

#2 sorcery φαρμακεία, includes the use of *drugs potions, spells,*

- *sorcery, magical arts*, often found in connection with idolatry and fostered by it

Summary of socery.

- a. Drug abuse is specifically banned by the Word of God.
 - this does not forbid the use of properly prescribed drugs by the Doctor to deal with physical organic illness.
- b. It is a work of the flesh, sin nature, which seeks an escape from reality.
- c. It deceives the individual into thinking that he doesn't need anything outside himself, especially God.
- d. Often becomes an idol in that it is more important than anything else in life and they will do anything to acquire the drugs.
- e. The greatest impact drugs will have on the individual is to render their ability to think and to reason clearly marginal to inoperative.
- f. Perpetual use of drugs in ever increased dosages can destroy the proper function of the brain.
- g. The people of Israel were warned against this practice of sorcery and drugs before they went into the land. Deut. 18:9-12
- h. Anyone who sells illicit drugs is in violation of the 2nd greatest commandment; there is no way we can love another and be selling them something that is destroying their ability to function in life.
- i. Any escape mechanism (from reality) whether drugs, or cultic religion is one of Satan's counterfeits for happiness which is anything but happiness.

The next series of the fruit of the sin nature are social sins, committed primarily in dealing with one another.

#1 enmities ἔχθρα (it is plural) hostility, hatred, both as an in a mental attitude and in objective overt opposition

- a. It involves the inherent rebellion toward God that the flesh promotes. Rom 8:7
- b. It is especially manifested when one is a "friend of the world." James 4:4

#2 strife ἔρις, strife, debate, discord; often is the natural result of the MA of enmity

- a. The word *eris* looks at verbal debates/discord where one is contending for one's viewpoint which is based on non-essentials since one's priorities are distorted because of sin nature's rulership.

- b. This is typical activity of unbelievers from their depraved mind. Rom 1:29
- c. It is not to be a part of our life as believers Rom 13:13.
- d. Strife is an outgrowth of arrogance having rejected the sound doctrine. 1 Tim 6:3-4
- e. In 4 contexts Paul relates this sin to activity within the local church where it should not be found since it divides and breaks down the unity which edifies. John 17:23; 1 Cor 1:11; 3:3; 2 Cor. 12:20; Gal. 5:20
- f. A communicator, whether a pastor or evangelist who gets involved with strife it indicates selfish ambition, wrong motive for ministry. Phil. 1:15-17

#3 jealousy ζήλος, is one of those words that can be used in a good or a bad sense; good, zeal; bad jealousy/envy

- a. Note the Positive use:
 - 1. There exists a godly jealousy, a zeal that is exhibited by the Pastor seeking to protect his congregation from error. 2 Cor 11:2
 - 2. Also used of God, describing Him as a jealous God, anthropopathism, used to communicate divine possessiveness, God demands exclusive loyalty. Ex. 34:14; also in the decalogue Ex. 20:5
- b. What is in view here is the MAS of jealousy which is a very strong mental attitude sin and is manifested in selfishness.
- c. It also appears in 2 of the lists of sins that are destructive to a congregation. 1 Cor 3:3; 2 Cor 12:20
- d. It goes hand in hand with selfish ambition which produces disorder and evil of all kinds. James 3:13-16
- e. This jealousy will shut down the application of giving and helps within the local church, no application of the "through love serve one another" in Gal. 5:13
- f. Ultimately it is a failure of the believer to recognize the Provider of all good gifts, and use their possessions as good stewards while producing divine good.

#4 outbursts of anger. θυμός

- a. There are two words used to express the nuances of anger:
 - θυμός thumos which refers to a quick intense rage that blows over just as quick.
 - ὀργή orge which is a slow burning anger, takes awhile to surface.
- b. This sin does not include righteous indignation as an attitude towards evil, false doctrine, lies, dishonest gain and rejection of the Word. Eph 4:26

- c. Paul relates both categories of anger to being selfishly ambitious and rejection of truth. Rom. 2:8-9
- d. The church is not immune from such activity. 2 Cor 12:20
- e. We are commanded to put this away from us. Eph 4:31; Col 3:8

#5 disputes. ἐπιθεία, an attitude of self-seeking *selfish ambition, self-interest, rivalry*; also manifests itself in attempting to get ahead at other's expense.

- a. This one plus the next 2, *dissensions and factions*, denote a condition where there are divisions among people and because of that feuds flourish.
- b. The word "disputes" describes an attitude that motivates one, selfish ambition, and often leads to disputes, contention, strife, and rivalries.
- c. Selfish ambition leads one to not obeying the truth. Rom 2:8
- d. Unfortunately this attitude that leads to disputes can be manifested within a local church. 2 Cor 12:20
- e. Selfish ambition is not to be our *modus operandi* as believers. Phil 2:3
- f. This selfish ambition that leads to disputes is a rejection or rebellion against truth. James 3:14-16
- g. When you do your job as unto the Lord, some may accuse you of this, but the real politics comes into play when you back off to gain their approval.