

Charity Word Study lesson
Phoenix June 15, 2008

Text: 1 Corinthians chapter 13

Definitions are from Strong's Concordance unless otherwise noted.

13:1 though: (1437) in case that, provided, etc.

13:1 tongues: (1100) the tongue; by imp. a language (specifically one not natural acquired)

13:1 sounding: (2278) to make a loud noise

13:1 tinkling: (214) to vociferate (To cry out with vehemence; to exclaim; To utter with a loud voice.); i.e. by imp. to wail; fig. **to clang**

13:2 prophecy: (4394) prediction: **Vines:** signifies the speaking forth the mind and counsel of God

13:2 mysteries: (3466) a secret or mystery: **Vines:** Not the mysterious as is the English word, but that outside the range of unassisted natural apprehension: can be made known only by divine revelation. In ordinary sense mystery implies knowledge withheld, in spiritual it is truth revealed

13:2 faith: (4102) persuasion i.e. credence; moral conviction (of truthfulness of God); esp. reliance of Christ for salvation; assurance

13:2 remove: (3179) to transfer; i.e. carry away

13:2 mountains: (3735) a mountain: **Vines:** proverbially, "of overcoming difficulties, or accomplishing great things,"

13:3 profiteth: (5623) to be useful; i.e. to benefit

13:4 suffereth long: (3114) to be long spirited; i.e. forbearing or patient

13:4 kind: (5541) to show oneself useful; i.e. act benevolently

13:4 envieth: (2206) to have warmth of feeling for or against: **Vines:** denotes "to be zealous, moved with jealousy," **Webster:** Pain, uneasiness, mortification or discontent excited by the sight of another's superiority or success, **accompanied with some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person, and with pleasure in seeing him depressed.** Envy springs from pride, ambition or love, mortified that another has obtained what one has a strong desire to possess; To feel uneasiness, mortification or discontent, at the sight of superior excellence, reputation or happiness enjoyed by another; to repine at another's prosperity; to fret or grieve one's self at the real or supposed superiority of another, and to hate him on that account.

13:4 vaunteth: (4068) to boast

13:4 puffed up: (5448) sense of blowing, to inflate; i.e. fig. to make proud (haughty):

Vines: "to puff up, blow up, inflate", is used metaphorically in the NT, in the sense of being "puffed" up with pride

13:5 behave itself unseemly: (807) to be (i.e. act) unbecoming: **Webster:** Not fit or becoming; uncomely; (not comely [decent; suitable; proper]) unbecoming; indecent.

13:5 seeketh: (2212) to seek; spec. in a bad sense to plot: **Webster:** to make pursuit; to attempt to find or take

13:5 provoked: (3947) to sharpen alongside; i.e. to exasperate: **Vines:** primarily, “to sharpen”, is used metaphorically, signifying “to rouse to anger, to provoke,”; in 1 Cor. 13:5, RV, “is not provoked” (**the word “easily” in KJV, represents no word in the original**).

13:5 thinketh: (3049) to take an inventory: **Vines:** “to reckon,” is rendered “to think,” in Rom. 2:3, KJV (RV, “reckonest”); 1 Cor. 13:5, KJV, RV, “taketh (not) account of,” i.e., love does not reckon up or calculatingly consider the evil done to it (something more than refraining from imputing motives): **Barnes:** That is, puts the best possible construction on the motives and the conduct of others. This expression also is “comparative.” It means that love, or that a person under the influence of love, is not malicious, censorious, disposed to find fault, or to impute improper motives to others. It is not only “not easily provoked,” not soon excited, but it is not disposed to “think” that there was any evil intention even in cases which might tend to irritate or exasperate us. It is not disposed to think that there was any evil in the case; or that what was done was with any improper intention or design;

13:5 evil: (2556) worthless: **Vines:** stands for “whatever is evil in character, base,”; may be broadly divided as follows: (a) of what is morally or ethically “evil,” whether of persons, or qualities, emotions, passions, deeds

13:6 rejoiceth: (5463) to be full of cheer; i.e. be calmly happy or well off

13:6 iniquity: (93) injustice (prop. the quality; by imp. the act); moral wrongfulness: **Vines:** denotes “unrighteousness,” lit., “unrightness”, a condition of not being right, whether with God, according to the standard of His holiness and righteousness, or with man, according to the standard of what man knows to be right by his conscience. The word is usually translated “unrighteousness,” but is rendered “iniquity” in 1 Cor. 13:6, KJV (RV, “unrighteousness”)

13:6 rejoiceth: (4796) to sympathize in gladness; congratulate: **Vines:** to rejoice with
13:6 in the truth: (225) truth: **Vines:** “truth,” is used especially of Christian doctrine, e.g., Gal. 2:5, where “the truth of the Gospel” denotes the “true” teaching of the Gospel, in contrast to perversions of it; “truth” in all its fullness and scope,

13:7 beareth: (4722) to roof over; i.e. fig. to cover with silence (endure patiently): **Vines:** primarily “to protect, or preserve by covering,” hence means “to keep off something which threatens, to bear up against, to hold out against, and so to endure, bear, forbear,”

13:7 believeth: (4100) to have faith; by imp. to entrust especially one’s spiritual well-being to Christ

13:7 hopeth: (1679) to expect or confide: **Vines:** “to hope,” is not infrequently translated in the KJV, by the verb “to trust”; Rom. 15:12, “On Him shall the Gentiles trust,” so 1 Tim. 4:10; 5:5 (in the best mss.); 6:17, RV; this expresses the ground upon which “hope” rests;

13:7 endureth: (5278) to stay under (behind) i.e. remain fig. to undergo i.e. bear trials; have fortitude; persevere

13:8 faileth: (1601) to drop away; spec. be driven out of one’s course; fig. to lose, become inefficient

13:8 prophecies: (4394) prediction

*13:8 fail: (2673) to be (render) entirely idle (useless): **Vines:** lit., “to reduce to inactivity” knowledge, prophesyings, and that which was in part were to be “done away,”

1 Cor. 13:8, 10, i.e., they were to be rendered of no effect after their temporary use was fulfilled; when the apostle became a man he did away with the ways of a child, v. 11;
 13:8 tongues: (1100) the tongue; by imp. a language (spec. one not naturally acquired)
 13:8 cease: (3973) stop, come to an end
 13:8 vanish away: (2673) same as fail
 13:9 part: (3313) a division or share: **Vines:** denotes a part or portion of the whole
 13:9 prophecy: (4395) to foretell events, divine, speak under inspiration; exercise the prophetic office
 13:10 perfect: (5046) complete
 *13:10 done away: (2673) see v. 8
 13:11 child: (3516) not speaking; i.e. an infant (minor); fig. a simple minded person; an immature Christian
 13:11 understood: (5426) to exercise the mind; i.e. entertain or have sentiment or opinion; by imp. to be mentally disposed (more or less earnestly in a certain direction)
 13:11 thought: (3049) to take an inventory; i.e. estimate
 *13:11 put away: (2673) see v. 8
 * Note these three phrases all mean the same
 13:12 darkly: (135) obscureness
 13:12 know: (1921) to know upon some mark; i.e. recognize; by imp. to become full acquainted with
 13:13 abide: (3306) to stay
 13:13 faith: (4102) persuasion i.e. credence; moral conviction (of truthfulness of God); esp. reliance of Christ for salvation; assurance
 13:13 hope: (1680) to anticipate usually with pleasure; expectation

Works of the flesh word study lesson.

Text Galatians 5:15-21

Definitions are from Strong's Concordance unless otherwise noted.

5:15 bite: (1143) to bite; i.e. fig. thwart (to cross, as a purpose; to oppose; to contravene; hence, to frustrate or defeat. We say, to thwart a purpose, design or inclination; or to thwart a person.): **Vines:** "to bite," in Gal. 5:15, "if ye bite and devour one another," is used metaphorically of wounding the soul, or rending with reproaches.
 5:15 devour: (2719) to eat down; i.e. devour: **Vines:** signifies metaphorically, "to exploit or prey on one another," Gal. 5:15, where "bite ... devour ... consume" form a climax, the first two describing a process, the last the act of swallowing down.
 5:15 heed: (991) to look at: **Vines:** "to look," see, usually implying more especially an intent, earnest contemplation
 5:15 consumed: (355) prop. to use up; i.e. destroy
 5:16 I say: (3004) prop. to lay forth; i.e. relate; by imp. to mean
 5:16 walk: (4043) fig. to live; deport oneself; be occupied with: **Vines:** "signifying the whole round of the activities of the individual life, whether of the unregenerate, or of the believer
 5:16 fulfill: (5055) to end; i.e. complete, execute, conclude

5:16 lust: (1939) a longing; esp. for what is forbidden

5:16 flesh: (4561) human nature

5:17 lusteth: (1937) to set the heart upon; i.e. long for

5:17 contrary: (480) to lie opposite; i.e. be adverse (repugnant [Opposite; contrary; inconsistent; properly followed by to.] to

5:17 would: (2309) to determine; i.e. choose or prefer; by imp. to wish; i.e. be inclined; to be about to; by Hebraism to delight in

5:18 led: (71) to lead; by imp. to bring; fig. induce

5:19 now: (1161) but, and, etc.

5:19 flesh: (4561) see v. 1

5:19 manifest: (5318) shining; i.e. apparent; publicly; externally: **Vines:** "open to sight, visible, manifest"

5:19 adultery: (3430) adultery: **Vines:** In common usage, adultery means the unfaithfulness of any married person to the marriage bed.

5:19 fornication: (4202) harlotry (The trade or practice of prostitution; habitual or customary lewdness.) including adultery and incest: **Webster:** The incontinence or lewdness of unmarried persons, male or female; also, the criminal conversation of a married man with an unmarried woman. Any sexual relation outside marriage covenant (kfo)

5:19 uncleanness: (167) impurity (the quality) physically or morally

5:19 lasciviousness: (766) licentiousness (Excessive indulgence of liberty; contempt of the just restraints of law, morality and decorum.) [sometimes including other vices]: **Vines:** denotes "excess, licentiousness, absence of restraint, indecency, wantonness": **Webster:** Looseness; irregular indulgence of animal desires; wantonness; lustfulness. 2. Tendency to excite lust, and promote irregular indulgences.

5:20 idolatry: (1495) image worship

5:20 witchcraft: (5331) medication (pharmacy); i.e. by ext. magic: **Vines:** (Eng., "pharmacy," etc.) primarily signified "the use of medicine, drugs, spells"; then, "poisoning"; then, "sorcery," Gal. 5:20, RV, "sorcery" (KJV, "witchcraft"), mentioned as one of "the works of the flesh." In "sorcery," the use of drugs, whether simple or potent, was generally accompanied by incantations and appeals to occult powers, with the provision of various charms, amulets, etc., professedly designed to keep the applicant or patient from the attention and power of demons, but actually to impress the applicant with the mysterious resources and powers of the sorcerer.

5:20 hatred: (2189) hostility; by imp. a reason for opposition: **Vines:** is rendered "enmity" in Luke 23:12; Rom. 8:7; Eph. 2:15-16; Jas. 4:4; "enmities," Gal. 5:20, RV, for KJV, "hatred." It is the opposite of *agape*, "love.": **Webster:** Great dislike or aversion; hate; enmity. Hatred is an aversion to evil, and may spring from utter disapprobation, as the hatred of vice or meanness; or it may spring from offenses or injuries done by fellow men, or from envy or jealousy, in which case it is usually accompanied with malevolence or malignity. Extreme hatred is abhorrence or detestation.

5:20 variance: (2054) a quarrel; i.e. by imp. wrangling: **Vines:** "strife, quarrel, especially rivalry, contention, wrangling,": **Webster:** Difference that produces dispute or controversy; disagreement; dissension; discord.

5:20 emulations: (2205) prop. heat; i.e. fig. zeal (in a favorable sense and or in an unfavorable one); jealousy: **Vines:** zeal or jealousy: **Webster:** The act of attempting to

equal or excel in qualities or actions; rivalry; desire of superiority, attended with effort to attain to it; generally in a good sense, or an attempt to equal or excel others in that which is praise-worthy, without the desire of depressing others. Rom 11. In a bad sense, a striving to equal or do more than others to obtain carnal favors or honors. Contest; contention; strife; competition; rivalry accompanied with a desire of depressing another.

5:20 wrath: (2372) passion (as if breathing hard): **Vines:** hot anger; passion

5:20 strife: (2052) prop. intrigue; i.e. by imp. faction: **Vines:** denotes "ambition, self-seeking, rivalry," self-will being an underlying idea in the word; hence it denotes "party-making." It is derived, not from *eris*, "strife," but from *erithos*, "a hireling"; hence the meaning of "seeking to win followers," "factions," so rendered in the RV of 2 Cor. 12:20, KJV, "strifes"; not improbably the meaning here is rivalries, or base ambitions; same in Gal 5:20

5:20 seditions: (1370) disunion; i.e. fig. dissention: **Vines:** lit., "a standing apart", hence "a dissension, division," is translated "seditions" in Gal. 5:20

5:20 heresies: (139) prop. a choice; i.e. spec. a party; fig. disunion: **Vines:** denotes "a choosing, choice"; then, "that which is chosen," and hence, "an opinion," especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, Gal. 5:20 (marg., "parties"); such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage

5:21 envyings: (5355) ill will (as distraction); i.e. jealousy (spite): **Vines:** "envy," is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word

5:21 drunkenness: (3178) an intoxicant: i.e. by imp. intoxication: **Vines:** "strong drink", denotes "drunkenness, habitual intoxication,"; **Webster:** Intoxication; inebriation; a state in which a person is overwhelmed or overpowered with spirituous

5:21 revellings: (2970) a carousal (as if letting loose): **Vines:** "a revel, carousal," the concomitant and consequence of drunkenness;

5:21 like: (3664) similar in appearance or character

5:21 before: (4302) to say beforehand; i.e. predict; forewarn

5:21 time past: (4277) to say already; to predict

5:21 such things: (5108) truly this; i.e. of this sort

Fruit of the Spirit word study lesson

Text Galatians 5:22-26

Definitions are from Strong's Concordance unless otherwise noted.

5: 22 fruit: (2590) fruit (as plucked): **Vines:** "fruit," is used of works or deeds, "fruit" being the visible expression of power working inwardly and invisibly, the character of the "fruit" being evidence of the character of the power producing it, Matt. 7:16. As the visible expressions of hidden lusts are the works of the flesh, so the invisible power of the Holy Spirit in those who are brought into living union with Christ (John 15:2-8, 16) produces "the fruit of the Spirit," Gal. 5:22, the singular form suggesting the unity of the character of the Lord as reproduced in them, namely, "love, joy, peace, longsuffering,

kindness, goodness, faithfulness, meekness, temperance,” all in contrast with the confused and often mutually antagonistic “works of the flesh.”

5:22 love: (26) love; i.e. affection or benevolence

5:22 joy: (5479) cheerfulness; i.e. calm delight; gladness

5:22 peace: (1515) peace; by imp. prosperity

5:22 longsuffering: (3115)) longanimity (patient endurance of injury); i.e. forbearance or fortitude; patience: **Vines:** forbearance, patience, longsuffering

5:22 gentleness: (5544) usefulness i.e. moral excellence in character or demeanor:

Vines: is used of goodness of heart

5:22 goodness: (19) usefulness; i.e. moral excellence (in character or demeanor): **Vines:** denotes goodness; It signifies “not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds; yet not goodness expressing itself in indignation against sin, for it is contrasted with severity in Rom. 11:22, but in grace and tenderness and compassion.”

5:22 faith: (4102) see v. 5

5:23 meekness: (4236) gentleness; by imp. humility: **Vines:** denotes “meekness.” In its use in Scripture, in which it has a fuller, deeper significance than in nonscriptural Greek writings, it consists not in a person’s “outward behavior only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word *tapeinophrosune* [humility], and follows directly upon it, Eph. 4:2; Col. 3:12; cf. the adjectives in the Sept. of Zeph. 3:12, “meek and lowly”; ... it is only the humble heart which is also the meek, and which, as such, does not fight against God and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect” (Trench, *Syn Sec.* xlii). In Gal. 5:23 it is associated with *enkrateia*, “self-control.” The meaning of *prautes* “is not readily expressed in English, for the terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or less extent, whereas *prautes* does nothing of the kind. Nevertheless, it is difficult to find a rendering less open to objection than ‘meekness’; ‘gentleness’ has been suggested, but as *prautes* describes a condition of mind and heart, and as ‘gentleness’ is appropriate rather to actions, this word is no better than that used in both English Versions. It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was ‘meek’ because he had the infinite resources of God at His command. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all.

not concerned about self; we can walk in meekness because of our confidence in infinite resources of God

5:23 temperance: (1466) self control; esp. continence (to hold or withhold): **Vines:** from *kratos*, “strength,” occurs in Acts 24:25; Gal. 5:23; 2 Pet. 1:6 (twice), in all of which it is rendered “temperance”; the RV marg., “self-control” is the preferable

rendering, as “temperance” is now limited to one form of self-control; the various powers bestowed by God upon man are capable of abuse; the right use demands the controlling power of the will under the operation of the Spirit of God; in Acts 24:25 the word follows “righteousness,” which represents God’s claims, self-control being man’s response thereto; in 2 Pet. 1:6, it follows “knowledge,” suggesting that what is learned requires to be put into practice.

5:23 such: (5108) truly this; i.e. this sort

5:24 affections: (3804) something undergone; i.e. hardship or pain;

5:24 lusts: (1939) a longing; esp. for what is forbidden

5:25 walk: (4748) to march in (military) rank (keep steo); i.e. fig. to conform to virtue and piety

5:26 desirous of vain glory: (2755) vainly glorifying; i.e. self conceited

5:26 provoking: (4292) to call forth to oneself (challenge); i.e. by imp. irritate: **Vines:** “to call forth,” as to a contest, hence “to stir up what is evil in another,”

5:26 envying: (5354) to be jealous of: **Vines:** “to envy” (akin to A.), is used in Gal.

5:26. JA (5355), “envy,” is the feeling of displeasure produced by witnessing or hearing of the advantage or prosperity of others; this evil sense always attaches to this word; so in Jas. 4:5, where the question is rhetorical and strongly remonstrative, signifying that the Spirit (or spirit) which God made to dwell in us was certainly not so bestowed that we should be guilty of “envy.” *Zelos* :Note, “zeal or jealousy,” translated “envy” in the KJV, in Acts 13:45; Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Jas. 3:14, 16, is to be distinguished from *phthonos*, and, apart from the meanings “zeal” and “indignation,” is always translated “jealousy” in the RV. The distinction lies in this, that “envy” desires to deprive another of what he has, “jealousy” desires to have the same or the same sort of thing for itself

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