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What Does the Bible Say About Self-Control (Temperance)? — Part 2 · KJV Scriptures with Strong's Numbers

PART 2 · A NEW STUDY BUILT ON FOUNDATIONAL BIBLICAL DOCTRINE

Temperance — Foundational Biblical Doctrine

OPENING WORD

Temperance is a person's strength turned in on his own self. The foundation has already laid it down: temperance is self-control, a fruit of the Spirit; and the person who loses it sells himself, the way Ahab sold himself to do evil. Now fresh witnesses come to the same truth. The Greek word is egkrateia (G1466, self-control), built on kratos (G2904, power) — power within, mastery over your own self. The old word is mashal (H4910, to rule), the word for a governor; and the wise man sets that word on a person's own spirit. Note this well: a person can capture a city and still be captured by his own cravings. The one who rules his spirit is better than the mighty; the one who has no rule is a city broken down, without walls, and every enemy walks right in. But this fruit grows from the Spirit, not from the sinful nature. Be sober-minded. Keep watch. Keep the body in check. Resolve in your heart, as Daniel resolved. Flee, as Joseph fled. For grace teaches us to say no to ungodliness and worldly cravings, and the self-controlled person runs for a crown that never fades. Search it out.

THREE QUESTIONS THIS STUDY ANSWERS:

1. What is temperance, and where does it come from — from the sinful nature, or from the Spirit?
2. What is a person who rules his own spirit, and what is a person who has no rule over it?
3. How does the self-controlled person keep his body in check, and what crown is set before him?

THE FOUNDATION ALREADY LAID — TEMPERANCE

THE FOUNDATION → TEMPERANCE IS SELF-CONTROL, A FRUIT OF THE SPIRIT (GALATIANS 5:23).

THE FOUNDATION → AHAB HAD NO RULE OVER HIS APPETITE, AND SOLD HIMSELF TO WORK EVIL (1 KINGS 21:20).

THE FOUNDATION → ESAU FOR ONE MORSEL OF MEAT SOLD HIS BIRTHRIGHT (HEBREWS 12:16).

THE FOUNDATION → EVE SAW + DESIRED + TOOK = THE LUST OF THE FLESH + THE LUST OF THE EYES + THE PRIDE OF LIFE (GENESIS 3:6; 1 JOHN 2:16).

THE FOUNDATION → CHRIST LEARNED OBEDIENCE BY THE THINGS WHICH HE SUFFERED (HEBREWS 5:8).

THE FOUNDATION → CHRIST HUMBLD HIMSELF AND BECAME OBEDIENT UNTO DEATH (PHILIPPIANS 2:8).

THE FOUNDATION → EVERY MAN THAT STRIVETH FOR THE MASTERY IS TEMPERATE IN ALL THINGS (1 CORINTHIANS 9:25).

This Part 2 confirms the same truth from a fresh set of witnesses.

GREEK KEYWORDS

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

meekness, temperance: against such there is no law

“is temperate” — **G1467 egkrateuomai** — to exercise self-restraint

every man who strives for the mastery is temperate in all things

“temperate” — **G1468 egkrates** — strong in a thing, masterful, self-controlled

sober, just, holy, temperate

“sober” — **G3525 nepho** — to abstain from wine, to be discreet, to watch

be sober, be vigilant

“soberly” — **G4996 sophronos** — with sound mind, moderately

we should live soberly, righteously, and godly

(My personal thoughts — notice the family of words, because they are three from one household. egkrateia (G1466, self-control) is the fruit itself; egkrateuomai (G1467, to exercise self-restraint) is the doing of it; egkrates (G1468, strong in a thing) is the person himself, as in Titus 1:8 — sober, just, holy, temperate. And all three are built on kratos (G2904, power) — dominion, might, strength. God chose a word of POWER for this fruit. Temperance is not weakness; it is strength turned inward, a person having mastery over his own self. And notice nepho (G3525, to abstain from wine): Strong’s says it means to be sensible, to stay alert. The sober person is the watchful person.)

HEBREW KEYWORDS

“rule” — **H4910 mashal** — to rule, to have dominion, to reign

he who rules his spirit is better than he who takes a city

“rule” — **H4623 matsar** — control, restraint

he who has no rule over his own spirit

“purposed” — **H7760 sum** — to put, to place, to set

Daniel purposed in his heart that he would not defile himself

“fled” — **H5127 nus** — to flee, to escape

he left his garment in her hand, and fled

(My personal thoughts — the two proverbs speak one teaching with two words, and the choice teaches us something. In Proverbs 16:32 the word is mashal (H4910, to rule) — the word of dominion, used of the lights set to rule over the day and over the night (Genesis 1:18), and of Joseph made ruler over all the land of Egypt (Genesis 45:8). In Proverbs 25:28 the word is matsar (H4623, control), which comes from atsar (H6113, to restrain). The one word is a governor on the throne; the other is the restraint that holds the wall. God counts a person's own spirit both a dominion to be ruled and a city to be guarded.)

OPENING ANCHOR

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
THE FRUIT OF THE SPIRIT = LOVE + JOY + PEACE + LONGSUFFERING + GENTLENESS + GOODNESS + FAITH.

Galatians 5:23 Meekness, temperance [**G1466 egkrateia**]: against such there is no law.

MEEKNESS + TEMPERANCE + AGAINST SUCH THERE IS NO LAW.

(My personal thoughts — notice first what temperance IS: it is FRUIT, and the fruit belongs to the Spirit. egrateia (G1466, self-control) is the last of the nine named, and the word is built on kratos (G2904, power) — power within, mastery over your own self. The sinful nature cannot grow this fruit; the Spirit grows it in those who walk in the Spirit. And against such things there is no law.)

I. THE RULE OVER A MAN'S OWN SPIRIT

A. 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.

HE THAT RULETH HIS SPIRIT = BETTER THAN HE THAT TAKETH A CITY.

(My personal thoughts — the word is mashal (H4910, to rule), the word of dominion. God counts the person who rules his own spirit better than the mighty, better than the one who captures a city. The greatest dominion is within.)

B. 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 BROKEN DOWN + WITHOUT WALLS.

(My personal thoughts — here the word is matsar (H4623, control), from atsar (H6113, to restrain): restraint. No restraint, no walls; and where the walls are down, every enemy comes in.)

II. GIRD UP THE LOINS OF YOUR MIND — BE SOBER, BE VIGILANT

A. 1 Peter 1:13 Wherefore gird up 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.

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

BE SOBER, BE VIGILANT + YOUR ADVERSARY THE DEVIL, AS A ROARING LION, WALKETH ABOUT.

(My personal thoughts — Peter opens his letter with, get your mind ready for action, be sober; and he closes it with, be sober; be alert. And at the close he shows why: your ENEMY. nepho (G3525, to abstain from wine) means to be sensible, to stay alert. The unprepared mind is the city without walls; and a lion walks around, looking for someone to devour.)

III. CHILDREN OF THE DAY — LET US WATCH AND BE SOBER

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

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

B. 1 Thessalonians 5:8 But let us, who are of the day, be sober [G3525 nepho], putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

LET US, WHO ARE OF THE DAY, BE SOBER + THE BREASTPLATE OF FAITH AND LOVE + FOR AN HELMET, THE HOPE OF SALVATION.

(My personal thoughts — those who sleep sleep at night, and those who get drunk are drunk at night (1 Thessalonians 5:7); but you are children of the day. Notice what the sober person wears: a breastplate, and a helmet. Sobriety is armor. And the helmet is HOPE — the sober mind is a hoping mind, as Peter also says: be sober, and hope to the end.)

IV. LET NOT SIN REIGN — NOT UNDER THE POWER OF ANY

A. 1 Corinthians 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power [G1850 exousiazō] of any.

ALL THINGS ARE LAWFUL + ALL THINGS ARE NOT EXPEDIENT + I WILL NOT BE BROUGHT UNDER THE POWER OF ANY.

(My personal thoughts — exousiazō (G1850, to exercise authority upon) — Strong's says, to bring under the power of. Here is the self-controlled person's test for lawful things: not only, is it lawful? but, will it have power over me? A lawful thing that rules you has become your master; and no one can serve two masters.)

B. Romans 6:12 Let not sin therefore reign [**G936 basileuo**] in your mortal body, that ye should obey it in the lusts thereof.

LET NOT SIN REIGN IN YOUR MORTAL BODY.

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

NEITHER YIELD YOUR MEMBERS UNTO SIN + YIELD YOURSELVES UNTO GOD + YOUR MEMBERS AS INSTRUMENTS OF RIGHTEOUSNESS.

D. 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.

(My personal thoughts — basileuo (G936, to reign) is the word for a king: sin looks for a throne in the mortal body, and temperance says, it will not reign. And pronoia (G4307, forethought) is provision — careful planning ahead. The self-controlled person makes no provision for the sinful nature; he stores up no supplies for his enemy. He puts on the Lord Jesus Christ, and offers the parts of his body to God.)

V. THE PURPOSED HEART, AND THE TEMPERATE MAN

A. Daniel 1:8 But Daniel purposed [**H7760 sum**] 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.

(My personal thoughts — sum (H7760, to set) means to put, to place: Daniel SET it on his heart before the king's food was set in front of him. The decision came before the portion. Temperance is not born in the hour of temptation; it is decided beforehand.)

B. 1 Corinthians 9:25 And every man that striveth 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 → AN INCORRUPTIBLE CROWN.

(My personal thoughts — here the word is the verb, egkrateuomai (G1467, to exercise self-restraint) — temperance in action. And notice the measure: self-controlled in ALL things, not in some. Those who run for a crown that will decay deny themselves many lawful things for one prize; how much more should we, who run for a crown that never decays.)

MOUTH OF TWO

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.

HE THAT RULETH HIS SPIRIT = BETTER THAN HE THAT TAKETH A CITY.

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 BROKEN DOWN + WITHOUT WALLS.

1 Corinthians 9:25 And every man that striveth 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.

(My personal thoughts — set the two proverbs side by side, because both speak using the picture of a CITY. The person who rules his spirit is better than the one who captures a city; and the person who has no rule IS a city — broken down, and without walls. The same spirit is either a city kept safe or a city broken down, and the rule is the difference. Then Paul stands up as the third witness: the mastery goes to the self-controlled, and in ALL things. Whoever competes for the mastery must first be master within; and his crown never decays.)

THE SHADOW AND THE FULFILLMENT

Shadow Genesis 39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin [H2398 chata] against God?

HOW THEN CAN I DO THIS GREAT WICKEDNESS + SIN AGAINST GOD?

Shadow Genesis 39:12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled [H5127 nus], and got him out.

HE LEFT HIS GARMENT IN HER HAND + FLED, AND GOT HIM OUT.

Fulfillment 2 Timothy 2:22 Flee [G5343 pheugo] also youthful lusts: 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.

(My personal thoughts — Joseph is the shadow of the commandment before the commandment was written. His answer stood ready before the temptation came — how then can I do this great wickedness, and sin against God? — just as Daniel's decision stood ready before the portion. And when she grabbed his garment, he left the garment and fled — nus (H5127, to flee). Paul writes the same thing to Timothy in one word: pheugo (G5343, to flee) — flee youthful cravings too. Notice it: the word is not stand and fight, but FLEE — and along with the fleeing, a following: follow righteousness, faith, love, peace. Joseph lost a garment and kept himself pure.)

CLOSING

2 Peter 1:6 And to knowledge temperance [G1466 egkrateia]; and to temperance patience; and to patience godliness;

TO KNOWLEDGE TEMPERANCE + TO TEMPERANCE PATIENCE + TO PATIENCE GODLINESS.

Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly [G4996 sophronos], righteously, and godly, in this present world;

DENYING UNGODLINESS AND WORLDLY LUSTS + LIVE SOBERLY, RIGHTEOUSLY, AND GODLY.

Titus 2:13 Looking for that blessed hope [G1680 elpis], and the glorious appearing of the great God and our Saviour Jesus Christ;

LOOKING FOR THAT BLESSED HOPE + THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST.

(My personal thoughts — here is the sum of the whole witness. Temperance is a fruit of the Spirit, and a step in the ladder that climbs from faith to love. It is the rule of a person's own spirit; the sober mind made ready; the body under no one's power; the resolved heart of Daniel; the fleeing feet of Joseph. And who is the teacher of it? GRACE — the grace of God that brings salvation teaches us to say no to ungodliness and worldly cravings, and to live soberly, LOOKING for that blessed hope. The self-controlled person can let a portion go, because he is looking for an appearing; and his crown never decays, and never fades.)

7 QUESTIONS

1. Galatians 5:23 — Meekness, temperance: against such there is:

- a) no condemnation
- b) no law
- c) no respect of persons

2. 1 Peter 5:8 — Be sober, be vigilant; because your adversary the devil, as:

- a) an angel of light
- b) a thief in the night
- c) a roaring lion

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) he that divideth the spoil

4. Proverbs 25:28 — He that hath no rule over his own spirit is like:

- a) a broken tooth, and a foot out of joint
- b) a bowing wall, and a tottering fence
- c) a city that is broken down, and without walls

5. Romans 13:14 — But put ye on the Lord Jesus Christ, and make not provision for:

- a) the flesh, to fulfil the lusts thereof
- b) the body, what ye shall put on
- c) the morrow

6. 2 Peter 1:6 — And to knowledge temperance; and to temperance:

- a) patience
- b) godliness
- c) brotherly kindness

7. Titus 2:12-13 — Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for:

- a) the redemption of the purchased possession
- b) that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ
- c) new heavens and a new earth, wherein dwelleth righteousness

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

HOW THIS STUDY BRANCHES

→ **HOW THE SHADOW BRINGS LIGHT: JOSEPH FLED, AND GOT HIM OUT (GENESIS 39:12); BUT DAVID TARRIED STILL AT JERUSALEM, AND SAW, AND TOOK (2 SAMUEL 11:1-4) — THE MAN THAT FLED AND THE MAN THAT TARRIED, READY FOR ITS OWN STUDY.**

→ **HOW THE WORDS MATTER: THE RULE IN PROVERBS 16:32 IS MASHAL (H4910, TO RULE), AND THE RULE IN PROVERBS 25:28 IS MATSAR (H4623, CONTROL) — THE ONE WORD IS DOMINION, THE OTHER RESTRAINT — MARK WHICH WORD STANDS IN WHICH PLACE, AND WHY.**

→ **HOW THE NEW COVENANT EXPOUNDS IT: THEY THAT ARE CHRIST'S HAVE CRUCIFIED THE FLESH WITH THE AFFECTIONS AND LUSTS (GALATIANS 5:24), AND IF WE LIVE IN THE SPIRIT, LET US ALSO WALK IN THE SPIRIT (GALATIANS 5:25) — THE SCRIPTURES THAT STAND NEXT AFTER THE ANCHOR, READY FOR THEIR OWN STUDY.**

→ **HOW IT WAS PREACHED: PAUL REASONED OF RIGHTEOUSNESS, TEMPERANCE, AND JUDGMENT TO COME, AND FELIX TREMBLED (ACTS 24:25) — THE SAME WORD EGKRATEIA (G1466, SELF-CONTROL) STANDS IN THE PREACHING BETWEEN RIGHTEOUSNESS AND THE JUDGMENT.**

→ **HOW TO APPLY IT TO YOURSELF: I KEEP UNDER MY BODY, AND BRING IT INTO SUBJECTION (1 CORINTHIANS 9:27) — AND SO RUN, THAT YOU MAY OBTAIN (1 CORINTHIANS 9:24).**

→ **HOW IT REACHES TO ETERNITY: THEY DO IT TO OBTAIN A CORRUPTIBLE CROWN; BUT WE AN INCORRUPTIBLE (1 CORINTHIANS 9:25) — A CROWN OF GLORY THAT DOES NOT FADE AWAY (1 PETER 5:4), AND THAT BLESSED HOPE, THE GLORIOUS APPEARING (TITUS 2:13).**