

David's Heir: Review: Cosmic 2: The Hatred Complex: The Sin Nature; Paul's Evaluation of Status Quo Carnality: the Mandate to Walk in the Spirit Not the Flesh, Gal 5:16; the Combat between the Flesh & the Spirit, vv. 17–18; the Works of the Flesh: 4 Sexual Sins, v. 19; Sins toward God, Self, & Others, v. 20–21a; Gary North's Description of Envy; Believers Who Practice These Things Will Not Inherit in the Kingdom, v. 21b

To be tempted by a trend of the sin nature is not a sin. It is a challenge to volition for access to the soul, but free will can deny entrance.

Galatians 5:16–24 provides a thorough evaluation of the two statuses of carnality and spirituality:

Galatians 5:16 - This I keep on saying in conclusion, **walk** [**present active imperative of the verb περιπατέω (peripatéō): make wheel-tracks**] by means of the Holy Spirit with the result that you shall not fulfill the lust of the flesh.

v. 17 - For the flesh is antagonistic against the Spirit and the Spirit against the flesh; for these are in open conflict—the one against the other—with the result that you cannot do these things you desire to do.

v. 18 - But if you are being led by the Spirit, you are not under the authority of the Mosaic Law.

v. 19 - Now the works of the flesh are always manifest, which are [**four common sexual sins**]: **adultery** [μοιχεία (*moicheía*): involves one person who is married], **fornication** [πορνεία (*porneía*):¹ consensual sex between two unmarried persons], **uncleanness** [ἀκαθαρσία (*akatharsía*): an unnatural act whether by oneself or with another], **lasciviousness** [ἀσέλγεια (*aselgeía*): insatiable desire for unrestrained pleasure],

v. 20 - **idolatry** [ειδωλολατρεία (*eidōlolatreía*): participation in heathen feasts: a sin toward God], **sorcery** [φαρμακεία (*pharmakeía*): occult practices associated with hallucinogenic drugs: a sin toward self], **hatred** [ἔχθρα (*échthra*): enmity; hostility: sin toward others], **strife** [ἔρις (*éris*): discord, contention, quarrels, retaliation], **jealousy** [ζήλος (*zélōs*): based on inordinate competition], **outbursts of anger** [θυμός (*thumós*): vengeance], **disputes** [ἐριθεία (*eritheía*): motivated by self-interest], **dissensions** [διχοστασία (*dichostasía*): personal discord; contretemps], **factions** [αἵρεσις (*haíresis*): schism: holding opinions contrary to Scripture],

Galatians 5:21 - **envying** [φθόνος (*phthónos*)²], **murders** [φόνος (*phónos*)³], **drunkenness** [μέθη (*méthē*)], **carousing** [κῶμος (*kōmos*): intoxication along with obscene behaviors], and things like these [indicating there are more unnamed categories], of which I warn you as I have consistently warned you, that those who habitually and without restraint practice such things shall not **inherit** [κληρονομέω (*klēronoméō*): to obtain, acquire, possess] the kingdom of God.

¹ “pornography [Greek *pornográphos*, adjective, writing about prostitutes, from *pórnē* prostitute plus *graphein* to write] (1858)” *Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v. “pornography.”

² “True envy is one of the most insidious evils that can afflict a civilization. Envy is not mere covetousness, not just a desire to steal, or illegally obtain another person's goods; envy is that grinding resentment of another person's advantages. It is a sin that cannot be placated. Envy is a destroyer. Jealousy or covetousness says, ‘He's got it. I want it. I'll steal it. I'll use it for myself.’ But envy says something worse: ‘He's got it. I want it. I know that I can never get it. I'll destroy it so no one else can have it either.’ Modern socialism is the politics of envy. The socialist knows that there are not enough rich people to support all the poor people of this world. He knows that government programs of wealth redistribution cannot uplift the vast majority of men. But that doesn't convince him to abandon

socialism. He likes socialism because he thinks it will make it impossible for the ‘wealth-poverty gap’ to exist; not because the poor have risen but because the rich have been pulled down to the level of the poor. Envy is the politics of economic devaluation. When envy becomes the foundation of politics the whole society is threatened. Men lose faith in the ability of civil government to protect their property and their futures. They become secretive. They hide their resources from prying eyes. They reduce their consideration of others, and their concept of brotherly love is abandoned” (Gary North, *Successful Investing in the Age of Envy*, 2d ed. [Waterbury, VT: Dominion Press, 1983].

³“φόννοι (*phonoï*, “murders”) is absent in [papyrus 46, Codex Sinaiticus, and Codex Vaticanus], while the majority of the later manuscripts insert the word. Although the pedigree of the manuscripts omitting the term is of highest degree, homoioteleuton [from the Greek ὁμοιοτέλευτον: ‘like ending’] seems to explain it. The preceding word has merely one letter difference, making it quite possible to overlook this term (φθόννοι φόννοι, *phthonoï phonoï*)” *NET Bible* [Dallas: Biblical Studies Press, 2001], 2182n10.