



SEE MORE JESUS · WANTTOSEEMORE.COM

What Does the Bible Say About Self-Control (Temperance)? — Living It Out · KJV Scriptures with Strong's Numbers

LIVING IT OUT · THE WALK WITH GOD — CRAWL, WALK, RUN, FINISH

Temperance — Foundational Biblical Doctrine

OPENING WORD

Temperance is a walk before it is anything else. A child does not rule himself in a day: first he crawls, and is carried, and is fed with milk; then he is weaned, and quieted, like a child weaned from his mother; then he walks, and learns to refuse the evil and choose the good; then he runs — and everyone who competes for the prize is temperate in all things. The Greek word is egkrateia (G1466, temperance) — strength within, a person's rule over his own self; and it has a companion, egkrateuomai (G1467, to be temperate), which is that same strength put to work in the race. The Hebrew sets it in one word, mashal (H4910, to rule) — the one who rules his spirit is better than the one who takes a city; and where that rule is missing, matsar (H4623, rule), the person is a city broken down, without walls. This study carries temperance through a person's whole journey: how he finds it when he can only crawl; how he walks in it day by day once he has it; how he runs with it and offers himself up like a soldier; and how he crosses the line at the end, where the crown never decays, and where the world passes away, and its cravings with it, but the one who does the will of God lasts forever. Search it out.

THREE QUESTIONS THIS STUDY ANSWERS:

1. Where is temperance found, and how does a person first come to it?
2. What should a person do with temperance once they have it, and how is it lived out day by day?
3. How does the race end — what crown is stored up, and who lasts forever when the world passes away?

GREEK KEYWORDS

“temperance” — **G1466 egkrateia** — self-control, continence, temperance

the fruit of the Spirit is temperance

“temperate” — **G1467 egkrateuomai** — to exercise self-restraint, to contain, be temperate
every man who strives for the mastery is temperate in all things

“increased” — **G4298 prokopto** — increase, proceed, wax
Jesus increased in wisdom and stature

“excess” — **G810 asotia** — excess, riot
do not be drunk with wine, in which is excess

“temperate” — **G1468 egkrates** — temperate, strong within
sober, just, holy, temperate

“keep under” — **G5299 hupopiazō** — keep under, buffet
I keep under my body

“bring into subjection” — **G1396 doulagogeo** — bring into subjection
bring it into subjection

“strive for masteries” — **G118 athleo** — strive, contend
if a man strive for masteries

“weapons” — **G3696 hoplon** — weapon, armour, instrument
the weapons of our warfare are not carnal

“weight” — **G3591 ogkos** — weight, burden
let us lay aside every weight

“abide” — **G3306 meno** — abide, remain, endure
he who does the will of God abides forever

“wholly” — **G3651 holoteles** — wholly, complete to the end
the very God of peace sanctify you wholly

(My personal thoughts — notice how the word is built. Strong's says egkrateia (G1466, temperance) rests on two words — G1722, in, and G2904, kratos, strength, rule — strength WITHIN: a person's rule over his own self. And egkrateuomai (G1467, to be temperate) is that same strength put to work — not something a person only has, but something a person does in the race. The fruit and the running of it are one word in two forms.)

HEBREW KEYWORDS

“ruleth” — **H4910 mashaal** — to rule, to have dominion, to reign
he who rules his spirit is better than he who takes a city

“rule” — **H4623 matsar** — restraint, rule, control
he who has no rule over his own spirit

“hid” — **H6845 tsaphan** — hide, lay up, keep secret
I have hidden your word in my heart

“weaned” — **H1580 gamal** — wean, ripen, deal bountifully
them that are weaned from the milk

“sufficient” — **H1767 day** — enough, sufficient
eat as much as is sufficient for you

“purposed” — **H7760 suwm** — put, set, appoint, purpose
Daniel purposed in his heart

(My personal thoughts — mashaal (H4910, to rule) is the very word for rule: the same word appears in, You made him to rule over the works of your hands (Psalm 8:6); and God spoke it to Cain about sin at the door — its desire will be for you, and you shall RULE over it (Genesis 4:7). The rule God set in the beginning he sets first over a person's own spirit. And matsar (H4623, rule) means restraint — where it is missing, the proverb says, the person is a city broken down, and without walls.)

I. CRAWLING — HOW TO FIND IT

(My personal thoughts — every walk begins low, and so does this one. Temperance is not first a work of your own hand; it is FRUIT — and fruit is not manufactured, it is grown. It grows on a vine, and the vine is a Person. And the baby finds it where he finds all his food: in the word, as milk; look for it there like silver; and search for it like hidden treasure. Begin low, begin at the breast of the word, and begin.)

A. Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance [**G1466 egkrateia**]: against such there is no law.

THE FRUIT OF THE SPIRIT → MEEKNESS, TEMPERANCE + AGAINST SUCH THERE IS NO LAW.

B. John 15:4 Abide [**G3306 meno**] in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

AS THE BRANCH CANNOT BEAR FRUIT OF ITSELF, EXCEPT IT ABIDE IN THE VINE → NO MORE CAN YE, EXCEPT YE ABIDE IN ME.

C. John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit [**G2590 karpōs**]: for without me ye can do nothing.

HE THAT ABIDETH IN ME + I IN HIM → THE SAME BRINGETH FORTH MUCH FRUIT + WITHOUT ME YE CAN DO NOTHING.

(My personal thoughts — here is where temperance is found. It is written among the fruit of the Spirit, and fruit grows only on the branch that stays in the vine. Cut off the branch, and there is no fruit; for without me, he says, you can do nothing. To find temperance, stay in HIM — the strength within is his strength living within you.)

D. 2 Peter 1:3 According as his divine power [**G1411 dunamis**] hath given unto us all things that pertain unto life and godliness, through the knowledge [**G1922 epignōsis**] of him that hath called us to glory and virtue:

HIS DIVINE POWER HATH GIVEN UNTO US ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS.

E. Proverbs 2:4-5 If thou seekest her as silver, and searchest [**H2664 chaphas**] for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God.

SEEK HER AS SILVER + SEARCH AS FOR HID TREASURES → THEN SHALT THOU FIND THE KNOWLEDGE OF GOD.

F. John 5:39 Search [**G2045 ereunao**] the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

SEARCH THE SCRIPTURES → THEY ARE THEY WHICH TESTIFY OF ME.

G. Psalm 119:9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word [**H1697 dabar**].

WEREWITHAL SHALL A YOUNG MAN CLEANSE HIS WAY? → BY TAKING HEED THERETO ACCORDING TO THY WORD.

H. Psalm 119:11 Thy word have I hid [**H6845 tsaphan**] in mine heart, that I might not sin against thee.

THY WORD HAVE I HID IN MINE HEART → THAT I MIGHT NOT SIN AGAINST THEE.

(My personal thoughts — notice where the young man's rule begins: by paying attention according to your WORD, and by the word hidden in the heart. tsaphan (H6845, to hide) means to store up like a treasure. The person who would not sin stores the word up inside, where the desire rises — the treasure is set at the very door the enemy knocks at.)

I. 1 Peter 2:2 As newborn babes, desire the sincere milk [**G1051 gala**] of the word, that ye may grow [**G837 auxano**] thereby:

AS NEWBORN BABES + DESIRE THE SINCERE MILK OF THE WORD → THAT YE MAY GROW THEREBY.

J. Psalm 131:2 Surely I have behaved and quieted [**H1826 damam**] myself, as a child that is weaned of his mother: my soul is even as a weaned child.

I HAVE BEHAVED AND QUIETED MYSELF → AS A CHILD THAT IS WEANED OF HIS MOTHER.

K. Isaiah 28:9-10 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned [**H1580 gamal**] from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

THEM THAT ARE WEANED FROM THE MILK → PRECEPT UPON PRECEPT + LINE UPON LINE + HERE A LITTLE, AND THERE A LITTLE.

(My personal thoughts — who will he teach? those who are weaned. gamal (H1580, weaned) is the child taken from the breast and grown past it; and the psalmist makes it the very picture of a quieted soul — I have calmed and quieted myself, like a child weaned from his mother. The first temperance a person learns is a weaning; the soul stilled from its craving, and taught command upon command, line upon line, a little here, and a little there.)

L. Luke 2:52 And Jesus increased **[G4298 prokopto]** in wisdom and stature, and in favour with God and man.

JESUS INCREASED IN WISDOM AND STATURE + IN FAVOUR WITH GOD AND MAN.

(My personal thoughts — and in case you think the crawling is beneath you, the Son himself INCREASED — prokopto (G4298, to increase), to move forward. He grew, and you will grow too. No one is born fully grown in this; desire the milk, and grow by it. Now that you are standing, learn to walk.)

II. WALKING — WHAT TO DO WITH IT WHEN THOU HAST IT

(My personal thoughts — the baby is on his feet; now comes the daily walk. Temperance found must become temperance WALKED, and the first rule of the walk is this: Walk in the Spirit, and you SHALL NOT carry out the cravings of the flesh. The way to rule the flesh is not to stand still and fight with it; it is to WALK — in the Spirit, in the daylight, honestly, soberly — and notice in these witnesses what the walk refuses, and what it puts on.)

A. Galatians 5:16 This I say then, Walk **[G4043 peripateo]** in the Spirit, and ye shall not fulfil the lust **[G1939 epithumia]** of the flesh.

WALK IN THE SPIRIT → YE SHALL NOT FULFIL THE LUST OF THE FLESH.

B. Romans 13:13 Let us walk **[G4043 peripateo]** honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

WALK HONESTLY, AS IN THE DAY + NOT IN RIOTING AND DRUNKENNESS.

C. Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision **[G4307 pronoia]** for the flesh, to fulfil the lusts thereof.

PUT YE ON THE LORD JESUS CHRIST + MAKE NOT PROVISION FOR THE FLESH.

D. Ephesians 5:18 And be not drunk with wine, wherein is excess **[G810 asotia]**; but be filled with the Spirit;

BE NOT DRUNK WITH WINE, WHEREIN IS EXCESS → BUT BE FILLED WITH THE SPIRIT.

(My personal thoughts — scripture sets two fillings against each other: wine, which leads to excess — asotia (G810, excess), a life poured out and wasted — and the Spirit. A person is a container; the only question is what fills him. Be filled with the Spirit, and the excess has no room.)

E. Titus 2:11-12 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly **[G4996 sophronos]**, righteously, and godly, in this present world;

THE GRACE OF GOD TEACHING US → DENYING UNGODLINESS AND WORLDLY LUSTS + LIVE SOBERLY, RIGHTEOUSLY, AND GODLY.

F. 2 Peter 1:5-6 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance **[G1466 egkrateia]**; and to temperance patience; and to patience godliness;

GIVING ALL DILIGENCE → ADD TO KNOWLEDGE TEMPERANCE + TO TEMPERANCE PATIENCE.

(My personal thoughts — notice the ladder: temperance is ADDED — with all diligence — to knowledge, and patience is built on temperance. What you found as fruit you must now add as a step; the walk goes up as it goes on.)

G. Titus 2:2 That the aged men be sober, grave, temperate **[G4998 sophron]**, sound in faith, in charity, in patience.

THE AGED MEN → SOBER, GRAVE, TEMPERATE + SOUND IN FAITH, IN CHARITY, IN PATIENCE.

H. Titus 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate **[G1468 egkrates]**; **A LOVER OF GOOD MEN + SOBER, JUST, HOLY, TEMPERATE.**

(My personal thoughts — see the tag under temperate here, G1468: egkrates, the strong-within person, the very root of egkrateia. The elder who stands before the flock must be someone who rules himself; and the older men too — sober, serious, temperate. The walk is for every age, and it does not end with youth.)

I. Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule **[H4910 mashal]** over him.

SIN LIETH AT THE DOOR + UNTO THEE SHALL BE HIS DESIRE → THOU SHALT RULE OVER HIM.

J. Proverbs 16:32 He that is slow to anger is better than the mighty; and he that ruleth **[H4910 mashal]** his spirit than he that taketh a city.

SLOW TO ANGER = BETTER THAN THE MIGHTY + HE THAT RULETH HIS SPIRIT THAN HE THAT TAKETH A CITY.

(My personal thoughts — set the two words for rule together. To Cain it was said of sin, you shall RULE over it — mashal (H4910, to rule) — the first command about temperance in the whole book, spoken at a door where desire waited. And the proverb crowns the same word: the one who rules his spirit is BETTER than the one who takes a city. The world counts the one who takes the city as the mighty man; God counts the one who rules his spirit as mightier.)

K. Proverbs 25:16 Hast thou found honey? eat so much as is sufficient **[H1767 day]** for thee, lest thou be filled therewith, and vomit it.

HAST THOU FOUND HONEY? → EAT SO MUCH AS IS SUFFICIENT FOR THEE.

L. James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow **[G1021 bradus]** to speak, slow to wrath:

SWIFT TO HEAR + SLOW TO SPEAK + SLOW TO WRATH.

(My personal thoughts — the daily walk of temperance goes mostly through a small gate: the mouth — and the gate works two ways. Food goes in: even with honey, a good and sweet thing, the word says, eat only as much as is SUFFICIENT — day (H1767, sufficient), enough. Words go out: be quick to hear, SLOW to speak, slow to anger. Rule the gate, and you have ruled much of the walk. Walk like this, and you are ready to run.)

III. RUNNING THE RACE — YIELD IT LIKE A SOLDIER IN GOD'S ARMY

(My personal thoughts — now the walk becomes a race, and the race a war. Notice a hidden thing in one place: I therefore so RUN, Paul says, and in the same breath, so I FIGHT — the runner and the fighter are one person. And see where his blows land: not on another person — I keep my body UNDER, hupopiazō (G5299, to keep under), which Strong's translates as to strike beneath the eye. The first enemy of the temperate person is his own flesh; and the surrender of that flesh to God is the soldier's whole duty.)

A. 1 Corinthians 9:24 Know ye not that they which run in a race **[G4712 stadion]** run all, but one receiveth the prize? So run **[G5143 trecho]**, that ye may obtain.

THEY WHICH RUN IN A RACE RUN ALL + SO RUN, THAT YE MAY OBTAIN.

B. 1 Corinthians 9:25 And every man that striveth **[G75 agonizomai]** for the mastery is temperate **[G1467 egkrateuomai]** in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

EVERY MAN THAT STRIVETH FOR THE MASTERY IS TEMPERATE IN ALL THINGS → WE AN INCORRUPTIBLE CROWN.

C. 1 Corinthians 9:26 I therefore so run, not as uncertainly; so fight **[G4438 pukteuo]** I, not as one that beateth the air:

SO RUN, NOT AS UNCERTAINLY + SO FIGHT I, NOT AS ONE THAT BEATETH THE AIR.

D. 1 Corinthians 9:27 But I keep under **[G5299 hupopiazō]** my body, and bring it into subjection **[G1396 doulagogeo]**: lest that by any means, when I have preached to others, I myself should be a castaway.

I KEEP UNDER MY BODY + BRING IT INTO SUBJECTION.

(My personal thoughts — bring it into subjection is doulagogeo (G1396), to lead as a servant. The body is a good servant and a bad master; the runner makes it serve. And notice WHY: so that, after preaching to others, he himself is not disqualified. The race is lost nowhere sooner than in a person's own unruly body.)

E. 2 Timothy 2:3 Thou therefore endure hardness, as a good soldier **[G4757 stratiotes]** of Jesus Christ.

ENDURE HARDNESS = AS A GOOD SOLDIER OF JESUS CHRIST.

F. 2 Timothy 2:4 No man that warreth entangleth [G1707 **empleko**] himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

NO MAN THAT WARRETH ENTANGLETH HIMSELF WITH THE AFFAIRS OF THIS LIFE → THAT HE MAY PLEASE HIM WHO HATH CHOSEN HIM.

G. 2 Timothy 2:5 And if a man also strive for masteries [G118 **athleo**], yet is he not crowned, except he strive lawfully.

IF A MAN STRIVE FOR MASTERIES → HE IS NOT CROWNED, EXCEPT HE STRIVE LAWFULLY.

(My personal thoughts — strive for masteries is athleo (G118), to compete as in the games; and the crown depends on one word: LAWFULLY. The soldier does not go entangled; the competitor does not go off course. Temperance is keeping the whole course under rule — everything in order; so the crown is not lost in the running.)

H. 2 Timothy 2:22 Flee also youthful lusts [G1939 **epithumia**]: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

FLEE ALSO YOUTHFUL LUSTS + FOLLOW RIGHTEOUSNESS, FAITH, CHARITY, PEACE.

I. 1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain [G567 **apechomai**] from fleshly lusts, which war [G4754 **strateuomai**] against the soul;

AS STRANGERS AND PILGRIMS → ABSTAIN FROM FLESHLY LUSTS, WHICH WAR AGAINST THE SOUL.

J. Romans 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield [G3936 **paristemi**] yourselves unto God, as those that are alive from the dead, and your members as instruments [G3696 **hoplon**] of righteousness unto God.

YIELD YOURSELVES UNTO GOD + YOUR MEMBERS AS INSTRUMENTS OF RIGHTEOUSNESS UNTO GOD.

K. 2 Corinthians 10:4 (For the weapons [G3696 **hoplon**] of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

THE WEAPONS OF OUR WARFARE ARE NOT CARNAL → MIGHTY THROUGH GOD TO THE PULLING DOWN OF STRONG HOLDS.

L. 2 Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity [G163 **aichmalotizo**] every thought to the obedience of Christ;

CASTING DOWN IMAGINATIONS + BRINGING INTO CAPTIVITY EVERY THOUGHT TO THE OBEDIENCE OF CHRIST.

(My personal thoughts — notice the tags: the instruments of righteousness in Romans and the weapons of our warfare in Corinthians are ONE Greek word — G3696 under both, hoplon, armor; weapons. Surrender your body parts to God, and your body parts ARE his weapons. And the war is fought inside first: arguments torn down, and EVERY THOUGHT taken captive — the temperate person takes his own thoughts captive before he ever meets an enemy outside.)

M. Proverbs 25:28 He that hath no rule [H4623 **matsar**] over his own spirit is like a city that is broken down, and without walls.

HE THAT HATH NO RULE OVER HIS OWN SPIRIT = A CITY THAT IS BROKEN DOWN, AND WITHOUT WALLS.

(My personal thoughts — and here stands the soldier's warning: the person without rule is not compared to a fallen soldier; but to a fallen CITY — broken down, and without walls. No enemy needs to capture him; he lies open already. Guard your walls, and stay alert.)

N. Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight [G3591 **ogkos**], and the sin which doth so easily beset us, and let us run with patience the race [G73 **agon**] that is set before us,

LAY ASIDE EVERY WEIGHT + RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US.

(My personal thoughts — the runner lays aside every WEIGHT — ogkos (G3591, weight), a mass carried. Not every weight is a sin; but every weight does slow you down. The soldier carries no more than the war requires, and the runner no more than the race. Lay it down, and run with patience; the finish line is ahead of you.)

IV. THE FINISH LINE — THE DOER OF HIS WILL, AND THE WORD, ABIDETH FOR EVER

(My personal thoughts — every race has an end, and this end is not a wall; it is a crown. Hear Paul at the finish line: the fight fought, the course finished, the faith kept. And notice what the end proves about temperance: the world passes away, and its CRAVINGS with it — every desire a person served is passing away along with the world that produced it — but the one who does the will of God lasts forever. The temperate person let go of what passes away, and kept what lasts.)

A. Philippians 3:13-14 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press **[G1377 dioko]** toward the mark for the prize of the high calling of God in Christ Jesus.

FORGETTING THOSE THINGS WHICH ARE BEHIND + REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE → I PRESS TOWARD THE MARK FOR THE PRIZE.

B. 2 Timothy 4:7 I have fought a good fight **[G73 agon]**, I have finished my course **[G1408 dromos]**, I have kept the faith:

I HAVE FOUGHT A GOOD FIGHT + I HAVE FINISHED MY COURSE + I HAVE KEPT THE FAITH.

C. 2 Timothy 4:8 Henceforth there is laid up for me a crown **[G4735 stephanos]** of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

A CROWN OF RIGHTEOUSNESS + NOT TO ME ONLY, BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING.

(My personal thoughts — the crown is not for one runner only. Not to me only, Paul says, but to ALL those also who love his appearing. And it is a crown that CANNOT DECAY — those who ran for crowns that decay were temperate in all things; how much more those who run for this one.)

D. Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured **[G5278 hupomeno]** the cross, despising the shame, and is set down at the right hand of the throne of God.

LOOKING UNTO JESUS = THE AUTHOR AND FINISHER OF OUR FAITH → HE ENDURED THE CROSS.

E. James 1:12 Blessed is the man that endureth **[G5278 hupomeno]** temptation **[G3986 peirasmos]**: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

BLESSED IS THE MAN THAT ENDURETH TEMPTATION → HE SHALL RECEIVE THE CROWN OF LIFE.

F. Matthew 24:13 But he that shall endure **[G5278 hupomeno]** unto the end **[G5056 telos]**, the same shall be saved.

HE THAT SHALL ENDURE UNTO THE END → THE SAME SHALL BE SAVED.

G. 1 John 2:16 For all that is in the world, the lust **[G1939 epithumia]** of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

THE LUST OF THE FLESH + THE LUST OF THE EYES + THE PRIDE OF LIFE → NOT OF THE FATHER, BUT OF THE WORLD.

H. 1 John 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth **[G3306 meno]** for ever.

THE WORLD PASSETH AWAY, AND THE LUST THEREOF → HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER.

(My personal thoughts — now see the tag, G3306, and notice it well: the word translated LASTS here is the very same word translated ABIDE in the vine — abide in me — and the very same word translated ENDURES in the word of the Lord endures forever. The branch remains in the vine; the one who does his will lasts forever; and the word remains with them both. What the craving promised, it could not keep, because the craving itself passes away with the world; what the vine produces, remains.)

I. 1 Peter 1:24 For all flesh is as grass **[G5528 chortos]**, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

ALL FLESH IS AS GRASS + THE GRASS WITHERETH, AND THE FLOWER THEREOF FALLETH AWAY.

J. 1 Peter 1:25 But the word of the Lord endureth **[G3306 meno]** for ever. And this is the word which by the gospel is preached unto you.

BUT THE WORD OF THE LORD ENDURETH FOR EVER + THIS IS THE WORD WHICH BY THE GOSPEL IS PREACHED UNTO YOU.

K. Isaiah 40:8 The grass withereth, the flower fadeth: but the word [H1697 **dabar**] of our God shall stand for ever.

THE GRASS WITHERETH, THE FLOWER FADETH + THE WORD OF OUR GOD SHALL STAND FOR EVER.

(My personal thoughts — set Peter next to Isaiah, and hear one voice: the grass withers, the flower fades, and all flesh — with every appetite it has — is that grass; but the word of our God will stand forever. The flesh the temperate person refused to serve was withering even while it cried to be served. The word he walked by still stands when the grass is gone.)

MOUTH OF TWO

1 Thessalonians 5:6 Therefore let us not sleep, as do others; but let us watch [G1127 **gregoreo**] and be sober [G3525 **nepho**].

LET US NOT SLEEP, AS DO OTHERS → LET US WATCH AND BE SOBER.

1 Peter 5:8 Be sober [G3525 **nepho**], be vigilant [G1127 **gregoreo**]; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

BE SOBER, BE VIGILANT → YOUR ADVERSARY THE DEVIL WALKETH ABOUT, SEEKING WHOM HE MAY DEVOUR.

1 Peter 1:13 Wherefore gird up [G328 **anazonnumi**] the loins of your mind, be sober [G3525 **nepho**], and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

GIRD UP THE LOINS OF YOUR MIND + BE SOBER + HOPE TO THE END.

2 Corinthians 13:1 This is the third time I am coming to you. In the mouth of two or three witnesses [G3144 **martus**] shall every word be established.

IN THE MOUTH OF TWO OR THREE WITNESSES SHALL EVERY WORD BE ESTABLISHED.

(My personal thoughts — hear the two speakers, and notice the mirror in the tags: Paul says, let us WATCH and be SOBER — gregoreo, nepho; Peter says, be SOBER, be VIGILANT — nepho, gregoreo. The same two words, one speaker answering the other; reversed like a face answering a face. And Peter sets the sobriety at the finish line: be sober, and hope TO THE END. By the testimony of two witnesses the matter is settled: the temperate person is a waking person, sober until the coming of his Lord.)

THE SHADOW AND THE FULFILLMENT

Shadow Daniel 1:8 But Daniel purposed [H7760 **suwm**] in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

DANIEL PURPOSED IN HIS HEART → HE WOULD NOT DEFILE HIMSELF WITH THE KING'S MEAT, NOR WITH THE WINE.

Fulfillment Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word [G4487 **rhema**] that proceedeth out of the mouth of God.

MAN SHALL NOT LIVE BY BREAD ALONE → BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.

Fulfillment Galatians 5:24 And they that are Christ's have crucified [G4717 **stauroo**] the flesh with the affections and lusts.

THEY THAT ARE CHRIST'S HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS.

(My personal thoughts — the shadow is a child in a foreign king's house. Daniel PURPOSED in his heart — suwm (H7760), to set: he set it on his heart before the food was set in front of him — and he would not defile himself with the king's portion. The reality is the Son in the wilderness, hungry, with the tempter telling him to command bread to appear; and he answered not with his hunger but with the word: It is written. The shadow refused a king's table by a decision of the heart; the reality overcame by every word out of the mouth of God; and those who belong to him have crucified the flesh with its passions and cravings — his victory has become their way.)

CLOSING

1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also

make a way to escape [G1545 ekbasis], that ye may be able to bear it.

GOD IS FAITHFUL → WITH THE TEMPTATION ALSO MAKE A WAY TO ESCAPE, THAT YE MAY BE ABLE TO BEAR IT.

1 Thessalonians 5:23-24 And the very God of peace sanctify you wholly [G3651 holoteles]; and I pray God your whole spirit and soul and body be preserved [G5083 tereo] blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

THE VERY GOD OF PEACE SANCTIFY YOU WHOLLY + SPIRIT AND SOUL AND BODY PRESERVED BLAMELESS → FAITHFUL IS HE THAT CALLETH YOU, WHO ALSO WILL DO IT.

(My personal thoughts — now gather the whole way home. First the crawling: temperance is fruit, found on the vine, drawn as milk from the word — look for it like silver. Then the walking: walk in the Spirit, and the craving is not carried out; rule your spirit; guard the gate of your mouth; eat only what is enough. Then the race and the war: temperate in ALL things; the body kept under control; the body parts offered as weapons of righteousness; every thought taken captive. Then the finish line: the world passes away, and its cravings with it, but the one who does his will lasts forever, and the crown cannot decay. And the keeping is not yours alone: God is FAITHFUL — with the temptation, a way to escape; and may the God of peace himself make you holy COMPLETELY — see the tag, G3651: Strong's says whole to the end — spirit and soul and BODY kept blameless until the coming of our Lord Jesus Christ. Faithful is the one who calls you, who also WILL DO IT. Walk on.)

7 QUESTIONS

1. Galatians 5:22-23 — The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is:

- a) no condemnation
- b) no commandment
- c) no law

2. 1 Corinthians 9:25 — And every man that striveth for the mastery is temperate:

- a) in the race
- b) in all things
- c) in this present world

3. Proverbs 16:32 — He that is slow to anger is better than the mighty; and he that ruleth his spirit than:

- a) he that taketh a city
- b) the mighty
- c) a city that is broken down

4. 1 Peter 5:8 — Be sober, be vigilant; because your adversary the devil, as a roaring lion:

- a) entangleth himself with the affairs of this life
- b) warreth against the soul
- c) walketh about, seeking whom he may devour

5. Daniel 1:8 — Daniel purposed in his heart that he would not defile himself with:

- a) the portion of the king's meat, nor with the wine
- b) the lust of the eyes, and the pride of life
- c) the affairs of this life

6. 1 John 2:17 — And the world passeth away, and the lust thereof: but he that doeth the will of God:

- a) shall receive the crown of life
- b) abideth for ever
- c) shall be saved

7. 1 Corinthians 9:27 — But I keep under my body, and:

- a) yield it as an instrument of righteousness

- b) lay aside every weight
- c) bring it into subjection

ANSWER KEY: 1-c, 2-b, 3-a, 4-c, 5-a, 6-b, 7-c

HOW THIS STUDY BRANCHES

→ **HOW THE SHADOW BRINGS LIGHT: A CHILD IN THE KING'S HOUSE PURPOSED IN HIS HEART, AND WOULD NOT DEFILE HIMSELF WITH THE KING'S MEAT, NOR WITH THE WINE (DANIEL 1:8) — SET HIM BESIDE THE NAZARITE THAT SEPARATES HIMSELF FROM WINE AND STRONG DRINK (NUMBERS 6:2-3), AND BESIDE BE NOT DRUNK WITH WINE... BUT BE FILLED WITH THE SPIRIT (EPHESIANS 5:18), READY FOR ITS OWN STUDY.**

→ **HOW THE NEW COVENANT EXPOUNDS IT: TO CAIN IT WAS SAID, SIN LIES AT THE DOOR... YOU WILL RULE OVER HIM (GENESIS 4:7); TO US IT IS SAID, SIN SHALL NOT HAVE DOMINION OVER YOU: FOR YOU ARE NOT UNDER THE LAW, BUT UNDER GRACE (ROMANS 6:14) — WHAT WAS COMMANDED AT THE DOOR IS NOW WORKED BY GRACE.**

→ **HOW THE WORDS MATTER: WATCH AND BE SOBER (1 THESSALONIANS 5:6) AND BE SOBER, BE VIGILANT (1 PETER 5:8) STAND UPON THE SAME TWO GREEK WORDS (G1127, G3525), THE ONE MOUTH ANSWERING THE OTHER; AND THE INSTRUMENTS OF ROMANS 6:13 AND THE WEAPONS OF 2 CORINTHIANS 10:4 ARE ONE WORD (G3696) — THE YIELDED MEMBERS ARE THE ARMOUR.**

→ **HOW IT REACHES TO ETERNITY: THEY DO IT TO OBTAIN A CORRUPTIBLE CROWN; BUT WE AN INCORRUPTIBLE (1 CORINTHIANS 9:25) — AND THE WORLD PASSES AWAY, AND ITS LUST: BUT HE WHO DOES THE WILL OF GOD ABIDES FOREVER (1 JOHN 2:17).**

→ **RABBIT TRAIL: THAT EVERY ONE OF YOU SHOULD KNOW HOW TO POSSESS HIS VESSEL IN SANCTIFICATION AND HONOUR (1 THESSALONIANS 4:4) OPENS ONTO THE VESSEL FOR HONOR, SANCTIFIED, AND FIT FOR THE MASTER'S USE (2 TIMOTHY 2:21) — SEARCH IT OUT.**

→ **POSSIBLE REVELATION: THE WORD RENDERED ABIDE IN THE VINE (JOHN 15:4, G3306) IS THE WORD RENDERED ABIDETH FOR EVER (1 JOHN 2:17) AND ENDURETH FOR EVER (1 PETER 1:25) — TEMPERANCE IS FRUIT, FRUIT GROWS ON THE BRANCH THAT ABIDES, AND THE ABIDING BRANCH ABIDES WITH THE WORD, FOR EVER.**