

# **Basic Traits of Good Character**

Fall, 2020 (Wednesday evenings – 13 lessons)

## Table of Contents

How to Build Character .....	3
Love / Love of fellow man .....	5
Forgiving .....	6
Patience .....	8
Kindness / Gentleness .....	10
Humility .....	13
Honesty / Truthfulness .....	15
Moral Integrity .....	17
Courage / Bravery / Perseverance / Grit.....	20
Self-Control / Self-discipline / Impulse control .....	22
Respectful / Courteous / Considerate .....	24
Contentment .....	26
Reliable / Trustworthy / Conscientious / Loyal .....	28

## How to Build Character

**“Character”** - “the mental and moral qualities distinctive to an individual” *OxfordDict*

“Words are vehicles...” — “character” can sometime *connote* eccentric, odd, rare bird. NOT what we are discussing; in fact, people sometimes pride themselves in being a “character” when, in fact, it reveals a lack of the basic traits of a good character.

**“Good character”** - what are the characteristics? We will be looking at some of these traits in the lessons in this course.

God’s ultimate standard **Eph 4:13**. What is it? “the measure of the stature of the fullness of Christ” A lifelong challenge and goal - “until we all attain...” Something we *ought* to want to aim at, **v1**.

*What will build good character? Consider ...*

**1Jn 5:4** The “world” assaults our character, and, if allowed, will misshape it. What is the means to “victory” over “the world”? **Q: What think of when think of “world”? ... Let John tell us what he had in mind** Faith is the means to “victory” over “the world” - world” of sin, **2:16**; persecution, **3:13**; false teaching, **3:24-4:6** - provides commitment, perseverance, guidance, hope!

**1Jn 5:3** What will this cause one to do that will influence character? (**Mt 22:36-37**) Love God and keep His commandments - commitment to HIS standard! (“this IS the I. of G., that we keep H. comm.”)  
**See # 1 in parents section**

**1Jn 5:11** What incomparable reward will this provide and what impact will this have on building character? “Eternal life” through obedient faith in Jesus Christ - hope!

**1Jn 5:13** Where will this cause one to go for guidance and assurance in building character? (**Eph 2:20**) Scriptures - confidence in the revelation of the apostles and prophets of the NT. See also **1Jn 1:1-4; 2:12-14; 2:18-27; 3:24-4:6; 5:18-20**.

**Pro 22:15; 2Tim 3:15 2Ch 34:3** When is an opportune time for building character? Build from youth **Pro 22:15; 2Tim 3:15** (Timothy - mother, grandmother); **2Ch 34:3** (Josiah)

**1Co 15:33 Q: What is a “companion”? (See following notes); Pro 1:10-15; 12:26; 13:20; 14:7** make new “friends”!; **24:1; 1Co 5:6; 1Pt 4:4** peer pressure - “malign you” What do these scriptures point to that can undermine good character? companions, friends

**1Co 15:33** - “company” G3657 ὁμιλία *homilia*. “ὁμιλία, from ὁμιλος (a crowd, gang, bunch)” RWP  
See verb form (G3656 ὁμιλέω *homileō*) in **Lk 24:14-15** “talking”; **Ac 20:11** “talked with them”  
Your “companions” can be someone you “talk” with regularly - whether *in person* or *online*!

“morals” G2239 ἦθος *Ethos* “2. custom, usage ...; plur. ... morals, **character**” TH [boldmine]. “I.e. ethical conduct, morals” VN. “pr. a place of customary resort; hence, **a settled habit of mind and manners**” MCGEDNT [boldmine].

Quoted by Meander, 342-292BC - recognized throughout the centuries

**See # 2 in parents sect.**

**1Pt 2:1-2 Q: provide house...clothes... bed... need anything else? Food...?!** Once a week OK? What is essential to growing in character as long as one lives? (**Col 1:9-10; 2Pt 3:17-18**) Feeding the soul, and feeding it the right thing - the unadulterated Word of God **See # 3 in parents section**

**Eph 6:10-17 Q: play hockey without a mask? football without a helmet?** (see **5:3f** character “not proper among saints”). We are at war with the evil one, who will use ever “scheme” at his disposal to destroy our character and usefulness to God. What is a continuing practice that can be critical in this battle? **Eph 6:18** “with ALL prayer and petition pray at ALL times ... be on the ALERT ... with ALL perseverance ...” consistent, sincere, attentive prayer **See # 4 in parents section**

**Jam 1:22-26 Q: Why look in the mirror?** It is not uncommon for us not to “see ourselves,” and thus fail to know and work on our character flaws. What practice can help us with this problem? Continually measuring self—our character—in the light of God’s Word. **See #5 in parents section**

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

What are *practical* ways you can implement these ideas? E.g. ...

1. What can you *do* to instill a genuine, historically based faith in your children?
2. While parents may be watchful about bad companions, what can you do to provide *good* companions for your children?
3. Sometimes children may not like to eat the food that is good for them, but concerned parents are attentive to see their children eat what will *nourish* their bodies. What attention and plans can you implement to be sure their *soul* is nourished?
4. Would it be good to pray, not only *for* your children, but *with* your children when *you* pray to inculcate your value for prayer and give some idea of how to pray?
5. How can you nurture the practice of *self* examination in your children?

## Love / Love of fellow man

*Contrast:* no interest in well being of fellow man ([selfish](#)); ignore people and their needs; not jeopardize or sacrifice for others; demeaning speech and conduct toward fellow man based on race ([racism](#)), gender, economic status, ability, strength

**Mt 22:35-40** What is the second greatest commandment? [love our neighbor as ourself](#)

Exemplified - Samaritan, **Lk 10:25-37**. What did Jesus exhort the lawyer to do, **v37**? “Go and do the [same](#)” *Contrast* selfishness, racism.

A “love,” not of feeling, emotion, but of *attitude* and *conduct* toward others

What did Jesus say (**Mt 22:40**) that indicates this character trait is a basis all other good character traits impacting our fellow man? “[On these two commandments depend the whole law and the prophets](#)” In demonstration of this, see ...

**Lev 19:9-18, 33-37** What are some of the *specific* ways this love ([note v18](#)) would demonstrate itself? [not reap to very corners of the field ... nor gather the gleanings ... nor gather fallen fruit of the vineyard, but leave these for the needy and stranger — not a “my...my” attitude that disregards those less fortunate \(vv9-10\) ... not steal ... deal falsely ... lie ... swear falsely, esp. in regard to another’s property \(v11-12; see Lev 6:2-5; Ex 22:7-13; Jer 6:13; Amos 8:5-6\) ... not oppress or rob \(v13\) ... not demean or mistreat the disabled \(v14\) ... no injustice in judgment, whether to the poor or the rich/great \(v15\) ... not slander \(v16\) ... not hate \(v17\) ... not take vengeance or bear a grudge \(v18\)](#). In the course we will be considering basic character traits that would eliminate these very kind of actions.

**Rom 13:8-10** How is this love “*fulfilled*”? [do no wrong to a neighbor, e.g., adultery, murder, steal, covet](#)

**Lk 6:27-38** *Specifically*, what did Jesus’ say this love would cause men to do or not do? [do good to \(v27\) ... bless those who curse you, pray for those who mistreat you \(v28\) ... do not retaliate in vengeance \(v29\) ... give without expectation of return \(v30\) ... treat others as you want to be treated \(v31\) ... do good even to those who may not treat you good \(v32-35\) ... be merciful \(v36\)](#). Again, in the course we will be considering basic character traits that would encourage compliance with these very things Jesus is teaching.

**Jn 3:16; Lk 19:10; Mk 16:15-16; Lk 24:47** What is the greatest example of this character trait? Compare this with the opening paragraph of this lesson. [Christ’ love for his fellow man. Note that His love encompasses ALL mankind, regardless of race, gender, economic status, ability, strength. This love, which does not discriminate unjustly, is a foundational character trait to imbibing and practicing the other character traits we will be studying.](#)

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Duties are based on relationships. What can *do* with your children to emphasize *this* love is not based on family, common faith, friends, romance ... but on being a fellow human being, a “neighbor”?
2. Racism is a problem in our society. What can parents do and/or allow in *speech* and *practice* that would either reinforce or counteract racism in your children’s minds?
3. Have a family discussion about *specific* ways we demonstrate either the presence or absence of this love.
4. How can you stress to your children the *importance* of this character trait?
5. Critical to “Love your neighbor *as yourself*” a *healthy* (scriptural) love of self. There is an unhealthy love of self (**2Tim 3:2**). Discuss with your children the attitudes and actions of a *healthy* and, by contrast, an *unhealthy* love of self.

## Forgiving

*Contrast:* continuing bitterness, ill-will; hold grudge; “I’ll never forgive him/her, regardless of what they do”; harsh and spiteful words; exclude from any association, whether friends, family, church

**Gen 37:4,5,8,18,23-28** What was Joseph’s brothers attitude toward him, and what are some of the things they did to him? **37:4,11** - jealous (**Ac 7:9**); **37:4** - harsh, bitter; “could not speak to him on friendly terms”; **37:8** - hated “even more”; **37:18** - plotted to put him to death; **37:23-28** - **vv23-24**, malicious, hateful conduct, **v25-28**, sold him as a slave to foreign people. **37:32-34** - Then, lied to his father about him resulting in his father not seeking him because he thought he was dead, and thus 22 years passing before he saw his father again (**41:46,47,53,54; 45:6; 47:9**).

Q: What is being “jealous”? Often cause of bitterness btwn peers—Cain/Abel ... Jacob/Esau ... Rachel/Leah ... Hannah/Peninnah ... Jews/Paul

See #1 in parents section

**Gen 37:2** How old was he? **seventeen** Q: How old are you? ...ask young people in class ...

**45:1-11** On this occasion, Joseph is now a ruler and his brothers are before him entreating for food, and then for mercy (**chs 43-44**). How did Joseph treat them? Concerned about *their* grief and self incrimination! Recognized God’s providence in using what they did to provide “a great deliverance”—marvelous faith! Welcomed them to Goshen where he would provide for them. Great example of true “brotherly love” resulting in forgiveness rather than retribution.

**Gen 41:46-47,53-54; 45:7** How old was Joseph now? **39 years old**

Q: Any years old issues of mistreatment plaguing you—reflected in speech and conduct? See #2 in parents sect.

**50:15-21** Now Joseph’s father is dead and his brothers are concerned about whether his attitude will change. How did he treat them? “do not be afraid. ...I will provide for you” (contrast how they treated him and “provided” for him, **Gen 37:24-25**) “comforted them and spoke kindly to them” (contrast how they spoke to him when he was 17 years old, **Gen 37:4**)!

**Gen 47:9,28** How old is Joseph now? **56 years old**

**Lk 23:34** Jesus is the ultimate example of a forgiving spirit. What did he pray while on the cross? “Father, forgive them; for they do not know what they are doing.”

What does it mean to be a “Christian”? to be a “disciple” or “follower” (“ian”) of Christ. In fact, Christians are encouraged to grow “to the measure of the stature which belongs to the fulness of Christ” **Eph 4:13**.

See #4 in parents section.

**Mt 18:21-35** How often did Jesus tell Peter he should forgive someone? “seventy times seven” - i.e., *unlimited* (**v22**)

What are the consequences if one “cannot” (will not) forgive? the heavenly Father will not forgive the person who does not forgive his fellow man! (**v35**)

**Jer 5:3...7-9; 7:16; Mt 23:37-39; Rev 3:16...19-20** Does God *always* expect us to forgive? Explain. No, not if people are clearly and stubbornly impenitent, and continue in their evil attitudes and deeds. Note: God will not forgive such people, and no one has more true love than God!

**Pro 20:22; 24:29; Rom 12:17-21; Rev 6:9-11** When we have been wronged we want to be avenged, and rightfully so. What is the course that is righteous and also provides some peace to the soul? Leave vengeance to God; do not render retribution yourself for wrong suffered. God will render justice, and we need to trust Him!

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Select a case in point in which your child has been mistreated — what *is* their attitude and what *should* it be?
2. Select a case in which *you* have been mistreated — what was/is your attitude and reaction which your children witnessed or still see? Is it appropriate to discuss it with them?

3. Your child asks, “If forgiveness is a character trait we should have, why do you still discipline me when I say I am sorry?” Be prepared to give a good answer!

Note: contrary to our dictionaries’ definitions, “forgiveness” does *not* necessarily imply giving up all punishment. **2Sam 12:13-14**. Also, not all difficulties allowed or imposed are punishment, but rather discipline to train. **Dt 8:2-6; Heb 12:4-11**

4. Does *who* mistreated them impact your child’s attitude about forgiveness, e.g. family?...friend?...enemy?

## Patience

**Two kinds of patience**—both are necessary to a balanced character (Col 1:11 “steadfastness *hupomenE* and patience *makrothumia*” NASB; “patience and longsuffering” NKJV; “endurance and patience” ESV):

*makrothumeO* G3114 (verb form of *makrothumia* G3115)

Difference in *makrothumeO* & *hupomonE*

(The distinction, tho’ generally true, is not without exception - TH,VN)

*hupomonE* - endure trying circumstances

*makrothumeO* - endure trying persons

*hupomonE* – opposed to despondency, cowardice

*makrothumeO* – opposed to wrath, revenge

*hupomonE* - associated with hope 1Th 1:3

*makrothumeO* - associated with mercy Rom 2:4

- **with trying people** (“patience,” “longsuffering”) — *Contrast* quick anger; desire for revenge

**Rom 2:4** What is this kind of patience associated with? (“patience” NASB; “longsuffering” NKJV - *makrothumia*) associated with “kindness, and forbearance” NASB (“goodness and forbearance” NKJV; “kindness and forbearance” ESV)

**1Co 13:4** What motivates one to be patient (“suffers long” NKJV) with others? Love (“is patient” NASB; “suffers long” NKJV = *makrothumeO*, verb)

See Q1 in par. sect.

1 - What sibling did ... “it hurts!”? “suffer...long”

2 - “more excellent” (12:31) than good grades, sports, ...

**2Co 6:6** Paul was an example of this patience (“longsuffering” NKJV; *makrothumia*) in carrying out his ministry (vv3-4). (If the next three phrases are taken in connection with this “patience,” they would accord well—“in kindness, in a holy spirit, in genuine love”)

- What are some of the ways his patience was “tried” by these very people to whom he is writing? (It would be good to read all the following verses, but you may want to select two or three that vividly illustrates Paul’s patience.) E.g., **1Co 1:11-12** exalting men instead of the message he preached; **3:18** boasting in their “wisdom”; **4:3,5,7** passing judgment on his stewardship; **5:1-2** (see **2Co 2:1-2ff**) boldly tolerating open sin in spite of his teaching there; **6:15,16,19** “do you not know...?”) they *should* know these things!; **8:1** arrogant in their “knowledge”; **11:17-22** corrupting the LS; **14:20** acting like children with their gifts; **2Co 1:17** accusing, or believing those who accuse him of being two-faced; **9:3-4** not fulfilling their pledge to give, about which he had boasted about them to others; **10:10** disparaging his looks and speech; **11:7-13** many trying experiences to preach the gospel; **12:20-21** in spite of being taught by an apostle, and his great love for them, a number of them ignored his teaching and were impenitent and continued in their ungodly attitudes and deeds .
- Apply to other relationships ... parent/child ... husband/wife ... employer/employee ... teacher/students ...

**Jam 5:10** (“patience” = *makrothumia*) Note some ways the prophets were treated that demanded patience on their part. E.g., **Ex 14:11** maligned, falsely blamed—inconsiderate, yet he truly cared for these people, even making intercession for them before God, **Ex 32:11-13, 30-32; Dt 9:18-20, 26-29; Ps 106:23; Jer 12:1-6 ; 15:10,15-21; 20:7-18**

Does “patience” mean one never comes to his own defense? **2Co 1:12...15-18...23** No - Paul’s second letter to the Corinthians was a defense of his attitude, conduct, and ministry. He did so, not simply out of a desire for personal vindication, but for *their* good, **2Co 12:14-19**.

The correct character trait of patience has an end point. **Rom 2:4...5-6; 2Pt 3:9-10**. God is patient, “but...” (Rom 2:5; 2Pt 3:10) - there comes a time when He has had enough, and brings punishment.



Note: Without this balance, it can produce a *bad* trait, tolerance of wickedness, **Rev 2:20** “I have this against you, that you tolerate the woman Jezebel ...”.

See Q2 in par. sect. Note to young people - “toleration” not always good! Be thankful for parents that do not “tolerate” bad attitude and behavior.

However, as parent, are you “patient,” or quick to render judge with words or deeds ... honest self-examination!

Having patience in one’s character does not rule out the need at times for swift and firm rebuke. **Gal 2:11-14; Tit 1:9-13** See Q3 in parent sect.

- **under trying *circumstances*** (“steadfastness,” “endurance”) — *Contrast* despair, discouragement, give up

**1Th 1:3** What is this kind of patience associated with? (KJV, NKJV, ASV, “patience”; NASB, ESV, “steadfastness”) associated with **hope** (“steadfastness” NASB; “patience” NKJV - *hupomonE*; never used of God)

**1Co 13:7** What motivates to this kind of patience (“endures” all things) when suffering due to mistreatment by others? See **v4**. Love (“endures” *hupomonO* - verb. Endures trials & persecutions inflicted by others. Compare *makrothumeO*, v4) See **2Co 12:15**

**2Co 6:4** What are the three words following “patience” (“endurance” NASB) that serve to describe the circumstances in which it is needed? afflictions, hardships, distresses — those associated with his ministry, **v3-4**. See **11:23-28**. (“patience/endurance” = *hupomonE* - note words following; use em dash after “endurance” - “in afflictions, in hardships, in distresses”)

**Jam 5:11** (*hupomonE* - loss of family, possessions, respect, health) Job is set forth as an example of this kind of patience (“patience” KJV, ASV; “steadfastness” NKJV; “endurance” NASB; “steadfastness” ESV). What are some of the circumstances he had to endure? (1) **Job 1:13-19** (2) **Job 2:7-8, 19:13-20** (3) **Job 2:9-10** (4) **Job 4:7-8, 6:14-15, 16:1-5, 19:1-3** Loss of possessions and means of income (**1:13-17**), loss of ALL his children (**1:18-19**), loss of health (**2:7-8**; see also **2:12** (disfigured?); **3:24** (no appetite); **7:4**; **30:17** (cannot rest); **19:20**; **30:30**; **33:19-22**), no support of his mate (**2:9**)?...! In addition he suffered unfounded and unjust charges from his “friends” (**4:7-8**; **19:1-3,19**), rejection and disrespect by other family members, employees, children, associates (**v19**, “close friends” NKJV; “best friends” CEV).

Compare the “difficulties” and “trials” that “try our patience” ... what does how we react reveal about our character?

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Select incidents in your children’s lives that illustrate the need of *both* kind of patience.
2. Your child asks, “If patience is a character trait we should have, why do you punish me?” How would you answer?
3. You may scold your child. Does this demonstrate a failure in your character—lacking patience? Discuss with your children.

## Kindness / Gentleness

*Contrast:* bitterness, harshness, anger, malice

“Kindness” (*G5544 chrEstotEs* - see notes below) is a fruit of the Spirit, **Gal 5:22**.

What are the *contrasting* words of animosity in **v20**? (words #3, #4, #5, #6, phrase). “enmities, strife, jealousy, outbursts of anger” NASB; “hatred, contentions, jealousies, outbursts of wrath” NKJV; “enmity, strife, jealousy, fits of anger” ESV See Q2 in parents section

In **Eph 4:32**, Christians are urged to “be kind to one another” (“kind” = *G5543 chrEstos*, adj - see notes below)

What are the words following associated with this? “tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

What are the attitudes and actions of **v31** in *contrast* to this? “bitterness and wrath and anger and clamor and slander ... along with all malice” NASB

**Rom 2:4** What is associated with “kindness” (“goodness” NKJV) here? “forbearance” NAS77, NKJV (“tolerance” NAS95) and patience (“longsuffering” NKJV)

Note: Does not exclude justifiable wrath, **Rom 2:3...5**. See #1 in parents section

In **Rom 3:12**, the word translated “good” is the same word (*G5544 chrEstotEs*) translated “kindness” in the above passages.

**3:13-17** What are the attitudes and conduct when there is a lack of kindness (“no one does good” **v12**). **v13**, deception that is harmful (“poison of asps”); **v14**, cursing and bitterness; **v15**, swift to take life; **v16**, destruction and misery to fellow man; **v17**, seeking peace is not a priority

**Verse 18** points to an underlying attitude that allows such deceptive, abusive, and harmful treatment of our fellow man. What is it? no fear of God

**Lk 6:31-36** - The kindness those who follow Christ strive to make part of their character is not a reciprocal trait - “you be kind to me and I will be kind to you.” What are the phrases in this part of Christ’ discourse that clearly point this out? “just as you want people to treat you, treat them in the same way” (**v31**) - NOT, “as people treat you (e.g. if they treat you good) ...”; “if you love those who love you...” (**v32**); “if you do good to those who do good to you...” (**v33**); “if you lend to those from you expect to receive...” (**v34**); “do good ... expecting nothing in return” (**v35**); “be merciful, just as your Father is merciful” (**v37**) See Q3 in parents section

This character trait flows out of “love,” not of emotion, but of esteem and caring for fellow man, regulating our attitude and conduct toward him. It is associated with mercy **v36**.

“Gentleness” is closely related in meaning to “kindness” and is a character trait Christians are encouraged to manifest, **Php 4:5** “gentle” spirit NASB (“forbearing spirit” NAS77; “moderation” KJV; “gentleness” NKJV), and the following passages give us insight into its meaning.

**Tit 3:2** How will this trait cause to treat our fellow man? Note the words before and after “gentle.” (Compare NASB, NKJV, and NET version if you have it) “to be peaceable, but gentle, showing every consideration for all men” NAS95; “to be peaceable, gentle, showing all humility to all men” NKJV; “to avoid quarreling, to be gentle, and to show perfect courtesy toward all people” ESV. Note the negative before the word “gentle” and the positive following.

**Jam 3:17** A teacher (**3:1**) should be “gentle.” Note the words before and after this word to get a better sense of how it will cause a teacher to react. (Compare the NASB, KJV, NKJV, ESV) “peaceable, gentle, reasonable” NASB; “peaceable, gentle, and easy to be intreated” KJV; “peaceable, gentle, open to reason” ESV; “peaceable, gentle, willing to yield” NRSV. Contrast **4:1**. “quarrels and conflicts” NASB; “wars and fights” NKJV; “quarrels and ... fights” ESV

**1Pt 2:18** What kind of master is put in contrast to a “gentle” master? (Compare NASB, NKJV) “unreasonable” NASB; “harsh” NKJV; “unjust” ESV; “froward” KJV (“froward” - “(of a person) difficult to deal with; contrary” OXD; “Perverse, that is, turning from, with aversion or reluctance; not willing to yield or comply with what is required; unyielding; ungovernable; refractory; disobedient; peevish; as a froward child.” Webster’s Dict., 1928

**Rom 11:22** - God demonstrates *both* kindness *and* severity, and this points to the balance in proper character. Sometimes severity is needed: **Gal 2:11-13**; **Gal 3:1**; **Gal 4:11**; **Gal 5:12**; **2Tim 4:2**; **Tit 1:13**.

Our problem: sometimes severe for the *wrong reasons*.

Some examples of kindness:

- Pharaoh to Joseph's family, **Gen 47:5-6**
- Joseph to Mary, **Mt 1:19**
- Julius to Paul, **Ac 27:3**
- Onesiphorus to Paul, **2Tim 1:16-18**

Greatest example of kindness! **Eph 2:7; Tit 3:4**

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. "Mom, Dad, sometimes you guys are pretty tough! Is that being kind?" Discuss.
2. Select some incidents of kindness, or the lack thereof, between siblings in your family.
3. When do we find it hard to be kind and gentle? Apply to interfamily events, and those impacting the family from without.

G5544 *chrEstotEs*, noun

Rom 2:4 "**kindness**" – disposition assoc. with forbearance (NAS77; "tolerance" NAS95) and patience ("longsuffering" NKJV *makrothumia*), and that tow. people who have not earned it (vv1-3...5)! Note: a character possessing kindness does not exclude situations that justify wrath! v3...5

Rom 3:12 "none who does **good** (G5544)" - see the contrasting attitude and conduct in vv13-17! No "fear of God" opens the door to such deceptive, abusive and hurtful treatment of our fellow man, v18

Rom 11:22 "**kindness** and severity of God" - opposite of "severity." Note: *both* traits in God - balanced. Compare Gal 2:12; Gal 3:1; Gal 4:11; Gal 5:12; 2Tim 4:2; Tit 1:13. Problem: we sometimes "severe" for wrong reasons...!

Gal 5:22 "the fruit of the Spirit is patience, **kindness**, goodness..."

Eph 2:7; Tit 3:4 "**kindness**" - ultimate example of "kindness" - gospel of Christ!

G5543 *chrEstos*, adj

Lk 6:35 "He himself is **kind** to ungrateful and evil men" - not a reciprocal trait - you be kind to me and I will be kind to you -flows from attitude of "love" - "Love your enemies ... expecting nothing in return" - see vv31-34.

Eph 4:32 "be **kind** to one another" note the attitudes and actions following; contrast the attitudes and actions of v31

G1933 *epieikEs* ἐπιεικής

"from *epi*, unto, and *eikos*, likely, denotes seemly, fitting; hence, **equitable, fair, moderate, forbearing, not insisting on the letter of the law; it expresses that considerateness that looks `humanely and reasonably at the facts of a case`**" VN [bold mine, srf]

"gentle, kind, yielding..." Gngrch

"from *eikos*, **reasonable, fair**" RWP on Jam 3:17 [bold mine, srf]

"...recognizes that there are occasions when a 'legal' right can become a 'moral' wrong...Aristotle...compares the man who is *epieikEs* with the man who is *akribodikaios*. The man who is *akribodikaios* is the man who stands up for the last tittle of his legal rights; but the man who is *epieikEs* knows that there are times when a thing may be legally completely justified and yet morally completely wrong ... He knows the time when to stand on his rights would unquestionably be legal, and would just as unquestionably be completely unchristian." Barclay, NTWb

"lenient" Moffatt (Barclay, NTWb)

"C. Kingsley Williams has: 'Let all the world know that you will **meet a man half-way**.'" DSB, Barclay [boldmine]

Only five times in NT

Php 4:5 - "Let your **gentle spirit** be known" NAS95; "forbearing spirit" NAS77; "moderation" KJV; "gentleness" NKJV; "forbearance" ASV; "reasonableness" ESV

1Tim 3:3, "**gentle**" "patient" KJV

Tit 3:2 - "to be no brawlers, but **gentle**, showing consideration for all men"

Jam 3:17 - "**gentle**, easy to be intreated"

1Pt 2:18 - "not only to the good and **gentle**, but also to those who are unreasonable ["to the harsh" NKJV]" (note the contrast)

G1932 *epieikeia*, ἐπιείκεια - a kindred word G1932 [only two times in NT]

Ac 24:4 - "grant us, by your **kindness**, a brief hearing." NASB; "clemency" KJV; "courtesy" NKJV

2Co 10:1 - "urge you by the meekness and **gentleness** of Christ" NASB

## Humility

*Contrast:* prideful; boast; exalt self while ignoring or demeaning others; self #1; not commending others for abilities, accomplishments; think of self as eminently “good”

“Humble” - “having or showing a consciousness of one's defects or shortcomings; not overly proud; not self-assertive; modest” *yourdictionary.com*

Biblical definition: “not to think more highly of himself than he ought to think; but to think so as to have sound judgment” **Rom 12:3**. Neither OVERestimation, nor UNDERestimation of self.

Humility as a good character trait does not exalt oneself more than they should; but neither does it imply demeaning oneself, and failing to recognize one's abilities and how they should be used to serve. See **Rom 12:4-7**. See #1 in parents section.

What did Jesus say is a *requisite* to being in the kingdom of heaven? **Mt 18:3** [humble oneself as a child](#)

Lack of humility can lead to ... (Suggestion: Make a brief note about the text itself. The first is given as an example.)

- self-deception about one's spirituality - **Jam 1:26-27**  
One may “think himself to be religious” but “deceive his own heart” if he does not have the *humility* to objectively measure himself (**vv21-25**), “bridle his tongue” (see **1:13,19; 2:14,18; 3:1,13; 4:11; 5:9,12**), and be active in the duties of due religion (**1:27**).
  - mistreatment of those of a different social class - **Jam 2:1-10**
  - misuse of one's knowledge and abilities - **Jam 3:13-18; 4:1-10**
  - overconfidence about the future - **Jam 4:13-17**
  - inconsideration and oppression of others - **Jam 5:1-6**
  - rebellion against God's rule **Ex 5:2; 10:3**
  - ignore Divine authority in one's life - **1Sam 15:17-23; Mt 23:1-12**
  - strife in the family - **Gen 37:4-11; 1Pt 3:1-2,7**
  - strife in the church - **3Jn 9-10**
  - blindness to one's need of grace - **Lk 18:9-14**
- (you can add to this list...)

Examples:

- Daniel, **Dan1:20...2:27-28** (gave God the glory)...**48-49** (thought, not only of himself and his promotion, but of his friends)
- Josiah, **2Ch 34:27** (righteous king, but humbled himself at the prophet's words of judgment against the nation due to their history of idolatry) See #4 in parents section
- John the Baptist, **Jn 3:29-30** (forerunner to the Messiah; “there has not arisen anyone greater than John the Baptist” **Mt 11:11**) See #3 in parents section

Encouragement to humility using the *ultimate example*, **Php 2:3-11**

### Suggested discussion points for parents (feel free to add to this list to share with the class)

1. Does the need to instill humility in your children imply discouraging self-confidence? While encouraging self-confidence, how can you at the same time instill humility? Are these opposites, or can they compliment one another? See **Rom 12:3—7**. Moses was humble, yet God encouraged him to have the confidence to lead His people. When his self-confidence was low, he did not feel competent to lead the nation - and with that attitude wasn't. Humility does not imply ignoring one's ability, or responsibility, but one must always be objective and realize his blessings and opportunities are by the grace of God. Paul was humble, but very confident in his apostolic ministry.
2. One child excels in academics (reading, writing, math); another does not. One child excels at sports; another does not. How does the character trait of humility impact *both* children? John the Baptist was the forerunner to the Messiah. He rejoiced in the Messiah's role (**Jn 3:29**) and recognized “He must increase, but I must decrease” (**Jn 3:30**) without any spirit of jealousy. Christ recognized John's exceptional character - his

courage and unbending loyalty to God even to death (**Mt 11:7-11**). Humility enables one to recognize not only the ability they have, but those they do not have, and, instead of jealousy at a sibling's abilities, to rejoice with them in them, yet confident of their own abilities. See also Joseph's brothers, **Gen 37:8** - became the means of their deliverance!

3. Does your role as parent with authority to command your children undermine the trait of humility? How will understanding humility impact both parent and child? Though Josiah was preeminent in the kingdom—king—he humbly recognized the prophetess (a woman!) and her prophecy though it foretold the fall and devastation of his nation and his early death before these things transpired. Both parents and children filled with humility will have utmost respect for the prophets - the Word of God - though their instruction may not be what they would like or even fully understand - e.g. parents' authority, children's submission; later children caring for their parents and the parent's willing submission.

ταπεινοφροσυνη *tapeinophrosune*

*"the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind"* TH

## Honesty / Truthfulness

Neil McLeroy taught.

*Contrast:* deceitful; loose with the facts; lie; steal; not only misrepresent others, but blind to self; take advantage of people, circumstances

**Lev 19:9-18** discuss a number of practical applications of “love your neighbor as yourself” (v18). What are the practical applications exhibiting and dependent on *honesty* and *truthfulness* in

- **vv11-12?** “not steal, nor deal falsely, nor lie to one another; “not swear falsely”
- **vv15-18?** “no injustice in judgment” - judge “fairly,” not being “partial to the poor or deferring to the great”

See Q1 in parents section

Since we are to “love your neighbor AS YOURSELF,” does this not demand that we judge OURSELVES “fairly” - not excusing nor condemning ourselves due to social status, nor harshly condemning ourselves because we do not “like” ourselves at times.

“I’m poor,” “I’m rich,” “I’m young,” “I’m old,” “I’m black,” “I’m Indian” - and this is why I’m being treated like I am. MAYBE. But, BE HONEST WITH YOURSELF, are your troubles possibly caused by your own attitudes and actions, e.g. low self-esteem, pride and arrogance, rebellion, lack of initiative, bullheadedness, etc.?? Need for HONESTY WITH SELF. Illus. with preachers. People complain about preaching and preacher thinks, “They just ungodly. If godly they would listen to me.” MAYBE. But, BE HONEST WITH SELF - doing your preparation? Preaching reasonable length of time? Could they have health problems that make listening difficult? Vice versa, preacher may think, “I’m just incapable of preaching.” MAYBE. But, may be the problem lies with the hearers, e.g. Heb. 5:12. “Love yourself” demands being HONEST WITH SELF in self appraisal. Talk about being “objective” - “without bias or prejudice.” WNWD

**Lev 19:35-36** What “wrong” (“injustice” NKJV) is mentioned along with measurements of weight and capacity? “judgment”

Compare **Dt 25:13-16** - apply to having “differing weights/measures” for self verses others; friends verses strangers or enemies. Requisite: *honesty, truthfulness*. Prohibited; rather, “you shall have a full and just weight”

**Ex 18:21** - select honest judges - “men of truth, those who hate dishonest gain” - apply to parents...elders... employers...

**Pro 11:1** and **12:22** mention *two* things that are “an abomination to the Lord.” What are they? **Pro 11:1** - “a **false balance** is an abomination to the Lord”; **12:22**, “**Lying lips** are an abomination to the Lord” - *both* “an abomination to the Lord”

**Lk 3:8...10...12-14** What were the tax collectors (“publicans” KJV) and soldiers told to do as “fruit,” of their repentance? tax collectors - “Collect no more than what you have been ordered to”; soldiers - “Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages.” Again, *honesty, truthfulness* required, and this was a requisite to have a part in the kingdom at hand, the Messianic kingdom. Baptism alone would not be sufficient — in fact, John refused to baptize those who did not repent! No less a requisite to be part of that kingdom today.

**Mk 10:19** - “do not steal, do not bear false witness” - one kind of stealing is one’s possessions; another is stealing one’s reputation

**Eph 4:25** - Christians are to speak truth about one another (compare **Zec 8:16-17**) while this should be true of “neighbors”—“with his neighbor”—it is esp. true of brethren, “for we are members one of another”—one for the benefit of the other. Misrepresentation harms, not helps. The circumstance that give rise to misrepresentation is when we are angry with someone, **v26**.

**Mt 5:33-37** - “let your statement be ‘Yes, yes,’ or ‘No, no’ ...” What does this mean? Citizens of the kingdom must be honest people who keep their word— “Let your word be your bond.” This is set in contrast to making “false vows,” **v33**. Note **Mt 23:16-22** - Hypocritical “swearing”... not “obligated” to some oaths. *Pretense* of being truthful men. Compare “cross your fingers...”; “cross your heart and hope to die”; etc. Apply to legal contracts, debts, any exchange of property, etc.



**Jam 5:12** An “oath” is “1 a solemn promise, often invoking a divine witness ... a sworn declaration that one will tell the truth” *Oxford Dict.* James tells his readers they should “not swear...with any...oath.” Yet, God “swore,” made an “oath,” **Heb 6:13,17**. Paul called God as witness as to the truthfulness of his statements in **1Co 1:23, Gal 1:20**. What is James encouraging in his readers so they “do not fall under judgment”?

Point: we should not need to “swear to tell the truth” to be depended on to tell the truth—James is encouraging his readers to *honesty* and *truthfulness*!

“oath” - 1 a solemn promise, often invoking a divine witness, regarding one's future action or behavior ...

• a sworn declaration that one will tell the truth, especially in a court of law” Oxford Dict

In **Heb 6:13,17**, God “swore” or made an “oath” to heighten man's assurance of his promise to bless. In **2Co 1:23**, Paul “called God as a witness” to his statement about his motives in not coming to Corinth as planned. In **Gal 1:20** he assured the Galatians “before God” about his statements relative to not spending time with the apostles on the mentioned trip to Jerusalem.

See Q1 in parents section

What attitudes will undermine honesty, truthfulness?

- **Jn 5:39-44** Love of approval of men (pride)
- **2Th 2:10-12** Love of sin

We may be the last to “see” ourselves if we are not honest and truthful with and about ourselves! **Lk 16:14-16; Jn 8:33-39; 9:40-41; Rom 2:17-24; Jam 1:26-27**. Note **Ps 32:3-5**. See Q2 in parents section

Lack of honesty and truthfulness in our character can seal our doom! **Lk 8:15** a “good and honest heart” requisite to the “seed” finding root and bearing fruit; **Jn 3:19-20** those who “do evil” do not want their “deeds exposed” so they “love the darkness rather than the light” which becomes barrier to receiving the gospel message that demands they change; **8:43-45** because they “wanted to do the desires” of evil, they preferred lies that justified them rather than the truth, and therefore they did not “hear” (receive favorable) his life giving message—see **vv12,24,32,58; 18:37** those “of the truth”—treasure and desire truth above all—are the ones who will bow to the kingship of Jesus; **2Th 2:10-12** God will allow those who do have a “love of the truth” to be deluded and thus be “judged”; **1Tim 1:18-20** not only “keeping faith,” but a “good conscience” is important in not making “shipwreck” in regard to the faith

See Q3 in parents section

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. When are your children most likely not to be honest and truthful? What is the role of the parent relative to awareness and training at these times?
2. For thought: What kind of example you children observe in you? ... about obeying the law ... mistakes at the grocery store ... taxes ... work related matters (“sick”?) ... etc.
3. Learning to be honest and truthful will impact your children in the rest of their lives ... relation to parents, family ... marriage ... work, jobs ... service in the kingdom of Christ. Use some examples to illustrate this to your children.?



## Moral Integrity

Matt Ennen taught.

“integrity” “1. Steadfast adherence to a strict moral or ethical code” *American Heritage Dict.* “Integrity is moral soundness, especially as it is revealed in dealings that test steadfastness of purpose, responsibility, or trust.” <List of 426 Sets of Synonyms - How they Differ>

*Contrast:* Do what is right if easy, convenient, causes no difficulty, acceptable by peers, culturally OK

Job was a man of “integrity.”

**Job 1:1** - “that man was **blameless** (H8535)” i.e., “upright, fearing God and turning away from evil” See also **1:8** (“**upright**” NASB; “perfect” KJV, ASV - H8535); **2:3** (“blameless” NASB; “KJV, ASV, “perfect” H8535); 2:3 “**integrity**” (H8538). [Note: H8535, H8537, H8538 are related Hebrew words.]

**Job 2:9** What did Job’s wife ask him? “Do you still hold fast your integrity?”

This is the question we must answer in the face of adversity which tests our character (see definition at of “integrity” beginning of lesson). It may not be hard to maintain our spiritual and moral values, and fulfill our responsibilities when things are going well. But, what if we lose our possessions and means of income (**1:13-17**), our children (**1:18-19**), our health (**2:7-8**; see also **2:12** (disfigured?); **3:24** (no appetite); **7:4**; **30:17** (cannot rest); **19:20**; **30:30**; **33:19-22**), and the support of our mate (**2:9**)?...! In addition he would suffer unfounded and unjust charges from his “friends” (**4:7-8**; **19:1-3,19**), rejection and disrespect by other family members, employees, children, associates (**v19**, “close friends” NKJV; “best friends” CEV).

See Q2 in parents section

**Job 27:5-6** - here Job here maintains his moral integrity. While Job does not deny he has sinned (**13:26**), Elihu reproves him for his foolish charges against God (**33:12-13**; **34:5-9**, **35-37**; **35:16**), and God indicts him for his prideful and ignorant “faultfinding” of God (**38:1-2**; **40:1-2**) which Job finally acknowledges (**40:3**). “Moral integrity” does not mean being “sinless” (“perfect” in that sense).

**Job 31:6** - chapter 31 is a chronicle of Job’s integrity. It provides an excellent discourse on the *practical specifics* of “moral integrity.” Note each paragraph as formatted in the NASB, NKJV, ESV.

Note: This is either *before* or *without* the scope of the Law of Moses. Observe the standard of morality herein recognized. See **Mt 22:36-40**; **Rom 13:8-10**; **Gal 5:13-14**; **Jam 2:8-9**. This superlative example of moral integrity does not grow out of Christianity or the Jewish Covenant. The specifics of it as enumerated by Job are evidently based on the two great laws (see previous references), and have always been in place, everywhere, for all mankind. Job’s chronicle is a magnificent model for all men today. It is our failure in these areas that point our need for Christ (**Jn 8:24**).

The specifics are chronicled in paragraphs following, **31:1-4**, **31:5-8**, etc. The sections generally follow the paragraph divisions as formatted in the NASB, but not strictly. E.g, **31:29-37** are formatted as one paragraph, but treat of different particulars.

**Job 31:1-4** Strict moral purity of **heart** - not allow lust for virgin

Monogamous! (If polygamy approved, what would be wrong with adding a virgin?)

Note “with my eyes ... gaze at a virgin” - cmpr **Mt 5:28**; **2Pt 2:14**

Consider his opportunities since he was wealthy, reknown

**Job 31:5-8** - Honest in his dealings - no deceit, falsehood

**Job 31:9-12** - Moral purity in **conduct** - not enticed by or sought neighbor’s wife

**Job 31:13-15** - Considerate, just, in treatment of slaves

Cmpr **Eph 6:9**; **Col 4:1**

Though rich and powerful, he was willing to consider their complaints! **31:13-14**

Note his concept underlying such an attitude - both he and the slave made by the Creator, in the image of God, **31:15**

**Job 31:16-23** - Cared for and provided for the needy and helpless (widows, orphans, poor)

Note “widow ... orphan ... anyone ... needy” **31:16-19**

Cmpr **Lk 10:25-37**

**Job 31:24-28** - Trust in God, not riches nor heavenly bodies

**1Tim 6:17**

**Job 31:29-30** - Loved enemy - not seek personal vengeance

**Job 31:31-32** - Practiced hospitality

**Job 31:33-34** - Not try to hide his sin

**Job 31:35-37** - Job “signs” his testimony and pleads for judgment, which he is confident he will bear proudly

Is this section parenthetical? See next three verses.

**Job 31:38-40** - Had not profited from others unjustly

These three verses seem to be “out of place”

Moral integrity will drive us to “do right” in whatever circumstance we find ourselves.

Note this phrase in **1Pt 2:14,20; 3:6,17; 4:19**. Clearly, in this context, to Christians living in an ungodly world, Peter is exhorting to a character that does what is “right.” In the context, he discusses several things that challenge that moral integrity ...

- Being “odd” in an ungodly world, **2:9-10** “chosen race, royal priesthood, holy nation, people for God’s own possession” NASB; “chosen generation...His own special people” NKJV. “You people think you are special” ...well, in fact, we *are!* Not by our inherent goodness, but by God’s matchless grace! Challenge: live accordingly and unashamedly—*maintain our moral integrity*.
- The fleshly temptations that surround us in an openly wicked society, **2:11-12b** “as aliens and strangers” - we do not choose the same pleasures, priorities, lifestyle as most in this world - “abstain from fleshly lusts ... keep your behavior excellent among the Gentiles”—*maintain our moral integrity*.
- Those in government who may not hold the same just standards, **2:13-17** Though the government may not always be just or honorable in their conduct, and even sometimes “ignorant” and “foolish,” we must respect their delegated authority—*maintain our moral integrity*.
- Oppressive, unjust treatment by superiors, **2:18-25** Though mistreated by those for whom we work, who in fact may be harsh and unreasonable people, we must “respect” delegated authority and “do what is right”—*maintain our moral integrity*.
- Difficulties that can arise in marriages, **3:1-7** Marriages will come with its challenges, but regardless of the faith (or lack thereof) and conduct of our mate, we must respect them (**vv2,7**) and treat them as God intended—*maintain our moral integrity*.
- Being treated wrongfully, insulted, and slandered by the world, **3:8-17** How others treat us is not the measure of our conduct; regardless of the difficulties incurred living in an ungodly society we must not respond in kind—*maintain our moral integrity*.
- Being a small minority in a world of sin, **3:20-21** Though the majority may not share our faith and values, we must have the faith to be obedient as did Noah—*maintain our moral integrity*.
- Temptations and smear tactics of associates, **4:1-5** If we once engaged in the sin of the world, when we commit ourselves to the Lordship of Christ we will cease those things and that may incur ridicule of those who once our associates, but our commitment to “live the rest of the time ... for the will of God” will motivate us to *maintain our moral integrity*.
- Other things a true “Christian” will suffer, **4:12-19** While suffering for being a Christian may not be fun or easy, if our highest goal is to “glorify God,” we will *maintain our moral integrity*.

See Q2, Q3 in parents section

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Is being moral most of the time mean one has moral integrity?
2. Discuss with your children situations that they may well face that will challenge their moral integrity (school, work, pleasure, etc.)..
3. Are there situations even in family settings that tempt one to fudge on moral integrity?

“Integrity” = 8538, *tummah* - occurs in **2:3,9; 27:5; 31:6** in NASB.

**“integrity” in the book of Job**

H8538, *tummah* - occurs in **2:3,9; 27:5; 31:6**. “from H8537” BTSCTVM+

H8537, *tom* - **4:6; 21:23**.

H8535, *tam* - **1:1,8; 2:3; 8:20; 9:20,21,22**.

H8552, *tamam* - (root of other three) - **22:3; 31:40**.

15 occurrences

**1:1**, “blameless”; ASV, “perfect” H8535

**1:8**, “upright”; KJV, ASV, “perfect” H8535

**2:3**, “blameless” H8535

**2:3**, “integrity” H8538

**2:9**, “integrity” H8538

**4:6**, “integrity”; KJV, “uprightness” H8537

**8:20**, “integrity”; NKJV, “blameless”; KJV, ASV, “perfect” H8535

**9:20**, “guiltless”; NKJV, “blameless”; KJV, ASV, “perfect” H8535

**9:21**, “guiltless”; NKJV, “blameless”; KJV, ASV, “perfect” H8535

**9:22**, “guiltless”; NKJV, “blameless”; KJV, ASV, “perfect” H8535

**21:23**, “full” H8537 (in sense of “complete”; other uses, morally complete, innocent)

**22:3**, “perfect” NKJV, “blameless” H8552

**27:5**, “integrity” H8538

**31:6**, “integrity” H8538

**31:40**, “ended” H8552 (i.e., complete)

## Courage / Bravery / Perseverance / Grit

Michael Gove taught.

Courage - Strength of spirit, confidence and resolution, that enables one to face danger, difficulties, pain, challenges - to overcome the fear and fulfill duty

*Contrast:* Fear; unwilling to stand; give up faith; sacrifice others to save self; get tired of the battle and quit; “discourage” = lose heart (“courage” > Latin, “heart”)

See Q3 in parents section

How was a *lack* of courage is exemplified in the following ...

- **1Ki 18:21?** saying nothing; See also **Pro 24:11-12** claiming “we did not know” out of fear of reproach, personal injury, etc. when someone being “taken away to death” and you may prevented it; **2Tim 4:16** not standing up for someone if out of fear of personal repercussions; **Jn 12:42** not openly proclaiming one’s faith for fear of being ostracized; **18:17-22** trying to be identified with the crowd rather than unashamedly acknowledging allegiance to a friend who is being mistreated, for fear you, too, might invite the crowd’s abuse (be arrested, **v12**, and receive blows, **v22**)
- **Jn 18:25-27?** denying involvement or professing ignorance See also **Jn 9:18-23** (contrast the blind man, **vv24-34** not intimidated by those who malign (**v28,34**) and with the power to inflict consequences (“be put out of the synagogue” **v22,34**) if you tell the *truth*, though it is not what they want to hear)
- **Gal 2:11-14?** disassociating oneself from those that might expose to persecution

See Q2 in parents section

Examples

- Joshua **Joshua 1:5-9**
  - in the face of war with the people of the land, **1:5,14**
  - in the face of opposition from his own people, **1:18**

What would give him such courage? **v5...9** “I will be with you.” See also **Dt 31:6-8**. See Q1 in parent section

Note what happened when he lost that faith, **Josh 7:5-9**.

Compare **Num 14:9** (enter land); **1Ch 28:20** (David preparing Solomon); **Heb 13:5-6** (Christians under trial); **2Tim 4:17-18** (facing death)

- Shadrach, Meshach, Abednego **Dan 3:13-18**

Courage is a requisite for faithfulness to Christ. Who (what class of people) were particularly being encouraged to courageous, brave, in the following ... (For thought: What if they failed...?)

- **Mt 10:5...28...32-33** Apostles - in carrying out their mission in the face of hatred, scourged, being brought to court, imprisoned, and even being put to death!
- **Mt 10:34-39; Rom 10:9-10** Christians - remaining loyal to the faith, even it means division in the family!
- **1Tim 5:19-20; 2Tim 4:1-5** Preachers - standing *with* the innocent and *against* those who “continue in sin (1Tim 5:19-20); Preaching the Word, including reproof and rebuke, though it is unpopular and folks may not like that kind preaching and even want to get rid of you (2Tim 4:1-5)
- **Ac 20:20,27...35; Tit 1:9-13** Elders - having the courage to teach what is “profitable,” not holding back to teach and apply the “whole counsel of God,” and do so either “publicly,” or if needed, “house to house” (Ac 20); courage to “refute” (show where they are wrong) those who teach these “contrary” to God’s will that jeopardize the souls of God’s people

Courage and bravery is tested in the face of danger, battle - **1Co 16:13**

“**Be on the alert!**” (“Watch” NKJV)—Watch for the hidden foe!

“**Stand firm** in the faith” (“Stand fast” NKJV) – As enemy advances in fearsome lines of attack - stand firm. Don’t give ground!

“**Act like men!**” (“Be brave” NKJV) – When the battle has begun, amid the tumult and the fighting, be courageous and perform like valiant warriors!

**“Be strong”** – In the ebb and flow of battle, when it may at times seem as though the outcome is doubtful, be strong” as well-equipped soldiers and do not give up!

Sometimes the battles are many and over the space of many years - one must have the perseverance and grit (“gravel in your gut”), fortitude; to keep true to duty - **2Co 6:4-10; 4:8-11** (note what lifted him up and strengthened him, **vv13-18**)

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Do your children understand what “the Lord will be with you” means? Ask them to explain it to you. Be prepared to explain it and how it relates to having courage to do what we ought to do.
2. If your children do not develop courage based a genuine and deep faith now, how will it impact them when facing trials at school, work, in a marriage, in a church? Do they see it in you? How will you work to instill it in them?
3. Do your children understand the difference in courage and stubbornness? How would you illustrate it to them?

## Self-Control / Self-discipline / Impulse control

*“self-control”* - “the ability to control oneself, in particular one's emotions and desires or the expression of them in one's behavior, especially in difficult situations” *Oxford Dict.*

*“self-discipline”* - “the ability to control one's feelings and overcome one's weaknesses; the ability to pursue what one thinks is right despite temptations to abandon it.” *Oxford Dict.*

*“impulse”* - “a sudden strong and unreflective urge or desire to act” *Oxford Dict.*

Paul preached self-control, even to those who not Christians, **Ac 24:24** Felix was allured to Drusilla because of her beauty and with help of a “friend,” persuaded her to leave her husband and marry Felix. “She was, according to Josephus (‘Ant. Jud.’ 20. 7.1, 2) the daughter of Herod Agrippa I., who “killed James with the sword” (Act 12:1, Act 12:2), and died shortly afterwards. She was first the wife of Azizus, King of Emesa; but Felix, becoming enamored of her on account of her singular beauty, employed a certain magician, a Jew named Simon, to entice her away from her husband, and persuade her to marry him, contrary, as Josephus says, to the institutions of her country. She perished, with Agrippa, her only son by Felix, in the eruption of Vesuvius, in the reign of Titus (Josephus, as above).” Pulpit

One needs to have self-control to be a Christian, **Gal 5:23**. People who are “without self-control” may profess a “form of godliness, but have “denied its power” (**2Tim 3:3...5**) on the transforming power of godliness, or lack thereof (ungodliness), see **Rom 1:18...26-32; 1Tim 2:9-12; Tit 2:11-12-see v1f**. Excuses for failure — “born that way”, “genes”...etc. — run counter to these Scriptures.

Lack of self-control leads to (illustrations below; you can add to them) ...

- sexual impurity - **1Co 7:5**. See David below.
- laziness and all the evils associated with that - **Pro 6:6-11** (ruin, poverty, whether materially or morally); **12:27** (waste of possessions and opportunities); **20:4** (“begging” - whether for material, moral, or spiritual help); **13:4** (unfulfilled goals) ...
- marital issues - anger, fighting, off the cuff accusations and hard words, failure to cultivate self for mate and develop relationship ... {
- disruptive home atmosphere - chaos between the children, duties unfulfilled, arguments and battles ...  
See Q1, Q2 in parent section

Examples:

- Joseph - though hated by his brothers and sold into slavery, he maintained his faith in God enabling him to control his passions and pride when allured by his master's wife, **Gen 39:1-23** (note the reason he gave, **v9** “How then can I do this great evil, and sin against God?”)
- David - when he had opportunity to kill Saul, who was chasing him to kill him, **1Sam 24:1-12** (also **26:5-12**)  
David's failure - Bathsheba, **2Sam 11:1-5**. See what it cost him, **2Sam 12:1-14!**
- Jesus - the ultimate example when facing the suffering, shame, and death of the cross - **Lk 12:50; Jn 12:23-24,27,31-33; Mt 26:42**, “cannot pass away unless I drink it” (**Jn 18:11**); **Jn 18:4-11** (**Mt 26:53-54**), arrest while 1000s of angels at his disposal; silent - **Mt 26:63** (before the Sanhedrin), **27:12** (before Pilate), **Lk 23:9** (before Herod), **Jn 19:9** (before Pilate again); **Lk 23:34,43**, mercy, even against enemies, and for the penitent, while suffering the excruciating pain, shame, and suffering of the cross.

See Q3 in parent section - YOUR “example”...?!

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Does what your children hear and see in your home cultivate *self-discipline*, or *self-excuse* for failure in duty? Do they hear and see, “I can't” ... control my temper ... control my tongue ... control my desires ... help being overwhelmed by depression ... do it, i.e. whatever duty demands, e.g. job, care of the house, personal care, bible study, discipline of children, wise financial decisions, etc. ...?
2. Do you make excuses for your children ... justify poor conduct (disrespect of authority, rudeness, being disruptive in class, violent reactions, being irresponsible toward duties, etc.) thinking and maybe even expressing in their hearing, “they can't help it”...?

3. Don't be surprised if our children grow up without "growing up" responsibly, morally, spiritually, and socially if they have seen this lack of self discipline in the home, and have not had parents to discipline them with love and consistency!

What builds and motivates self-discipline?

- Understanding and belief in personal ability and responsibility, Gen 1:27; Mt 22:36,37.
- Understanding and belief in rewards and consequences, 1Co 9:24-27; Mt 5:27-30

## Respectful / Courteous / Considerate

“*respect*” - proper regard for human rights, for position, age, graciousness, culture (if not unholy) of others

“*polite*” - showing respectful and considerate speech and behavior

“*courteous*” - polite, respectful in conduct and speech

### Respect based on relationships

- **Age** See Q1 in parent section

**Job 32:6-7**, respect for the wisdom of age—an attitude rooted in antiquity. Note: while Elihu showed respect for the wisdom that should accompany age, he also acknowledged, that age does not guarantee wisdom, vv8-10.

**Lam 5:12**, “elders were not respected” - one of the reasons for lament over Jerusalem.

**Lev 19:32** - what was one way respect for age was demonstrated in Israel? “rise up before the gray headed, and honor the aged” - cultural? How YOU show respect...?

**Isa 3:5**, lack of respect for age a sign of moral depravity in a society.

**Lam 5:12** and **Isa 3:5** - lack of respect indication of decadent society

**1Tim 5:1-2**, even preachers who justifiably reprove their elders are to show respect — How? Not “sharply rebuke” (NASB) but “appeal to him as a father” “the older women as mothers”

- **Parental**

**Ex 20:12**, “Honor your father and your mother”

See **Ex 21:15,17**; **Pro 23:22-25**; **30:17** - *specifically*, how was this respect shown (or not shown)

**Ex 21:15** - capital offense!

**Ex 21:17** - “curses”

“curse” ≠ “cuss

noun 1. calling of God to send evil or injury on 2. obscene or blasphemous oath or imprecation expressing hatred, anger, vexation, etc. (WNWD)

verb 1. to call evil or injury down on 2. use blasphemous or obscene language against (WNWD)

“I hope you die” “You are mean, hateful” (?)

**Pro 23:22-25** - “Listen” more than “hearing” while rolling eyes, etc. ... “do not despise”.

**Pro 30:17**

“mock” - “to mock, deride; pr. by imitating the voice of any one in derision, used also of the eye” W.OTWS. “to hold up to scorn and contempt; ridicule” W.NWD

“scorn” - ? What mean? KJV, ASV, “despiseth to obey” ‘

“1. extreme, often indignant, contempt for someone or something; utter disdain

“2. expression of this in words or manner” WNWD.

“feel or express contempt or derision for ...

“• reject (something) in a contemptuous way ...

“• [no object, with infinitive] refuse to do something because one is too proud” OXD

**Heb 12:9-10**, respect for fathers is treated as a basic, understood premise by the Hebrew readers, from which another point is made and note it is not based on their being right — “as seemed best to them”; rather, based on *relationship*

- **Authority**

**Mal 1:6**, respect for a “master” recognized by Hebrews and a premise upon which God’s reproof and exhortation is based. Compare **1Tim 6:1-2**; **Tit 2:9-10**; **1Pe 2:18**. Is this respect based on being treated well? If not, what is it based on? *based on relationship*

**1Pt 2:13-17**, respect for civil authority. *based on relationship*

- **Family**

**1Pt 3:2,7**, Wives for husbands; husbands for wives *based on relationship* (not wisdom, goodness, desirability, “like” them, etc.) See Q2 in parent section



1Tim 5:3,4, grandparents. *based on relationship*

• **Neighbor**

**Mt 7:12**, “In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

**Tit 3:2**, ESV; “show perfect courtesy to all people” ESV; ‘perfectly courteous to everyone’ ISV; “all courtesy” LEB

**Ac 28:7**, “the leading man of the island, named Publius, welcomed us and entertained us courteously three days” [*used to be “common” - “common courtesy” - but “common” in our society?*]; **Ac 28:10**, “honored us with many marks of respect”

*See Q3 in parent section*

• **Brothers and sisters in Christ**

**1Co 13:5**, “love...does not behave rudely.” See **1Co 14:20** in context. **Gal 6:10** (versus **5:20**).

**1Co 13:5** - contrast crudeness... rudeness... ill manners that often characterize us (confess own guiltiness...!) Is there anything in the will of our King that encourages His subjects to have appreciation for social decorum ... public decency ... individual feelings and sensitivity ...? Is there room in the religion of Christ, nay more than room, but obligation, for a man to learn to be a “gentleman,” and a woman to be a “lady”— not meaning by those terms “of noble birth or social position,” but men and women of refinement, gentle manners, graciousness, and courtesy? Consider love “does not act unbecomingly,” or, “doth not behave itself unseemly” (ASV, KJV)

**1Co 14:20** - not act like children, thinking only of what pleases self. Maturity demands we consider how our actions impact others (in this context, tongues).

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Should children be expected to show practical actions of respect for older people, e.g. not interrupting, saying “yes/no ma’am” or “yes/no sir,” responding when spoken to, etc.? How may this affect them in the life ahead of them, e.g. relationship to employers, interaction with members of a church who are older, being around and caring for parents or grandparents when they may get a bit ornery and difficult with age?
2. Do your children see mutual respect, courtesy, and considerateness between mom and dad?
3. How can your children learn to show respect, gratitude, courtesy, not only to family, but to anyone?

## Contentment

An attitude of peace, ease, satisfaction in one's circumstances, that provides equilibrium whether rich or middle class or poor (1Tim 6:6-8). It is the opposite of ever desiring more and spending time and effort to acquire what one does not have (1Tim 6:9-10).

A proper sense of what is valuable will go a long way to helping us be content. Note the contrasts.

**2Co 6:10** “as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things”

Rather than money and things (1Tim 6:7-10), what did Paul encourage Timothy to “pursue” (“follow after” KJV, ASV)? **1Tim 6:11** “pursue righteousness, godliness, faith, love, perseverance [G5281, *hupomonē*. “patience” KJV, NKJV; “steadfastness” ESV] and gentleness [“meekness” KJV, ASV]”

What are “riches” that have no measure or comparison? **Eph 1:3...3:8...3:13-19**. The “spiritual blessings in the heavenly places in Christ” (1:3) are “unfathomable riches” (3:8), and when comprehended and believed will enable one to be “strengthen with power through His Spirit in the inner man” (3:13-19).

Contentment can be “learned” and can enable one to face every circumstance - **Php 4:11-13** “I have learned to be content in whatever circumstances I am ...” [in v12 he lists some of these circumstances]. He said, “I have learned the secret...” What is it? “I can do all things through Him who strengthens me.” (v13). He did not simply tell others, but *possessed* and *practiced* this contentment, for he is in prison as he writes, yet the theme of his letter is, “Rejoice in the Lord”! **1:4,18,25; 2:2,17,18,28,29; 3:1; 4:1,4,10**.

Lack of contentment leads to wanting acquire more, and more. **Ecc 5:10-12**. It can rob one of health and happiness (**Ecc 5:12,15-17**), family (**Ecc 6:1-9**), and spiritual priorities (**Lk 12:13-21**).

Counsel as to how live life “under the sun”: **Ecc 3:22; 5:18-20; 6:9; 9:7-12; 11:9-10**. Summarize in your own words. *Appreciate and enjoy what do have and can do rather than always longing for more and spending thought, time, and energy on acquiring it. See Q1,2 in parent section*

The story of the Shullamite maiden focuses on contentment in love rather than riches and fame. **SS 7:10-13; 8:7**

Unfortunately, some are content with spiritual immaturity, ignorance, and laziness. Beware! **Mt 25:26; 1Co 3:1-2; Heb 5:11-14; Rev 3:14-19; 1Pt 2:2; Php 3:12-15**

### Suggested discussion points for parents (feel free to add to this list to share with the class)

1. Should children and young people expect to have what their siblings have? What their parents have? What their friends have? When should parents start teaching their children contentment, and how can they do it?
2. If children do not learn contentment, what are the potential pitfalls as they grow older, get married, and start a family? Consider the impact of a lack of contentment financially, on time, on health, etc.

### FWIW ...

CONTENTMENT, Satisfaction. Contentment , in French *conlerdement*, from *content* , in Latin *contentus* , participle of *contenere*, to contain or hold, signifies the keeping one's self to a thing. *Satisfaction*, in Latin *satis-factio* , compounded of *satis* , enough, and *facere*, to do, signifies the making or having enough.

*Contentment* lies in ourselves: *satisfaction* is derived from external objects. One is *contented* when one wishes for no more: one is *satisfied* when one has obtained all one wishes. The *contented* man has always enough; the *satisfied* man has only enough for the time being. The *contented* man will not be *dissatisfied*; but he who looks for *satisfaction* will never be *contented*. *Contentment* is the absence of pain; *satisfaction* is positive pleasure. *Contentment* is accompanied with the enjoyment of what one has; *satisfaction* is often quickly followed with the alloy of wanting more. A *contented* man can never be miserable; a *satisfied* man can scarcely be long happy. *Contentment* is a permanent and habitual state of mind; it is the restriction of all our thoughts, views, and desires within the compass of present possession and enjoyment: *satisfaction* is a partial and turbulent state of the feelings, which awakens rather than deadens desire. *Contentment* is suited to our ; present condition; it accommodates itself to the vicissitudes of human life; *satisfaction*

belongs to no created being; one *satisfied* desire engenders another that demands *satisfaction*. *Contentment* is within the reach of the poor man, to whom it is a continual feast; but *satisfaction* has never been procured by wealth, however enormous, or ambition, however boundless and successful. We should therefore look for the *contented* man where there are the fewest means of being *satisfied*. Our duty bids us be *contented*; our desires ask to be *satisfied*: but our duty is associated with our happiness; our desires are the sources of our misery.

When taken in partial application to particular objects, there are cases in which we ought not to be *contented*, and where we may with propriety look for permanent *satisfaction*. We cannot be *contented* to do less than our duty requires; we may justly be *satisfied* with the consciousness of having done our duty.

*Crabb's English Synonyms*, George Crabb (Harper & Brothers Pub., 1917), pp205-206

## Reliable / Trustworthy / Conscientious / Loyal

Similar to “Honesty, Truthfulness” (previous lesson), but here in reference to *duty*.

*Contrast:* undependable; sloppy in performance of duty; careless; untrustworthy in handling things put at their disposal

**1Co 4:2** - What is required of “stewards”? “[required of stewards that one be found trustworthy](#)”

We are not apostolic stewards of the “mysteries of God,” but we are “stewards” in regard to those duties that have entrusted to us ... husband/wife ... parent/child ... employer/employee ... etc.

**Neh 13:13** (see **vv10-14**) - Why did Nehemiah appoint the men he did? “[for they were considered reliable](#)” in [distributions to the Levites \(wages\)](#)

We have been “appointed” by God to certain duties, e.g. husbands to wives (**Eph 5:25-28; 1Pt 1:7**), wives to husbands (**Eph 5:22-24,33; 1Pt 3:1-6**), parents to children (**Pro 1:8; Eph 6:4**), children to parents (**Eph 6:1-2; 1Tim 5:4,16**), employees to employers and employers to employees (**Eph 6:5-9; Col 3:22-25**), etc. *Are we “reliable” to fulfill those duties as God intended?* See Q2 in parent section

**Mt 24:45-51** - What is the difference in the “faithful and sensible slave” and the “evil slave”? [The wise and sensible slave did not divert from duty to personal pursuits when master not around.](#) Apply to work ethic, both as doing the work and managing those under you. Compare **Col 3:22; Eph 6:5-8**. See Q1 in parent section

**Mt 25:21** - What does the “good and faithful slave” do? Contrast what the lazy slave did. [The good and “faithful” uses his ability and opportunity to serve; not like the lazy who makes excuses.](#)

This is the ultimate benefit and demonstration of this chapter trait - being a “faithful” — trustworthy, reliable, loyal — servant of our Master!

**Lk 16:10** - What is the principle Jesus uses in teaching this lesson to his disciples? “[He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.](#)” The lesson of the parable was that the worldly man was shrewd in worldly perspective (“in relation to their own kind”) in the use of “the wealth of unrighteousness” to prepare for his future. It should be a lesson to “the sons of light” to be shrewd in use of their wealth to prepare for their future—i.e. by using it properly.

**Ac 6:3** - What kind of men were chosen to handle dispersion to the needy? [Men of “good reputation” full of the spirit of wisdom](#)

Observe the concern to avoid corruption and suspicion in these two cases - **Ezra 7:12-23...8:24-34; 2Co 8:20-21**

See Q3 in parent section

Reliability and loyalty will be reflected in dedication to the “team” effort of a local church when one understands and embraces this concept - **Php 1:27**

**Suggested discussion points for parents** (feel free to add to this list to share with the class)

1. Men were put on this earth to *work*. **Gen 2:8,15**. Is it not the responsibility of parents to *demonstrate* and *inculcate* the work ethic? How can they do that? When should they start?
2. Being reliable, trustworthy, conscientious, loyal will impact your children in the rest of their lives ... relation to parents, family ... work, jobs ... marriage ... service in the kingdom of Christ. Use some examples to illustrate this to your children.
3. What can you do as a parent to instill reliability, conscientious fulfillment of responsibilities, loyalty to duty?