

Division: Part 2

Romans 1:29-31 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, **debate**²⁰⁵⁴, deceit, malignity; **whisperers**⁵⁵⁸⁸, 30 **Backbiters**²⁶³⁷, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Romans 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in **strife**²⁰⁵⁴ and envying.

2Corinthians 12:20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* **debates**²⁰⁵⁴, envyings, wraths, **strifes**²⁰⁵², **backbitings**²⁶³⁶, **whisperings**⁵⁵⁸⁷, swellings, **tumults**¹⁸¹:

Galatians 5:19-21 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, **variance**²⁰⁵⁴, emulations, wrath, **strife**²⁰⁵², **seditions**¹³⁷⁰, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

2 Timothy 3:2-5 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, **false accusers**¹²²⁸, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away.

1 Peter 2:1-3 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all **evil speakings**²⁶³⁶, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.

The absence of confusion does not prove unity.

Confusion is the opposite extreme of unity, but just because a group of people aren't fighting doesn't mean they are completely united. When bad character and lack of conviction goes is allowed to remain in a group that is supposed to be about purpose, it causes disunity.

Unity also involves forthrightness:

Prov 27:5-6

5 Better is open rebuke

Than love that is concealed.

6 Faithful are the wounds of a friend,

But deceitful are the kisses of an enemy. (NASU)

Prov 28:4 Those who forsake the law praise the wicked,

But those who keep the law strive with them. (NASU)

Prov 28:23 He who rebukes a man will afterward find more favor

Than he who flatters with the tongue. (NASU)

By showing love and making your peers accountable, it keeps us all striving for the goal we have set before ourselves.

Hebrews 10:24 And let us consider one another to provoke unto love and to good works: (KJV)

How does this affect my faith? How does this affect my congregation? How does this affect my future?

- Silent acceptance of wrongdoing is not commitment to righteousness.

- If we don't confront wrongdoers, they are free to wrong others.

- Do we know each other well enough to make one another accountable? Can we confront one another in a way that they can receive your admonition? Can we balance between genuine concern and being a busybody? Can we balance concern with others while holding ourselves accountable? Not being able to do this tears down the group's stability. Each person must first be able to keep themselves accountable.

The absence of guilt does not prove innocence.

This issue is something that is common to other topics beside division. It is something that we should always keep in mind with ourselves.

1 Cor 4:4

4 My conscience is clear, but that does not make me innocent. It is the Lord who judges me. (NIV)

Prov 28:13

13 He who conceals his transgressions will not prosper,
But he who confesses and forsakes them will find compassion. (NASU)

This person cannot see that he is a hypocrite:

Prov 28:3

3 A poor man who oppresses the lowly
Is like a driving rain which leaves no food. (NASU)

Psalms 139:23-24 Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. (KJV)

How does this affect my faith? How does this affect my congregation? How does this affect my future? How does this affect my relationships?

- The biggest complication with living our lives is other people. That means we can also be a complication to others and not know it. This can affect your relationships with God, family, coworkers and church members. Assuming that the other person is the problem should never be your first assumption. You must always assume that you are also the problem. Especially, if you are not a part of the solution.

- Irresponsibility on my part can cause irritation to others.
- Laziness on your my can cause problems with those around you who work hard.
- Unreliability on my part can cause problems with those who are very reliable.

- If we don't let God search us, we fall into the category of not seeing our faults.

Self-Justification (Self-Deception).

Romans 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. (KJV)

Prov 26:5 Answer a fool as his folly deserves,
That he not be wise in his own eyes. (NASU)

Prov 26:12 Do you see a man wise in his own eyes?
There is more hope for a fool than for him. (NASU)

Prov 26:16 The sluggard is wiser in his own eyes
Than seven men who can give a discreet answer. (NASU)

Prov 28:11 The rich man is wise in his own eyes,
But the poor who has understanding sees through him. (NASU)

How does this affect my faith? How does this affect my congregation? How does this affect my future?

-There is no deception like self-deception. How can I know when I'm deceiving myself? Only if you are open to instruction.

-Absolute truths are true both in the moderate sense and in the extreme sense. If this is not the case with our opinions, they are not absolute truths and can be wrong in certain circumstances.

-If your right, why do feel the need to justify your actions to yourself and others? The idea here is not to always second guess yourself, but to be confident with wise decisions and always consider the possibility of being wrong. Experience will teach you, but there will always be something new in life that you have not learned.

-Maturity is when a person doesn't have to wait for someone to tell them to do the right thing. This is true freedom.

Appendix A

Confusion 181

tumults: (KJV)

181 akatastasia {ak-at-as-tah-see'-ah}

from 182; TDNT - 3:446,387; n f

AV - confusion 2, tumult 2, commotion 1; 5

1) instability, a state of disorder, disturbance, confusion

CONFOUND, CONFUSE, CONFUSION

1. akatastasia NT:181, "instability," (a, negative, kata, "down," stasis, "a standing"), denotes "a state of disorder, disturbance, confusion, tumult," 1 Cor 14:33; James 3:16, "revolution or anarchy"; translated "tumults" in Luke 21:9 (KJV, "commotions"); 2 Cor 6:5; 12:20. See TUMULT.

Gossiper

Prov 26:22

22 The words of a whisperer are like dainty morsels,
And they go down into the innermost parts of the body. (NASU)

Slanderers 1228

false accusers, (KJV) slanderers (NKJV)

1228 diabolos " {dee-ab'-ol-os}

from 1225; TDNT - 2:72,150; adj

AV - devil 35, false accuser 2, slanderer 1; 38

1) prone to slander, slanderous, accusing falsely 1a) a calumniator, false accuser, slanderer, 2) metaph. applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him

Satan the prince of the demons, the author of evil, persecuting good men, estranging mankind from God and enticing them to sin, afflicting them with diseases by means of demons who take possession of their bodies at his bidding.

SLANDERER

diabolos NT:1228, an adjective, "slanderous, accusing falsely," is used as a noun, translated "slanderers" in 1 Tim 3:11, where the reference is to those who are given to finding fault with the demeanor and conduct of others and spreading their innuendos and criticisms in the church; in 2 Tim 3:3, RV (KJV, "false accusers"); Titus 2:3 (ditto): see ACCUSER, DEVIL.

Contention

Prov 26:20 For lack of wood the fire goes out,
And where there is no whisperer, contention quiets down. (NASU)

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Division 1370

seditions,

1370 dicostasia {dee-khos-tas-ee'-ah}

from a derivative of 1364 and 4714; TDNT - 1:514,88; n f

AV - division 2, sedition 1; 3

1) dissension, division

SEDITION

2. dichostasia NT:1370, lit., "a standing apart" (dicha, "asunder, apart," stasis, "a standing"), hence "a dissension, division," is translated "seditions" in Gal 5:20, KJV. See DIVISION, No. 2.

DIVISION

2. dichostasia NT:1307, lit., "a standing apart" (diche, "asunder, apart," stasis, "a standing", the root di-- indicating "division," is found in many words in various languages), is used in Rom 16:17, where believers are enjoined to mark those who cause "division" and to turn away from them; and in Gal 5:20, RV (KJV, "seditions"), where "divisions" are spoken of as "works of the flesh." Some mss. have this noun in 1 Cor 3:3.

Self-ambitions 2052

strifes, (KJV) self-ambitions (NKJV)

2052 erigeia {er-ith-i'-ah}

perhaps as the same as 2042; TDNT - 2:660,256; n f

AV - strife 5, contention 1, contentious + 1537 1; 7

1) electioneering or intriguing for office 1a) apparently, in the NT a courting distinction, a desire to put one's self forward, a partisan and fractious spirit which does not disdain low arts 1b) partisanship, fractiousness ++++ **This word is found before NT times only in Aristotle where it denotes a self-seeking pursuit of political office by unfair means. (A&G) Paul exhorts to be one in the mind of Christ not putting self forward or being selfish (Phil 2:3). James 3:14**

speaks against having selfishness or self-promoting in your heart. Wayne Steury

FACTION, FACTIOUS

erithia (or-- eia) NT:2052 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 (all the other words in the list express abstract ideas rather than factions); Gal 5:20 (ditto); Phil 1:17 (RV; KJV, v. 16, "contention"); 2:3 (KJV, "strife"); James 3:14,16 (ditto); in Rom 2:8 it is translated as an adjective, "factious" (KJV, "contentious"). The order "strife, jealousy, wrath, faction," is the same in 2 Cor 12:20 and Gal 5:20. "Faction" is the fruit of jealousy. Cf. the synonymous adjective hairetikos, Titus 3:10, causing division (marg., "factious"), not necessarily "heretical," in the sense of holding false doctrine.

Contention 2054

debate, (KJV) strife (NKJV)

2054 eri " {er'-is}

of uncertain affinity;; n f

AV - strife 4, debate 2, contention 2, variance 1; 9

1) contention, strife, wrangling

STRIFE

1. eris NT:2054, "strife, contention," is the expression of "enmity," Rom 1:29, RV, "strife" (KJV, "debate"); 13:13; 1:11, "contentions" (RV and KJV); 3:3; 12:20, RV, "strife" (KJV, "debates"); Gal 5:20, RV, "strife" (KJV, "variance"); Phil 1:15; 1 Tim 6:4; Titus 3:9, RV, "strifes" (KJV, "contentions"). See CONTENTION, A, No. 1.

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CONTENTION, CONTENTIOUS

1. eris NT:2054, "strife, quarrel, especially rivalry, contention, wrangling," as in the church in Corinth, 1 Cor 1:11, is translated "contentions in Titus 3:9, KJV. See DEBATE, STRIFE, VARIANCE.

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VARIANCE

dichazo NT:1369, "to cut apart, divide in two," is used metaphorically in Matt 10:35, "to set at variance."

Notes: (1) In Gal 5:20, KJV, eris, "strife" (RV), is rendered "variance." (2) For adiakritos, James 3:17, RV, "without variance" (marg., "doubtfulness, or partiality"), KJV, "without partiality" (marg., "without wrangling"), see PARTIAL.

Evil Speaking (Backbiters) 2636/2637

2636 katalalia {kat-al-al-ee'-ah}

from 2637; TDNT - 4:3,495; n f

AV - backbiting 1, evil speaking 1; 2

1) defamation, evil speaking

Backbiters,

2637 katalalo " {kat-al'-al-os}

from 2596 and the base of 2980; TDNT - 4:3,495; adj

AV - backbiter 1; 1

1) a defamer (a slanderer or libeler[someone who makes damaging statements about another]; detractor; calumniator[a slanderous or defamatory person]), evil speaker

BACKBITER, BACKBITING

katalalos NT:2637, a "backbiter," and katalalia NT:2636, "backbiting," are formed from kata, "against," and laleo, "to speak." Katalalos is used in Rom 1:30. Katalalia is translated "evil speaking" in 1 Peter 2:1, "backbiting" in 2 Cor 12:20.

Note: The corresponding verb katalaleo the RV translates "speak against," in its five occurrences, James 4:11 (three times); 1 Peter 2:12, and 3:16; v, "speak evil," in all the passages except 1 Peter 2:12.

1 Peter 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

1 Peter 3:16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

James 4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

Whisperings 5587/5588

whisperers

5588 *yiquuristh*" {psith-oo-ris-tace'}

from the same as 5587;; n m

AV - whisperer 1; 1

1) a whisperer, secret slanderer, detractor (**A person that speaks evil of or belittles another**)

whisperings,

5587 *yiquurismo*" {psith-oo-ris-mos'}

from a derivative of psithos (a whisper; by implication, a slander, probably akin to 5574);; n m

AV - whispering 1; 1

1) a whispering, i.e. secret slandering 2) of the magical murmuring of a charmer of snakes

WHISPERER, WHISPERING

1. psithuristes NT:5588, "a whisperer," occurs in an evil sense in Rom 1:29.

2. psithurismos NT:5587, "a whispering," is used of "secret slander" in 2 Cor 12:20. In the Sept., Eccl 10:11, of "a murmured enchantment."

Note: Synonymous with No. 1 is katalalos, "a backbiter" Rom 1:30#, the distinction being that this denotes one guilty of open calumny, psithuristes, one who does it clandestinely.

Contention

Prov 26:20 For lack of wood the fire goes out,

And where there is no whisperer, contention quiets down. (NASU)