Testament – fornicators, adulterers, homosexuals, thieves, drunkards – makes clear what a dark and devastating sin it is. As Jesus said, “You cannot serve God and mammon [riches]” (Matthew 6:24).

In some ways the love of things is the most basic kind of all worldliness. It involves a shallow fascination with things that have no life and do not last, and a disregard for things spiritual and eternal. For the person who is mad for things the future is sold to buy the here and now.

A. The Possession of Riches

1. How does the Bible say we should view the physical blessings of this life? Eccl 2:24; 3:12-13; 1 Tim 6:17. Note Eccl 9:7-9

2. Dos the Bible speak of any rich men who were righteous? Gen 13:2; Job 1:1-3

3. If wealth itself is not sinful, what is it that can make it spiritually poisonous? 1 Tim 6:9-10 What was the problem of the rich young ruler? Mark 10: 17-24

4. Can a poor person be covetous? Do you think the rich might have a greater temptation to trust in their riches?

B. The Deceitfulness of Riches

1. What can choke the spiritual life and usefulness out of a Christian? Matthew 13:22

2. Why is the sense of security that riches can give one a deception?

a. Proverbs 23:5

b. Eccl 5:10

c. 1 Timothy 6:7

3. What can riches blind you to? Revelation 3:17-18

C. The Christian and Things

1. Whatever he may have materially, with what should a Christian be content? Why? 1 Timothy 6:6-8

2. Does a Christian “own” what he has? 1 Corinthians 6:19-20

3. What is the Christian’s relationship to the “things” God has given him? 1 Peter 4:10; Matthew 25:14-30

4. Where should the Lord’s disciple invest his treasure? Why? Matthew 6:19-21

5. What can the Christian do to be a good steward of what God has given him? Eph 4:28; Phil 4:14-16; Gal 6:10; James 1:27; Hebrews 13:1-2

6. What must we always remember? Acts 20:35 How does giving transform us? Acts 20

7. List some signs that things are coming between us and God. Between us and our families, our brothers and sisters in Christ, other people.

8. List the material things you own and indicate what your main purposes are for possessing those things.

**Lesson 6**

**Alcohol: Drunkenness and Drinking**

**Introduction**

A. Strong drink is a social menace – the most prevalent source of drug abuse in the country.

B. Chief concern with alcohol consumption is the spiritual ruin it works.

**I. Drunkenness is Sinful – A Work of the Flesh**

A. Evil Effects

1. What does Solomon say about the effects of wine and strong drink? Proverbs 20:1

2. What is wine’s physical effect? Proverbs 23:29-35; Isaiah 19:14, 28:7; Psalm 107:27

3. What are wine’s mental effects? Hosea 4:11; Lev. 10:9-10

4. What are wine’s moral and spiritual effects? Isaiah 5:11-23; Eph. 5:18; Proverbs 23:33 Note cases of Noah (Gen 9:20) and Lot (Gen 19:32)

B. Therefore Strongly Condemned by Scripture

1. Drunkenness is prohibited along with what things which tend to keep it company? Romans 13:13

2. What temporal penalty is assigned to drunkenness? 1 Corinthians 5:11

3. What eternal penalty? 1 Corinthians 6:9-10

C. When is One Drunk?

1. Physical indications most usually cited: Slurred speech, staggering and stupor. These are only the most advanced and obvious symptoms.

2. Mental condition is a very significant factor.

a. “The consumption of even small amounts causes a loss of judgment, of memory and of the ability to perform tasks which require marked concentration or mental efforts.” (Encyclopedia Americana) *Therefore one tenth of one per cent alcohol in the blood or less in some cases is enough to be charged with drunken driving.*

b. “Almost immediately after it hits the stomach, alcohol is coursing through the blood stream to the central nervous system, where it starts to slow down, or anesthetize brain activities. Though it is a depressant, the initial subjective feeling that it creates is just the opposite, as the barriers of self-control and restraint are lifted and the drinker does or says things that his well-trained sober self usually forbids. Only later, after a number of drinks, are the motor centers of the brain overtly affected, causing uncertain steps and hand movements.” *Time, 4/22/74*

3. Sober is absolute opposite of drunk. When absolutely sober then absolutely not drunk.

**II. Strong Drink is Sinful**

A. Semantic problem: 13 or more Hebrew and Greek words translated “wine” in the Bible.

1. Sometimes suggests intoxicating drink, sometimes not. e.g. Isaiah 65:8; Joel 2:24; Proverbs 3:10

2. Seems to have been used as we use word “cider”, sometimes hard, sometimes not.

B. “Wine” both commended and condemned in the Scripture.

1. Wine commended as food: (note the context)

a. Ecclesiastes 2:24, 9:7

b. Psalm 104:14-15

2. But “strong drink” is condemned

a. Proverbs 20:1, 23:29-32, 31:4-5; Isaiah 5:11&22; Habakkuk 2:15-16

b. These passages urge total abstinence from strong drink

3. What was the difference?

C. What was this “strong drink”?

1. Maximum alcohol content without distillation around 14%

2. Palestinian wines did not reach more than 8%

3. In ancient times, before it was drunk as a table drink, was always mixed with water (Revelation 14:10). The ratio varied. Homer (Odyssey) refers to 20-1. Pliny (Natural History) says 8-1. Aristophanes mentions 3-2 as a strong mixture. The poet Hesoid, 3-1. The poet Euenos (5th cent. A.D.) 3-1. The Talmud refers to a mixture of 3-1. Plutarch states: “We call a mixture ‘wine’, although the larger of the component parts is water.” Justin Martyr (2nd cent. A.D.), writing of the Lord’s Supper, says, “…bread is brought, and wine and water.”

4. “Wine, usually diluted, graced nearly every table; to drink undiluted wine was considered intemperance” (Will Durant, Caesar and Christ, p. 71, Vol. III of his Story of Civilization).

D. All Modern alcoholic beverages, except beer, exceed 8% alcohol.

1. Distilled beverages are usually 45-50%. Modern fortified wine is 20%. Even ale is 10-14%.

2. Which of these beverages would classify as “strong drink” by biblical standards?

3. Beer contains from 4-6% alcohol. How would it compare with the wine mixed with water of the ancient world? Less strong\_\_\_\_\_ a little stronger\_\_\_\_\_\_ much stronger\_\_\_\_\_\_\_

E. Alcohol is a Drug.

1. Of alcohol: “even in small amounts it affects speech and balance and impairs judgment…the first thing to be depressed is the power of restraint.” Changes in behavior and skill “begins with the beginning of drinking and advances steadily with the continuation of drinking. We know, too, that a vicious cycle is set up. The more we drink, the more our faculties and our judgment are lost” (Neil Kessel and Henry Walton in *Alcoholism,* Penguin Books, 1969, p. 26-27). These two authors insist that the very idea of a legal level of alcohol concentration in the blood (in ref. to drinking and driving) is arbitrary and unrealistic since “the truth is that some impairment occurs with any drinking, one small whisky, half a pint of beer. The drinker is in the worst possible position to make the decision whether he is safe to drive or not” (p. 28)

2. The appeal of alcoholic beverages is not in their taste but in their effect as a drug

F. 1 Peter 4:3 condemns the cocktail party and social drinking.

1. “revellings,” Greek *komos:* ‘of feasts and drinking parties…” – Thayer

2. “banquetings” or “carousings,” Greek *potos:* “a drinking, carousing” – Thayer

**III. Drinking is Wrong**

A. What aspect of drinking is condemned by 1 Corinthians 6:19-20?

B. What danger in drinking does 1 Corinthians 6:12 condemn?

C. What circumstance would make even the drinking of innocent (nonintoxicating) wine as a food wrong? Romans 14:21

D. Will social drinking of the merest amount of an alcoholic beverage harmonize with the principle of 1 Corinthians 9:22-23? Will it pass the test of Philippians 4:8-9?

**IV. Objections Made to Above Positions**

A. “Jesus made and drank wine” John 2:7-10; Matthew 11:18-19

1. Could not “strong drink” of Proverbs 23, therefore nothing comparable to modern alcoholic beverages.

2. Cannot be proved from word “wine” that there was any alcoholic content (Isaiah 65:8) or enough to make it an intoxicant. Would Jesus have given further intoxicants to those who had already “drunk freely”?

3. Even if slight alcoholic content, would Jesus have done the same in our times with their much stronger drink and serious alcohol and drug problems? Consider principles in section III.

B. “Timothy was told to drink a little wine” 1 Timothy 5:23

1. Again, nature of wine not known with certainty.

2. Such instruction clearly implies that Timothy usually drank no wine.

3. Likely related to problem of health due to bad water

4. Better water purifiers and medicines are available today.

**V. Summary**

A. Not disputed:

1. People in Jesus’ day and earlier drank intoxicating wine.

2. People got drunk on intoxicating wine in Jesus’ day and before.

3. These intoxicating drinks were called wine.

B. Disputed:

1. People in Jesus’ day had only intoxicating wine available to them.

2. People in Jesus’ day drank only intoxicating wine.

3. Drinking of non-intoxicating wine was uncommon in Jesus’ day and before.

4. Word “wine” speaks only of intoxicating wine.

5. It can be shown in the Bible that God approves the consumption of intoxicating drinks for social and pleasurable purposes.

This study has presented evidence that all of the above are not true.

**Conclusion**

A. Drunkenness, strong drink, and social drinking are wrong, and even drinking of the smallest amount must not cause others to stumble, be a barrier to the gospel, or be contrary to virtuous praiseworthy conduct.

B. Daniel (Daniel 1:8) and Timothy give us an example of Godly conduct for our own imitation.

C. Total abstinence would appear to be the only way to serve God pleasingly with absolute assurance.

**Wine in the New Testament**

Strong’s 3631 oinos {oy’-nos}

Found in 33 verses in the Greek NT

*Wine, winepress, sometimes a metaphor for the fiery wine of God’s wrath*

* Matthew 9:17 (all three words)
* Mark 2:22 (all four words)
* Mark 15:23
* Luke 1:15
* Luke 5:37 (two words)
* Luke 5:38
* Luke 7:33
* Luke 10:34
* John 2:3 (two words)
* John 2:9
* John 2:10
* John 4:46
* Romans 14:21
* Ephesians 5:18
* 1 Timothy 3:8
* 1 Timothy 5:23
* Titus 2:3
* Revelation 6:6
* Revelation 14:8
* Revelation 14:10
* Revelation 16:19
* Revelation 17:2
* Revelation 18:3
* Revelation 18:13
* Revelation 19:15

Strong’s 1098 gleukos {gloo’-kos}

Found in 1 verse in the Greek NT

*New wine, the sweet juice pressed the grape, sweet wine*

* Acts 2:13

Strong’s 3943 paroinos {par’-oy-nos}

Found in 2 verses in the Greek NT

*Given to wine, drunken*

* 1 Timothy 3:3
* Titus 1:7

**“New” in the Context of Wine**

Unlike the Hebrew texts, Greek has adjectives that were often times used to describe the status of the wine.

Strong’s 3501 neos {neh’-os} including the comparative neoteros {neh-o’-ter-os}

*Recently born, young, youthful, new*

* Matthew 9:17
* Mark 2:22
* Luke 5:37
* Luke 5:38
* Luke 5:39
* Acts 2:13

**Sober**

Be Sober

1 Thessalonians 5:6-8

1 Timothy 3:2

1 Timothy 3:11

Titus 1:8

Titus 2:2-6

1 Peter 1:13

1 Peter 5:8

Strong’s 4993 sophroneo {so-fron-eh’-o}

*To be of sound mind, to be in one’s right mind, to exercise self-control, to put a moderate estimate upon one’s self, think of one’s self soberly, to curb one’s passions*

* Mark 5:15
* Luke 8:35
* Romans 12:3
* 2 Corinthians 5:13
* Titus 2:6
* 1 Peter 4:7

Strong’s 3525 nepho {nay’-fo}

*To be sober, watch, to be calm and collected in spirit; to be temperate, dispassionate, circumspect*

* 1 Thessalonians 5:6
* 1 Thessalonians 5:8
* 2 Timothy 4:5
* 1 Peter 1:13
* 1 Peter 4:7
* 1 Peter 4:8

Strong’s 3524 nephaleos {nay-fal’-eh-os} or nephalios {nay-fal’-ee-os}

*Sober, temperate; abstaining from wine, either entirely or at least from its immoderate use; of things free from all wine, as vessels, offerings*

* 1 Timothy 3:2 (“temperate”)
* 1 Timothy 3:11 (sober)
* Titus 2:2 (“temperate”)

Strong’s 4998 sophron {so’-frone}

*Of a sound mind, sane, in one’s senses 2) curbing one’s desires and impulses, self-controlled, temperate*

* 1 Timothy 3:2 (“sober”)
* Titus 1:8
* Titus 2:2
* Titus 2:5

**Verses that Need Thought and Consideration, not Avoidance**

How do we reconcile the obvious warnings in the scriptures regarding drunkenness and wine with the passages below?

Deuteronomy 14:26 (“similar” is literally “intoxicating”)

Psalm 104:15

Proverbs 31:6-7

John 2:1-10

Matthew 26:26-29

I Corinthians 11:17-22

I Timothy 3:8

Titus 2:3

I Timothy 5:23

**The “Good” Sides of Drinking**

**List the consequences, perceptions, etc. for the drinking mentioned in these passages:**

Genesis 9:20-24 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Genesis 19:32-33 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Leviticus 10:9-10 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1 Samuel 1:12-16 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2 Samuel 11:5-11 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Esther 1:7-13 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Psalm 107:27, Isaiah 19:14 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Proverbs 31:4-5 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Proverbs 31:6 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Isaiah 5:11-12 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Isaiah 5:22-23 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Isaiah 28:7-8 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Jeremiah 23:9 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Jeremiah 35:6 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Lamentations 4:21 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Habakkuk 2:15-16 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Luke 12:42-46 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1 Thessalonians 5:5-8 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1 Peter 4:3 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Lesson 7**

**Purity of Heart**

“Purer in Heart, O God, help me to be; that I Thy holy face one day may see. Keep me from secret sin, reign thou my soul within; Purer in heart, help me to be.”

“Keep your heart with all diligence, for out of it spring the issues of life” (Proverbs 4:23)

“For out of the abundance of the heart the mouth speaks” (Matthew 12:34)

“For out of the proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Matthew 15:19)

“Blessed are the pure in heart for they shall see God” (Matthew 5:8)

“But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart” (Matthew 5:28)

“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light” (Matthew 6:22)

“Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things ar lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy, meditate on these things” (Philippians 4:8)

“For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down the arguments and every height thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ” (2 Corinthians 10:5)

“How can a young man cleanse his way? By taking heed according to Your word. With my whole heart have I sought you; Oh, let me not wander from Your commandments! Your word have I hidden in my heart that I might not sin against You.” (Psalm 119:9-11)

**Introduction**

The subject of this lesson is more narrowly focused than the subject of “purity of heart” might ordinarily be. We are concerned to deal with the challenge which the explicit sexual impurity in films, television, videos, books, magazines and the internet presents to purity of heart in the Christian.

We need to first ask ourselves how well we are dealing with the lascivious atmosphere in which 21st century life is increasingly lived. With what kind of movie and television entertainment are we filling our minds? What kind of books and magazines are we reading? What kind of music are we listening to? And with what are we allowing our children to fill their minds and eventually their lives? Are they wholesome, Godly, and calculated to nurture the Christ-like life?

And secondly, we need to develop from the Bible a positive strategy for preventing our minds being taken captive by ungodly values and sinful thoughts.

**I. The Eye Fills the Heart**

A. Job 31:1

1. What covenant had Job made with his eyes?

2. Concerning what sin did Job call down a curse upon himself if he should ever commit it? Job 31:10-12 What progressive steps are suggested?

3. What was the initial thing that snared David in what became at last incredible wickedness? 2 Samuel 11:2-5

B. Matthew 5:28-29

1. What does Jesus say constitutes adultery in the heart?

2. Does this principle apply in any way to the watching or reading of material which is calculated to stir illicit sexual desire?

**II. Life Comes from the Heart.**

A. James 1:14-15, Matthew 15:19-20

1. Where does a sinful life begin?

2. Could what we watch and read create thinking which leads to sin?

B. Proverbs 4:23; Proverbs 23:7

1. Where does a good life begin? Does it happen by accident?

2. Is what we watch and read and think about important to producing a godly life?

3. Can you watch and rad moral “filth” and expect to have a pure heart?

C. Psalm 1:1-2; Psalm 119:9-11, Philippians 4:8

1. With what specific things should our hearts be filled if we want our hearts and lives to be pure?

2. How is this to be achieved?

3. What principles should guide us in our choice of things to watch, read and think about?

**Practical Projects:**

1. Make a list of the television programs, videos, books, and magazines that are read in your home. Note any that might not pass the Philippians 4:8 test of things good to think about.

2. Make a “Think on These Things” list of specific items which would make for good fodder for the pure heart.

3. Make a list of the things which you feel present a real threat to the purity of a Christian’s heart.

**Lesson 8**

**Christian Modesty in an Immodest World**

**Introduction**

A. Challenge to first century Christians:

“For the average Roman girl watcher, those were golden years, but the moralist raised a fearful outcry. ‘I see clothes of silk, if clothes they can be called’ wrote the philosopher Seneca (4 B.C.-64 A.D.), ‘affording protection neither to the body nor to the modesty of the wearer, and which are purchased for enormous sums…’ Pliny told of garments that ‘render a woman naked.’ Others waggishly referred to clothes ‘made of glass.’”

Robert Collins, *East to Cathay: The Silk Road,* pp. 44-46

“Roman women now moved about almost as freely as men. They dressed in diaphanous silks from India and China, and ransacked Asia for perfumes and jewelry.” Will Durant, *The Story of Civilization*, Vol. III, p 134.

“The decay of the ancient faith among the upper classes had washed away the supernatural supports of marriage, fidelity… women wished to be sexually rather than maternally beautiful…” *Ibid*, p 222

B. Question: Does God care about the kind of clothing we wear? If He cares, what, if any, are the guidelines He gives to direct us?

**I. The Whole of Life is Influenced by Becoming a Christian**

A. The old man must die and a new man be brought to birth: Col. 3:1-10; Romans 6:4-6; Galatians 2:19-20

B. We now belong entirely to the Lord. 1 Corinthians6:19-20

C. All things are made new. 2C Corinthians 5:17

D. Christians do everything with Christ in mind. 2 Corinthians 10:3-5; Col. 3:17; Phil. 1:20-21

E. All this because the mind of the Christian has been completely transformed. Romans 12:1-2

**II. The Change in Our Hearts is Reflected in the Way We Live**

A. “To the pure all things are pure” Titus 1:15. But how do we know the heart is pure?

1. Matthew 7:16-21

2. Matthew 12:34

3. John 14:15; 1 John 2:4-5

B. The way a man or woman dresses reveals what is in the heart. 1 Timothy 2:9-10; 1 Peter 3:1-5

**III. God Cares about Modesty in Clothing**

A. Made clothes for Adam and Eve. Genesis 3:7,21

B. Concerned about the modesty of the priests. Exodus 20:26, 28:42

C. Nakedness considered a symbol of:

1. Shame – Isaiah 20:4, 47:1-3; Jeremiah 13:25-27; Nahum 3:5; Revelation 3:17-18, 16:15

2. Insanity – Luke 8:27,35

**IV. Principles to Guide Us in Our Choices of Clothing**

A. I Timothy 2:8-10

1. “in modest apparel” “orderly, well arranged, decent (Vine’s Dict. Of NT words)

a. in a manner becoming one’s character.

Other translations: “becoming apparel (Broadus), “seemly attire” (Rotherham), “in proper clothes” ( Goodspeed), “in becoming manner” (NEB), “with appropriate dress” (TCNT)

b. context reveals character she is to dress consistently with:

1. One who professes godliness – vs 10

2. One who seeks the beauty achieved by good works – vs. 10

3. One who is quiet and submissive – vs 11

4. One who delights in motherhood – vs 15

5. On who continues in faith, love, and sanctification with sobriety – vs 15

2. “With shame fastness” – “a sense of shame”. Shame fastness is that modesty which is fast or rooted in the character. (Vine’s Dict. of NT words)

a. Contrast ashamed and shame

1. Ashamed – a sense of guilt or following an immoral act.

2. Shame – as sense of propriety that prevents an immoral act. Trench says, “in innate moral repugnance to the doing of the dishonorable act.”

b. The Christian woman wears her clothes so as to suggest that the doing of a dishonorable act would be repulsive to her.

c. Young girls need to be taught this sense of shame (propriety) even before they are able to fully understand all the reasons.

3. “With sobriety” – sound judgment (Vine’s Dict of NT words) “It is that habitual inner self-government wit its constant rein on all the passions and desires, which would hinder the temptation to those from arising, or at all events from arising in such strength as would overbear the checks and barriers which shame fastness opposed to it.” (Trench)

B. I Peter 3:1-5 – Compare carefully with I Timothy 2:8-10. List the guidelines to appropriate dress for the Christian woman which Peter gives.

C. Note that God is also concerned about the modesty of men in dress, i.e. the OT priests. What are some of the things which Christian men ought to consider in their dress? Ostentation? Sensuality? No distinction in sexes? (Dt. 22:5,6; I Cor. 11:1-16) Consistent with one professing godliness? Others?

D. “Be not conformed to this world” Rom. 12:2

1. World’s ideal of womanhood today is in contrast to God’s. Solomon’s description of a worldly woman:

a. wily of heart – Prov. 7:10

b. clamorous (loud) – vs 11

c. willful (stubborn) vs. 11

d. a gadabout – vs 11

e. aggressive – vs 13

f. promiscuous – vs 13

g. impudent face (lacking modesty, shameless) vs. 13

h. having “the attire of a harlot”

2. Christian women must decide which kind of person she will be and dress accordingly.

E. Do nothing to cause another to sin – I Cor. 10:32

1. Open purpose of so much modern fashion is sex appeal.

2. Jesus warned men against what fashion invites. (Mt. 5:28)

3. The woman is guilty who causes it. Bathsheba shared David’s guilt. (I Sam. 11:2)

F. Follow the example of the best people you know. (Heb. 13:7)

G. Do not violate your conscience. (Rom. 14:23) If uncertain about clothing, don’t wear it.

H. Do nothing that will compromise your influence as a Christian on others. (II Cor. 6:3; I Cor. 9:19-23)

**V. Modest Dress and Judgment**

Judgment must be used in determining what dress is suitable for the Christian because we have principles not descriptive rules to go by. Compare to length of hair in I Cor. 11:14,15. But not just any judgment is acceptable.

A. Must be judgment based on mature spiritual discernment. Phil. 1:9-11; Heb. 5: 11-14

B. Soundness of judgment varies with maturity and experience in godliness. Forces that can distort judgment:

1. Lust of the flesh

2. Lust of the eye

3. Pride of life

4. Love of money

5. Desire for social acceptance – desire not to be seen as different

The mature, experienced disciple can detect when these influences have begun to operate. The young disciple may not be able to do so.

*Objection:* “But we cannot define modesty. It’s all a matter of personal judgment and one person’s judgment is as good as another’s.”

*Question:* Why did the Holy Spirit give such instruction then? Clearly one person’s judgment is not as good as another’s.

C. Modesty is foremost an attitude of heart.

It functions by means of principles, not yardsticks. No woman is modest simply by applying static rules to dress length and cost. She is modest because the spirit of Christ is in her.

1. Begins with loving God with all the heart. Mt. 22:37

2. Expresses itself in obedience to all God’s word. Jn. 14:15; I Jn. 5:3

3. Involves a life totally committed to Christ. Rom. 12:1,2; Mt. 10:37-39

4. The uncommitted or half-committed cannot understand modesty, much less practice it.

**Assignment:**

1. Make a list of the guidelines you use in selecting clothing to wear. Which are the most important to you? Be prepared to discuss in class.

2. Do you feel like this studying this subject has helped you and/or changed your view on modesty?

**Lesson 9**

**Tobacco, Drugs, and Addiction**

*“All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body is not for sexual immorality but for the Lord, and the Lord for the body. And God both raised up the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body with her? For “the two,” He says, “shall become one flesh.” But he who is joined to the Lord is one spirit with Him. Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.”* (I Cor. 6:12-20).

*“But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.”* (I Cor. 9:27).

What do the scriptures say about Tobacco? Nothing! But, do the Scriptures discuss principles regarding the body and hallucinogenic drugs? Absolutely!

**I. Effects of Drugs and Sobriety**

Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God (Gal 5:19-21).

Sorcery - Pharmakeia { far-mak-i'-ah }

1) the use or the administering of drugs 2) poisoning 3) sorcery, magical arts, often found in connection with idolatry and fostered by it 4) metaph. the deceptions and seductions of idolatry.

Gal. 5:20

Rev. 9:12

Rev. 18:23

Sober - sophroneo {so-fron-eh'-o}

To be of sound mind, to be in one's right mind, to exercise self- control, to put a moderate estimate upon one's self, think of one's self soberly, to curb one's passions

• I Thessalonians 5:6-8

• I Tim. 3:2

• I Tim. 3:11

• Titus 1:8

• Titus 2:2-6

• I Peter 1:13

• I Peter 5:8

Why do people take drugs and tobacco, i.e., what is the “fun” or “entertainment” that comes from these? How do the motives for ingesting these substances reconcile with being sober.

**II. Destruction of the Temple**

*“Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s”* (I Cor. 6:19-20).

*“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”* (Romans 12:-12).

*“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God”* (I Cor. 10:31).

Does the Bible promote self- destruction of the body? If it does not, how do you reconcile these passages and ideas on drugs with someone eating a really fatty steak? Doesn’t that destroy the body too??

**Lesson Ten**

**DANCING**

**Introduction:**

It has been estimated that thirty-nine million Americans dance. No doubt dancing is one of the most widely accepted social activities in the world, and to refuse to dance is to exclude one's self from many social circles. The dancing and disco emphasis is found in the television and motion picture industries, in entertainment-oriented magazines, in the clothing industry, in the music business, and even on high school football fields at half time. Dancing has become an accepted part of the curriculum in most colleges, high schools, and junior high schools. Most cities now have one or more dance studios. And yet, since its origin, devout men and women have opposed dancing as wholesome recreation. Surely there must be some good reason why so many devoutly religious people have come to the conclusion that social dancing is sinful.

What do the Scriptures say about dancing? The words dance, danced, dancing, and related terms appear in over twenty-five passages. In all of the places where dancing is mentioned, except four, we can draw these conclusions:

1. The dancing done was not a regularly established practice, but something done on extraordinary occasions.

2. It occurred at times of special blessings, great triumphs, great deliverances, brought about by God; example, at the Red Sea (Ex. 15:20).

3. The dancing was in open daylight.

4. The men and women danced alone, no mixed dancing.

5. The dancing was not for amusement, pleasure or hilarity; not for healthful exercise, relaxation or diversion; not for entertainment, art, or gracefulness; not to show how accurately they could step to the music.

6. This dancing was a religious exercise, a part of their devotions, in expressions of great joy, gratitude and thanksgiving, and practiced on occasions of extraordinary interference of the Lord on their behalf, and in honor and praise of god, accompanied by sundry instruments of music; was practiced before the giving of the law, and also under the law; but no such religious exercise is found in the religion of our Lord.

There is no support for the modern dance in the Scriptures. There are four places that contain similarities to the modern dance, but God's wrath fell on those that practiced such. In Exodus 32:19-31 we see a religious dance in the presence of an idol, the golden calf. This was not devotion to God but senseless idolatry. I Samuel 30:16-17 tells of the reveling of a group of soldiers who had just burned a city and had the captive women in their camp. Job 21:7-14 speaks of the dancing of the rich and wicked for pleasure and amusement. The whole context is a description of the wicked. And finally, Matthew 14:3-6 tells of a dance for pleasure and entertainment. It was in bad company and a man lost his head following the dance.

**Things Wrong with the Dance**

1. Dancing is Questionable. The fact that thousands who claim Christianity oppose dancing, and many that practice dancing feel guilty, lets us know that it is truly a question of doubt. Even those who engage in it are often bothered by it and ask preachers, "Is there any harm in it?” Why do they ask questions if dancing is pure and wholesome? They do not ask if there is any harm in visiting the aged, feeding the poor, caring for the sick, or spending the night in worship to God. Many worldly people, even many who dance, have seen the evils of it and confessed that it is wrong. And most of the others who dance have doubt in their minds about its being right. And remember that the Lord forbids our doing anything about which there is doubt, and He says we stand condemned if we go ahead and do what is doubtful. "And he that\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is \_\_\_\_\_\_\_\_\_\_\_\_\_\_if he eat, because he eats not of \_\_\_\_\_\_\_\_\_: for -whatsoever is not of \_\_\_\_\_\_\_\_ is \_\_\_\_\_\_\_."(Rom. 14:23).

Surely we must all admit that a common sense rule to follow in business, social life, or religion is to stay always on safe ground. With so many doubts involved, dancing surely becomes a risky experiment. We should refrain from the social dance just upon the basis of its being questionable even to many who engage in it.

2. Dancing is Reveling. Paul said: "Now the works of the\_\_\_\_\_\_\_\_\_\_\_\_ are these: fornication, uncleanness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and such like; of-which I foreworn you ... that they that practice such things shall not inherit the kingdom of heaven." (Gal. 5:19-21).

To combine the definition of reveling with what we have previously studied on the meaning of lasciviousness, we get the total picture of dancing in Galatians 5 to be "indecent bodily movements,” "unchaste handling of males and females”, “lewd,” and "tending to produce unlawful sexual desires.” The late hours, dim lights, scanty clothes, indecent bodily contact, suggestive music, sweet-smelling perfume, and dulled moral and spiritual senses all tend to produce lewd emotions. What good can one expect to result from these inherently evil elements of the dance?

3. Dancing Causes Close Body Contact. We are more than animals. We have emotions, a soul made in the image of God, the ability to respect nature and he capacity to fall in love. God made man and gave to him woman who was able to fill his needs. Thus, it is natural for boys and girls to enjoy each other's company. However, like all of God's creation, there must be order in regard to man's relationship with woman. For this order, God provided marriage. In this union God intended for man and woman to express their deep emotions of love, but never has God given his permission for this to be done outside of marriage! Therefore, when a boy becomes too closely involved with a girl before marriage, such actions are sinful.

Originating in a house of prostitution in France, dancing has swept through the world like a wildfire for one reason only. You can take the dance out of the house of ill repute but you cannot take the base nature out of the dance. It is still lasciviousness set to music whether you find it in the roadhouse or in the living room. All the police and school teachers of the town cannot keep dancing from being lascivious. Many a father would be ready to force a young man to leave the house if he caught him handling his daughter in some of the same body contacts as is done in the name of dancing.

4. Dancing Destroys Spirituality. I ask those of you who dance, Does dancing cause you to love God more, to love the church more, to love Bible reading more, to love prayer more, to love worship more? Or does it cause you to love all of these things less? The unfaithful lives of dancing church members constitute an adequate answer to these questions. Albert Barnes said, "No child dances into heaven, but many a one dances into hell.” Someone has well observed that "A dancing foot and a praying knee do not grow on the same leg.”

5. Dancing is "Of the World". Since it is revelry and is lascivious, since its fruits inevitably are evil, and since it destroys spirituality, it should be obvious that it is not "from above" (Jas. 1:17). If it is not from the Father, it must be from the Evil One and is of the world. The world started it, the world operates the places of it, and the worldly engage in it. Christians DO NOT!

**Arguments for the Dance**

Most persons who wish to dance never attempt any justification of their action. They are in the world, living like the world, and feel no need to justify what they are doing before righteous people. But those few who want to wear the name of Christ and yet engage in the work of the Evil One feel embarrassed, and feel the need to try to justify the dance. But their defenses are so very weak. Note them:

1. "I Only Go to Chaperoned Dances" The very need for chaperones is an indictment against the dance. Did you ever hear of the need for chaperones at Bible study? Dances are nothing more than chaperoned unrighteousness. Chaperones do not make it right and they certainly cannot control the lustful thoughts of boys and girls. Would chaperoned fornication make it right? Chaperoned dances are just the beginning. The next step would be un-chaperoned dances where the "action is wilder."

2. "Dancing is Good Exercise". Compare an early morning walk in the beauty of God's creation to the late hours in a smoke-filled room. Is exercise really why you say you dance? Why not get together and do pushups, sit-ups, or go jogging? Or if it is really for just good exercise, boys could dance with other boys. Try that sometime and see what kind of response you get.

3. "What Harm is there in a Little Foot Shaking? If foot shaking were the only thing involved the case would be different; but there is a whole lot more shaking than "foot shaking". If most boys and girls were caught by their parents in the same motions without hearing the music as shown in the cartoon on the preceding page, there would have to be a lot of quick explaining for some young people to do.

4. "I Can Dance Without Having Evil Thoughts. Maybe you can, but I suggest you think about it carefully. Medically speaking, normal males are several times more easily "turned on" than females. Syndicated columnist Lindsay R. Curtis, M.D., says: "For the most part, men are in a constant state of sexual readiness, even when it is the farthest thing from their minds. This desire in woman is slow in awakening..." (Sensible Sex—A Guide for Newlyweds, pp. 41,42).

5. "I Would Rather be Dancing than Sitting, in a Parked Car" I often hear people saying, "Dancing is better than heavy petting." Two evils do not make a right. Stealing is better than murder, but is stealing right?

6. "It is Necessary for Social Popularity" Popular with whom? The Lord's crowd or the devil's type of kids? Dancing is NOT necessary to social popularity. Admit it. The reason the dance is popular is the unchaste fondling of partners.

If you are sincere in wanting to please God, please consider all this again. Ask yourself concerning dancing: Does it encourage in my mind thoughts and desires that are wholesome and pleasing to God, or thoughts and desires that lead to impure activities? Does it fit in easily with the things that have to do with serving God and being a Christian? Does it take me to places and put me in the company of people that are wholesome and good? Does it make me more spiritual or less?

**Questions for Discussion:**

1. Is the kind of social dancing practiced today ever mentioned in the Bible? If so, where?

2. Why do you think dancing has been at the least a doubtful practice?

3. Where and by whom should the desires aroused by dancing be fulfilled?

4. Do Matthew 5:28 and I Timothy 2:9 have any bearing on the question of dancing?

5. List reasons why Christians should not dance.

**Lesson 11**

**Anger**

**Introduction:**

**I. Anger** (Psalms, Proverbs, Ecclesiastes, NT only)

Psalm 37:7-9 *“Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.”*

Proverbs 22:8

Colossians 3:8

Ecclesiastes 7:9 – *“Do not hasten in your spirit to be angry, For anger rests in the bosom of fools.”*

Ephesians 5:25 – “*Husbands, love your wives, just as Christ also loved the church and gave Himself for her.”*

Ephesians 6:4 - *“And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.* “(Ephesians 6:4)

Proverbs 29:22 – *“An angry man stirs up strife, and a furious man abounds in transgression.”*

I Timothy 4:12 – *“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.”*

Proverbs 19:19 – *“A man of great wrath will suffer punishment; for if you rescue him, you will have to do it again.”*

Proverbs 14:17 - *“He that is soon angry dealeth foolishly: and a man of wicked devices is hated.”*

Proverbs 21:19 - *“It is better to dwell in the wilderness, than with a contentious and an angry woman.”*

Pro 22:24-25 – *“Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul”.*

Pro 25:23 - *“The north wind driveth away rain: so doth an angry countenance a backbiting tongue.”*

Mat 5:22 - *“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”*

Eph 4:26 – *“Be ye angry, and sin not: let not the sun go down upon your wrath.”*

Tit 1:7 – *“For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre.”*

Jonah 4

II. **Angry** (Psalms, Proverbs, Ecclesiastes, NT only)

Luke 15:28 *- “And he was angry, and would not go in: therefore came his father out, and entreated him.”*

**III. Bitterness** (Psalms, Proverbs, Ecclesiastes, NT only)

Rom 3:14 - *“Whose mouth is full of cursing and bitterness”*

Heb 12:15 – “ *Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled”*

Pro 11:23 - *“The desire of the righteous is only good: but the expectation of the wicked is wrath.”*

Job 7:11 – *“Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.”*

Job 10:1 - *“My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.”*

Pro 14:10 - “*The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.”*

Pro 14:29 – “*He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.”*

Proverbs 19:11

Pro 19:19 – “*A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.”*

Pro 21:24 – “*Proud and haughty scorner is his name, who dealeth in proud wrath.”*

Pro 29:8 – “*Scornful men bring a city into a snare: but wise men turn away wrath.”*

Pro 30:33 – “*Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.”*

**IV. Wrath**

Pro 11:23 - *“The desire of the righteous is only good: but the expectation of the wicked is wrath.”*

Rom 12:19 - *“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”*

Pro 12:16 - *“A fool's wrath is presently known: but a prudent man covereth shame.”*

Pro 14:29 - *“He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.”*

Rom 2:8 - *“But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.”*

Gal 5:20 - *“Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,”*

Col 3:8 - *“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.”*

**V. Hatred**

Gal 5:20 – *“Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,”*

Pro 10:12 – *“Hatred stirreth up strifes: but love covereth all sins.”*

Pro 10:18 – *“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.”*

Pro 26:26 – *“Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.”*

Pro 15:17 –“ *Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.”*

**VI. Anger, Wrath…the Powers of the Dark Side**

Proverbs 14:17

Proverbs 15:18

Proverbs 16:32

Proverbs 27:4

Ecclesiastes 7:9

Matt. 5:22

**Unjustified Examples of Anger**

Jacob deceives Isaac into blessing him instead of Esau. Esau “hated him” and planned to kill him. - Gen. 27

Saul getting angry at David - I Sam. 18

Prodigal son’s brother - Luke 15:26-28

Haman at Mordecai - Esther 3

**Reasons why we get angry:**

Grievous Words - Proverbs 15:1

Backbiting - Proverbs 25:23

Hearing people complain – Gen. 30:1-2

We are not given un-due praise - Esther 5:9

Experiencing a lack of Respect - Esther 3:2-5

Being Jealous of others – I Sam. 18:6-9; Luke 15:26-28; James 3:13-4:3; Proverbs 6:34 (NASB)

Injustice/ill treatment - I Sam. 20:30-33; Psalms 37:7-9

We believe vengeance is necessary/should happen/unhappy when others are happy - Jonah 4

**What anger causes:**

Potential other sins, sinful opportunities - Eph. 4:25-27

Killing - Gen. 49:5-7

You lose sight of all the good things and focus on the one bad thing - Esther 5:12-13

Strife and Transgression - Proverbs 29:22

Rash judgments – Matthew 2:15-17

Apathy

Self-centeredness – Jonah 4

Hate - Proverbs 26:24-26

Bitterness - Hebrews 12:12-15

Rant - Personal Bitterness

We know when we are bitter. - Proverbs 14:10

We WANT other bitterness - Proverbs 11:23; Proverbs 30:33

We start speaking our minds - Proverbs 12:16; Proverbs 12:18; Proverbs 29:11

Bring every thought into captivity - II Cor. 10:3-5

**Ways to Help/Prevent Anger**

DEAL WITH THE PROBLEM THAT CAUSE YOUR ANGER IMMEDIATELY - Eph. 4

Be slow to Wrath. - Jam 1:19; Proverbs 14:29

Have discretion. - Proverbs 19:11

Do something nice for someone you know is angry. - Proverbs 21:14

Get away from the angry person! - Proverbs 22:24-25

Heap coals of Fire - Romans 12:14-21; Eph. 4:25-27

**Justified reasons to be Angry/Hate**

Pro 8:13 - *“The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.”*

Exodus 32: 19-20 - Moses with the Children of Israel

Mark 3: - Christ Indignation

Extreme wrath against something sinful - II Cor. 7:11

Lesson 12

Controlling the Tongue

**Introduction**

# The Power of God's Words

# *"And God said, Let there be light: and there was light"* (Gen. 1:3).

# *"The worlds have been framed by the word of God..."* (Heb. 11:3).

# *"For I am not ashamed of the gospel: for it is the power of God unto salvation*" (Rom. 1:16).

# *"For the word of God is living, and active, and sharper than any two-edged sword."* (Heb. 4:12).

# *"Of his own will he brought us forth, by the word of truth" (Jas. 1:18*).

# *"having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which lives and abides"*

# (1 Pet. 1:23).

# The Power of Our Words

# *"Death and life are in the power of the tongue"* (Prov. 18:21)

# *"He that guards his mouth keeps his life; but he that opens wide his lips shall have* destruction" (Prov. 13:3)

# *"Whoso keeps his mouth and his tongue keeps his soul from troubles"* (Prov. 21:23)

# *"A soft answer turns away wrath: but a grievous word stirs up anger. The tongue of the wise utters knowledge aright, but the mouth of fools pours out folly" (*Prov. 15:1,2)

# *"A gentile tongue is a tree of life; but perverseness therein is a breaking of the spirit"* (Prov. 15:4)

# *"Keep your heart with all diligence for out of it are the issues of life. Put away from you a wayward mouth. And perverse lips put far from you"* (Prov. 4:23,24)

# *"In the multitude of words there does not want transgression but he that refrains his lips does wisely"* (Prov. 10:19)

# *"Even a fool when he holds his peace is counted wise..." (*Prov. 17:28)

# *"And the tongue is a fire: the world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the wheel of nature, and is set on fire of hell"* (Jas. 3:6)

**I. The Vital Importance of Tongue Control to the Life of a Christian**

A. An uncontrolled tongue the source of much trouble (Prov. 21:23), can "set the woods afire"(Jas. 3:5,6)

B. An unbridled tongue is the instrument of sin. (Ps. 39:1)

C. A man's religion made meaningless by an uncontrolled tongue. (James 1:26)

D. The control of the tongue is a sign of spiritual maturity. (James 3:1,2)

**II. The Power of the Tongue (James. 3:3-6)**

A. A little member which can do great things

1. Like the small rudder of the ship which controls the direction of the whole vessel.2. Like a little flame which can start an destructive fire of enormous proportion.

B. The fire of the unbridled tongue is kindled from hell.

**III. The Tongue is Untamable - Must be Controlled Always (James. 3:7,8)**

A. All kinds of wild animals have been tamed by men, but the tongue cannot be "domesticated" and must therefore be constantly controlled.

B. The tongue is a restless evil, filled with "deadly poison". Capable of great harm the tongue is always poised for escape.

**IV. The Tongue can both Bless and Curse (James. 3:9-12; Prov. 18:21)**

A. The Curse of the Tongue out of Control:

1 . Hasty words - "a mouth too quick on the trigger”

1. Prov. 29:11, 20
2. Eccl. 5:2
3. James 1:19,20

2. Lies

a. definition: "A false statement or action, esp. one made with the intent to deceive."

b. Prov. 6: 16, 17 An abomination to God.

c. Jesus in the Sermon on the Mount - Matt. 5:33-37 (truth not perjury His concern)

d. To be put away by the Christian - Eph. 4:25; Col. 3:9

e. The awful fate of liars - Rev. 21:8

f. The kind of God we serve - Titus 1:2

g. The example of Jesus - 1 Pet. 2:21,22

Discuss the more subtle forms of lying (deception) that the Christian should avoid.: Gen. 12:11-19; Gen. 37:29-35; Ps. 12:2,3; 1 Thess. 2:5; Prov. 26:18,19

Discuss some of the famous lies recorded in the Bible? Who told the first lie?

3. Gossip, tale bearing

a. Definition: "to engage in idle talk or rumors about others".   
b. Promotes strife. Prov. 26:20; 1 Thess. 5:13  
c. Separates friends. Prov. 16:28

Haw to prevent gossip:

1) Be sure every word you speak is not only true but up building. Eph. 5:29

2) Always ask two questions before speaking: Is it true? Is it loving? Eph. 4:15

3) Don't listen to gossip. Suggest the need to ascertain that the information is true and if so that you go and talk directly in love to the person being discussed.

Discuss the effect of gossip on the life of a church.

4. Evil speaking, backbiting (disposition to defame and judge harshly)

a. Forbidden to the Christian: 1 Pet. 2: 1; 2 Cor. 12:20; Jas. 4:11,12

b. Characteristic of a reprobate mind. Rom. 1:28,30

Discuss the possible motives for speaking evil of or defaming another?

What is the solution? Mt. 7:1-5 Eph. 4:31,32 Gal:/6:l,2 Jas. 5:19,20

5. Murmuring

1. Definition: "giving audible expression to unwarranted dissatisfaction"

b. Christians warned against it. 1 Cor. 10:10 Phil 2: 14

What -was the nature of the "murmuring" of the children of Israel? What spirit int them do you think caused this complaining way? Ex.14:11, 12 Num. 16:41

What causes us to become "murmurers” today? How can we prevent it?

Is there a constructive way to handle dissatisfaction?

6. Profane and Impure Speech

a. Ex. 20:9 Lev. 19:12 Jas. 5:12 (Mt. 23:16-22)

b. Eph. 5:4

Discuss ways we can treat holy and serious things with contempt by our speech. Discuss some kinds of speech that are impure and not befitting a child of God.

B. The Blessing of the Bridled Tongue (Tongue ruled by the will of Christ)

1. Truth Eph. 4:25 Produces trust and confidence

2. Words that edify and give grace Eph. 4:29

3. Thanksgiving Eph. 5:4

4. Loving words Eph. 4:15

5. Words of helpful correction for the erring 1 Thess. 5:14; Gal. 6: 1,2

6. Words of encouragement 1 Thess. 5:14

7. Words of kindness Prov. 31:26

8. Most important: Words of salvation Acts 8:4; Phil 2:15, 16

**Conclusion**

A. Where should we begin in our effort to control our tongue and make all our words a blessing? Mt. 12:34,35 Mt 15:19

B. What will we be judged by? Mt 12:36,37 What are "idle words"?

Lesson 13

Dealing with Conflict

**Introduction**

Conflict means:

1) An open clash between two opposing groups (or individuals).

2) A state of opposition, disagreement or incompatibility between two or more people or groups of people, which is sometimes characterized by physical violence.

## Conflicting Scriptures: what do the following scriptures say about conflict?

Prov. 6:14

Prov. 6:19

Prov. 10:12, 18

Prov. 15:18

Prov. 16:28

Prov. 17:1

Prov. 14

Prov. 18:16

I Cor. 3:1-3

Gal. 5:19-20

I Tim. 6:3-5

Titus 3:9

James 3:13-18

## Scriptures to Consider when Dealing with Conflict:

Proverbs 18:17

Matt. 18:15-17

Romans 12:3, 9-18

I Cor. 13:4-7

Philippians 2:1-11

# Some Good Conflict:

Prov. 10:17

Prov. 12:1

Prov. 13:18

Prov. 15:5

Prov. 10

Prov. 31-32

Prov. 29:15