

are manifest which are these: adultery (that's the body), fornication (is the body, uncleanness (is the body), lasciviousness (is the body); how much does idolatry have to do with the body? witchcraft, how much does it have to do with the body? hatred, how much does that have to do with the body? variance, emulations, wrath, strife, seditions, heresy, envyings, murders, drunkenness, revelings, and such like. All we have that is the lusts of the flesh, that we would call the lusts of the flesh, are the first three and the last two. All the rest of them we would consider in the mental area rather than in the physical area. That may be an argument for doing as the NIV does, and translating it the sinful nature. But I don't believe it is. I think the word flesh <sup>must</sup> ~~must~~ include the body. I don't think it is reasonable to omit the body from it especially as it is used so many many times in relation to the body. (Jesus in the days of his flesh - repeatedly.)

But the great number of the works of the flesh are mental or emotional not physical. But I'll read this ~~verse~~ verse in the NIV and you'll see the same thing there. "The acts of the sinful nature are obvious: sexual immorality impurity, and debauchery (those are the body). But then it says: idolatry, and witchcraft, hatred, discord, jealousy, fits of rage, ~~selfishness~~ selfish ambition, discension, factions, and envy - none of those are body. Then it goes on "drunkenness, orgies, and the like" are the body. The flesh, in my opinion, - is definitely the body but it is not exclusively the body. You take a little child whose father dies when the child is very small, and who has never seen his father. As that child grows up you will find gestures and ~~his~~ habits of mind which repeat those of the father. There is a physical basis for much ~~for~~ of the activities of our minds and emotions. There is no question. Some of us are very ~~em~~ smotional, some are very placid and often it is ~~reat~~ related to our inheritance from our parents. A woman said to me once, Which is better to be -- to have lots of will power and not much brains, or lots of brains and no will power? I said, Why do you ask. She said, I have two daughters. One has a great deal of will power, but her intelligence is not