

The Christian Family

Appendix: A Brief Biblical Reference Guide for Discipline, Guidance, and Counsel

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One of the great benefits of biblical child-rearing is that it forces parents to be diligent regarding their own sanctification. If parents are to be faithful to the principles of biblical discipline then they must master the Scriptures. They need to be able to apply Scripture immediately to all the various contingencies of misbehavior and daily life. In order to provide assistance in the area of finding texts to apply to specific situations in the guidance of children, this author has compiled passages of Scripture according to topic for easy reference.¹

Anger

Psalms 37:7-9, “Rest in the Lord, and wait patiently for Him; do not fret because of him who prospers in his way, because of the man who brings wicked schemes to pass. Cease from anger, and forsake wrath; do not fret-it only causes harm. For evildoers shall be cut off; but those who wait on the Lord, they shall inherit the earth.”

There are times when the wicked will say and do things in order to provoke a covenant child. They will mock, make fun of and even spit upon those who are faithful to Christ. The wicked love to see Christians lose control. They want to draw a covenant child into a fight. The godly must not lose control. They must rest in the Lord and wait patiently for His just recompense. “Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is Mine, I will repay,’ says the Lord” (Rom 12:19). “The godly should eschew the motions of fretting, anger, or envy against the wicked; and if anger enter, he must cease from it: if it urge itself on him with pretences of reason or violent impulse, he must forsake it; but by any means he must keep this temptation within doors, that it drive him not to break forth to a completed sin in action and doing wrong: fret not thyself in anywise to do evil.”² If a child becomes angry or frets because of a wicked person he must replace that behavior in the mind with a fervent trust in Jehovah.

Proverbs 12:17, “A quick-tempered man acts foolishly, and a man of wicked intentions is hated.”

Proverbs 14:29, “He who is slow to wrath has great understanding, but he who is impulsive exalts folly.”

¹ See Jay Adams, *The Use of the Scriptures in Counseling* (Philipsburg, NJ: Presbyterian and Reformed, 1975); Also, John G. Krus, *Quick Scripture Reference for Counseling* (Grand Rapids: Baker, 1988).

² David Dickson, *A Commentary on the Psalms* (Carlisle, PA: Banner of Truth, 1965 [1653-5]), 200.

Sometimes children have tantrums and outbursts of wrath over silly things such as “I had the toy first!” or “That’s my toy leave it alone!” God says that such behavior is foolish. A child must learn to exhibit great understanding by controlling himself, by analyzing a situation calmly and clearly. Instead of a tantrum a child could say, “Let’s take turns, Johnny. You play with the toy first and then in fifteen minutes we’ll trade, etc.”

Proverbs 15:1, “A soft answer turns away wrath, but a harsh word stirs up anger.”

Proverbs 15:18, “A wrathful man stirs up strife, but he who is slow to anger allays contention.”

Because of their sinful nature children are prone to arguments and verbal sparring matches. The Bible tells us how to stop arguments, disputes and fights before they start. A gentle answer acts as water to quench the flames of anger. An argument or fight requires at least two person (“It takes two to tango.”). But if one person refuses to fight and instead speaks gentle, rational words of peace the other person calms down and contention is avoided. “Gentle and healing words gain a double victory-over ourselves and our brethren.”³ “Mild words, gentle expressions, delivered with kindness and tenderness, humility and submission; these will work on a man’s passions, weaken his resentments, and break and scatter the storm of wrath raised in his breast, just breaking forth in a very boisterous and blustering manner; so high winds are sometimes laid soft by showers.”⁴

Proverbs 16:32, “He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city.” “[O]ne that has command of his temper, that can govern himself, and not suffer his passions to exceed due bounds, is superior in strength to him that can storm a castle or take a fortified city.”⁵ It is crucial that covenant children are trained to control their temper when they are very young. Children who are indulged and permitted to lose control with little or no consequences grow up to be obnoxious, uncontrolled adults. “We must be lords of our anger, as God is, Nah. i.”⁶

Proverbs 17:14, “The beginning of strife is like releasing water; therefore stop contention before a quarrel starts.”

Contention must be stopped at the very beginning before an argument rages like the waters that break through a crack in a dam. “In guarding against the deadly issue of quarrels: let it be remembered, that the time to leave off is not when we see it at it worst, but at its beginning; restraining the first rising in ourselves; controlling our own proud tempers and cultivating our Master’s meek and self-denying spirit.”⁷ Parents often do not involve themselves in a serious quarrel among their children until it becomes loud and disruptive. The Bible teaches that quarrels must be nipped in the bud. Children must be catechized in the art of spotting and stopping strife.

³ Charles Bridges, 234.

⁴ John Gill, *An Exposition of the Old Testament* (Streamwood, IL: Primitive Baptist Library, 1979 [1810]), 4:432.

⁵ *Ibid.*, 4:448.

⁶ Matthew Henry, *Commentary on the Whole Bible*, 3:886.

⁷ Charles Bridges, 314.

Proverbs 19:11, “The discretion of man makes him slow to anger, and his glory is to overlook a transgression.”

Children have a natural sinful tendency to argue, accuse, tattle and make the most of a transgression against them by a sibling. Children must be taught that it is a great virtue to be merciful and overlook a personal wrong. Solomon, obviously is not advocating that we sweep sin under the rug, however, there are many rubs and offenses that occur in life that can be covered over by love. As Paul says: “Love suffers long and is kind [and]...does not seek its own” (1 Cor. 13:4-5). “Be kindly affectionate to one another with brotherly love, in honor giving preference to one another” (Rom. 12:9).

Proverbs, 19:19, “A man of great wrath will suffer punishment; for if you rescue him, you will have to do it again.”

Proverbs 20:3, “It is honorable for a man to stop striving, since any fool can start a quarrel.”

Proverbs 25:38, “Whoever has no rule over his own spirit is like a city broken down, without walls.”

Biblical dominion starts with regeneration and then self-government. A person who does not rule his own spirit has no defense against temptation and the assaults of Satan.

Proverbs 30:33, “For as the churning of milk produces butter, and wringing the nose produces blood, so the forcing of wrath produces strife.”

Ephesians 4:26-27, “‘Be angry, and do not sin’: do not let the sun go down on your wrath, nor give place to the devil.”

Covenant children must be taught to deal with anger immediately so that it will not manifest itself in sinful behavior. Anger that is not dealt with and brought under control can lead to unbiblical outbursts where others have their feelings hurt; or, to clamming up (i.e., internalization) which leads to all sorts of hateful, unbiblical thoughts. When sinful problems and arguments occur in the home they must be brought to a biblical resolution, that is, biblical restoration. Under such circumstances, anger will lead to problem solving instead of sin.

James 1:19-20, “So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God.”

Biblical Speech

Proverbs 10:31-32, “The mouth of the righteous brings forth wisdom, but the perverse tongue will be cut out. The lips of the righteous know what is acceptable, but the mouth of the wicked what is perverse.”

Proverbs 12:13-14, “The wicked is ensnared by the transgression of his lips, but the righteous will come through trouble. A man will be satisfied with good by the fruit of his mouth, and the recompense of a man’s hands will be rendered to him.”

Proverbs 13:2-3, “A man shall eat well by the fruit of his mouth, but the soul of the unfaithful feeds on violence. He who guards his mouth preserves his life, but he who opens wide his lips shall have destruction.”

Proverbs 15:28, “The heart of the righteous studies how to answer, but the mouth of the wicked pours forth evil.”

Proverbs 16:23, “The heart of the wise teaches his mouth, and adds learning to his lips.”

Proverbs 17:20, 27, “He who has a deceitful heart finds no good, and he who has a perverse tongue falls into evil.... He who has knowledge spares his words, and a man of understanding is of a calm spirit.”

Proverbs 29:11, 20, “A fool vents all his feelings, But a wise man holds them back.... Do you see a man hasty in his words? There is more hope for a fool than for him.”

Ephesians 4:29, “Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.”

Titus 3:1-2, “Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men.”

Patrick Fairbairn writes, “The first verb, *blasphamein* [vs. 2, revile, or speak evil], imparts more than to speak evil in the ordinary sense; it is to act the part of a reviler or slanderer; and when used of conduct from one man toward another, always betokens the exercise of a very bitter and malignant spirit. Titus was to charge the Christians of Crete to give no exhibition toward any one of such a spirit, nor to show a quarrelsome disposition, but, on the contrary, to cultivate a mild, placable, and gentle temper.”⁸

Psalms 15:1-3, “Lord, who may abide in Your tabernacle? Who may dwell in Your holy hill? He who walks uprightly, and works righteousness, and speaks the truth in his heart; he who does not backbite with his tongue, nor does evil to his neighbor, nor does he take up a reproach against his friend.”

Plumer writes, “The word rendered backbiteth is but once so translated, and once, slandered, 2 Sam. xix. 27. It is commonly in our version rendered by the verb spy, and by the participle by the noun spies. The verb means literally to go, to walk. And as slanderers are

⁸ Patrick Fairbairn, *Commentary on the Pastoral Epistles* (Grand Rapids: Zondervan, 1954 [1874]), 289.

restless bodies and go about, spying out other people's affairs and spreading injurious or false reports, the word came to designate the act of backbiting."⁹

James 4:11, "Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge."

Simon J. Kistemaker writes, "James delves deeper into the subject and tells his readers that slandering a brother involves the law (Lev. 19:16)... The emphasis in this verse is on the word brother, which denotes the close bond of fellowship believers have in the church. If you speak evil of your brother behind his back, you are setting aside the royal law, 'Love your neighbor as yourself' (2:8; Lev. 19:18; Mt. 22:39; Rom. 13:9; Gal. 5:14). And if you set aside the law, you have become a judge of that law. Then you have placed yourself on the level of the Lawgiver. In court a judge must be impartial in evaluating the evidence, and be just in applying the law and passing sentence. The slanderer, by contrast, generally neglects to learn the facts, avoids speaking in the presence of the accused, sets aside the law of love, and as a self-appointed judge, hands down the verdict... Blinded by sin, the backbiter often is unaware of the seriousness of his doings. The fact remains, however, that slander is a sin against the person who is accused and against God who forbids this sin by divine law."¹⁰

Leviticus 19:16, "You shall not go about as a slanderer among your people, and you are not to act against your neighbor; I am the Lord" (NASB). A. Noordtzij writes, "*rakil*, the term that is translated 'spreading slander' here, is related to a verb, *rakal*, which describes the work of a traveling merchant. It therefore referred to a person who made it his business to spread scandalous gossip concerning his neighbors in order to gain some from of profit from this (cf. Prov. 11:13; 20:19; Jer. 6:28; 9:3)."¹¹ Andrew Bonar writes: "Gossip, and idle talking, and meddling with our neighbor..., and more directly still, insinuating and hinting evil of him, are sins forbidden here."¹²

Proverbs 4:24, "Put away from you a deceitful mouth, and put perverse lips far from you."

Ephesians 5:3-4, "But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks."

"Silly talk is the kind of conversation one could expect to hear from the lips of a fool or a drunkard."¹³ Coarse jesting refers to speech which is "flippant, satirical, scurrilous." Coarse jesting covers speech that is off-color, mocking, "smart," provocative in a negative sense and so on.

⁹ W. S. Plumer, *Psalms* (Carlisle, PA: Banner of Truth, 1975 [1867]), 201. "Backbite, 1. To attack the character or reputation of (a person who is not present), 2. To speak slanderously of one who is absent" (*The Random House Dictionary of the English Language* [New York: Random House, 1966], 108.

¹⁰ Simon J. Kistemaker, *James and I-III John* (Grand Rapids: Baker, 1986), 143-144.

¹¹ A. Noordtzij, *Leviticus* (Grand Rapids: Zondervan, 1982), 198.

¹² Andrew Bonar, *Leviticus* (Carlisle, PA: Banner of Truth, 1966 [1846]), 349.

¹³ William Hendriksen, *Galatians and Ephesians* (Grand Rapids: Baker, 1977), part 2, 228.

Colossians 3:8, “But now you yourselves are to put of all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.”

Bitterness, Contention, Resentment and Hatred

Proverbs 18:19, “A brother offended is harder to win than a strong city, And contentions are like the bars of a castle.”

Proverbs 13:10, “By pride comes nothing but strife, but with the well-advised is wisdom.”

Proverbs 17:14, “The beginning of strife is like releasing water; therefore stop contention before a quarrel starts.”

Proverbs 18:6, “A fool’s lips enter into contention, and his mouth calls for blows.”

Proverbs 22:10, “Cast out the scoffer, and contention will leave; Yes, strife and reproach will cease.”

Proverbs 26:24-26, “He who hates, disguises it with his lips, and lays up deceit within himself; when he speaks kindly, do not believe him, for there are seven abominations in his heart; though his hatred is covered by deceit, his wickedness will be revealed before the assembly.”

Proverbs 26:21, “As charcoal is to burning coals, and wood to fire, so is a contentious man to kindle strife.”

Galatians 5:14-15, “For all the law is fulfilled in one word, even in this: ‘You shall love your neighbor as yourself.’ But if you bite and devour one another, beware lest you be consumed by one another!”

Galatians 5:19-21, “Now the works of the flesh are evident, which are...contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions...and the like.”

Ephesians 4:31-32, “Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.”

Hebrews 12:14-15, “Pursue peace with all people, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.”

Leviticus 19:17, “You shall not hate your brother in your heart.”

1 John 2:9-11, “He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.”

Confession

Proverbs 28:13, “He who covers his sins will not prosper, but whoever confesses and forsakes them will have mercy.”

James 5:16, “Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.”

1 John 1:9, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

Contentment, Coveting

Exodus 20:17, “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

Proverbs 21:25-25, “The desire of the lazy man kills him, for his hands refuse to labor. He covets greedily all day long, but the righteous gives and does not spare.” (cf. Josh. 7:21)

Micah 2:1-2, “Woe to those who devise iniquity, and work out evil on their beds! At morning light they practice it, because it is in the power of their hand. They covet fields and take them by violence, also houses, and seize them.”

Proverbs 15:16-17, “Better is a little with the fear of the Lord, than great treasure with trouble. Better is a dinner of herbs where love is, than a fatted calf with hatred.”

Proverbs 23:4-5, “Do not overwork to be rich; because of your own understanding, cease! Will you set your eyes on that which is not? For riches certainly make themselves wings; they fly away like an eagle toward heaven.”

Proverbs 30:8-9, “Remove falsehood and lies far from me; give me neither poverty nor riches - feed me with the food allotted to me; lest I be full and deny You, and say, ‘Who is the Lord?’ Or lest I be poor and steal, and profane the name of my God.”

Habakkuk 2:9, “Woe to him who covets evil gain for his house...”

Matthew 6:33, “But seek first the kingdom of God and His righteousness, and all these things [i.e., food, water, clothing, etc.] shall be added to you.”

Matthew 6:24, “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.”

Mark 4:7, 18-20, “And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop...Now these are the ones sown among thorns; they are the ones who hear the word, and the cares of this world, the deceitfulness of riches, and the desires for other things

entering in choke the word, and it becomes unfruitful. But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some thirty-fold, some sixty, and some a hundred.”

1 Corinthians 5:11, “But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-not even to eat with such a person.”

Ephesians 5:5, “For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.”

Charles Hodge writes, “[T]he apostle singles out covetousness from a list of sins, and says, ‘It is idolatry.’ This, too, has its foundation both in nature and in Scripture. The analogy between this supreme love of riches, this service of mammon and idolatry, is more obvious and more distinctly recognized in Scripture than between idolatry and any other of the sins mentioned. It is well that this should be understood, that men should know that the most common of all sins is the most heinous in the sight of God; for idolatry, which consists in putting the creature in the place of God, is everywhere in his word denounced as the greatest of all sins in his sight. The fact that it is compatible with outward decorum, and with the respect of men, does not alter its nature. It is the permanent and controlling principle of an irreligious heart and life, turning the soul away from God. There is no cure for this destructive love of money, but using it for other than selfish purposes. Riches, therefore, must ruin their professor, unless he employs them for the good of others and for the glory of God”¹⁴

Philippians 4:11-13, “Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.”

Colossians 3:5, “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.”

Hebrews 13:5, “Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, ‘I will never leave you nor forsake you.’”

Hughes writes, “The avaricious man is never content: ungenerous and grasping, he always wants more and is always afraid of losing what he has. How different from the serenity of the true Christian who knows that, having Christ, he lacks nothing that is essential for his well-being (cf. Ps. 23:1). Paul, destitute of worldly possessions, sublimely speaks of himself ‘as having nothing, and yet possessing everything’ (2 Cor. 6:10). ‘I have learned,’ he assures his friends in Philippi, ‘in whatever state I am, to be content’ (Phil. 4:11). His is the true imitation of the Master, who on earth had no place of his own where he might rest his head (Mt. 8:20), who taught that ‘a man’s life does not consist in the abundance of his possessions’ (Lk. 12:15), and

¹⁴ Ibid., 207-208.

who advised his disciples to lay up treasure for themselves in heaven rather than on earth (Mt. 6:29ff)-in other words, though poor in the eyes of men, to be ‘rich toward God’ (Lk. 12:21).”¹⁵

James 1:14-15, “But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.”

1 Timothy 6:6-10, “Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.”

Envy

Psalms 37:1-2, “Do not fret because of evildoers, nor be envious of the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb” (cf. 3-11).

Proverbs 3:31-32, “Do not envy the oppressor, and choose none of his ways; For the perverse person is an abomination to the LORD, But His secret counsel is with the upright.”

Proverbs 14:30, “A sound heart is life to the body, but envy is rottenness to the bones.”

Proverbs 23:17-18, “Do not let your heart envy sinners, but be zealous for the fear of the Lord all the day; for surely there is a hereafter, and your hope will not be cut off.”

Proverbs 24:1-2, “Do not be envious of evil men, nor desire to be with them; for their heart devises violence, and their lips talk of troublemaking” (cf. 24:19-20).

James 3:14-16, “But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there.”

1 Peter 2:1-2, “Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby.”

Forgiveness and Reconciliation

Matthew 5:23-25, “Therefore if you bring your gift to the altar, and there remember that our brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary

¹⁵ Philip Edgecumbe Hughes, *A Commentary on the Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1977), 567-568.

quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.”

Matthew 18:15-17, “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector” (cf. 18:21-35).

Luke 17:3-5, “Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him. And the apostles said to the Lord, ‘Increase our faith.’”

Ephesians 4:31-32, “Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.”

Colossians 3:13, “Bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.”

1 John 1:8-10, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.”

Gossip

Proverbs 11:13, “A talebearer reveals secrets, but he who is a of a faithful spirit conceals a matter.”

Proverbs 16:28, “A perverse man sows strife, and a whisperer separates the best of friends.”

Proverbs 18:8, “The words of a talebearer are like the tasty trifles, and they go down into the inmost body.”

Proverbs 20:19, “He who goes about as a talebearer reveals secrets; therefore do not associate with one who flatters with his lips.”

Proverbs 26:20, “Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases.”

Laziness and Work

Proverbs 6:6-11, “Go to the ant, you sluggard! Consider her ways and be wise, which, having no captain, overseer or ruler, provides her supplies in the summer, and gathers her food in the

harvest. How long will you slumber, O sluggard? When will you rise from your sleep? A little sleep, a little slumber, a little folding of the hands to sleep-so shall your poverty come on you like a prowler, and your need like an armed man.” (cf. Prov. 10:5, 26; 12:27; 19:15, 24; 20:13; 24:32-34; 26:14.)

Exodus 20:9, “Six days you shall labor and do all your work...”

Proverbs 12:24, “The hand of the diligent will rule, but the lazy man will be put to forced labor.”

Proverbs 13:4, “The soul of a lazy man desires, and has nothing; but the soul of the diligent shall be made rich.”

Proverbs 24:30-31, “I went by the field of the lazy man, and by the vineyard of the man devoid of understanding; and there it was, all overgrown with thorns; its surface was covered with nettles; its stone wall was broken down.”

Proverbs 20:4, “The lazy man will not plow because of winter; he will beg during harvest and have nothing.” (cf. Prov. 21:25; 22:13; 26:13; Mt. 25:26.)

2 Thessalonians 3:10, “For even when we were with you, we commanded you this: if anyone will not work, neither shall he eat.”

Ephesians 5:15-16, “See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil.”

Charles Hodge writes, “The same exhortation, and in the same connection, is found in Col. iv. 5. Here the apostle says, ‘See that ye walk as wise men, redeeming the time;’ there, ‘Walk in wisdom, redeeming the time.’ So that this right use of time, or this seizing on every opportunity for doing good, is in both places represented as the evidence and the effect of wisdom, i.e., of divine truth, which is the wisdom of God, which he has revealed, 1 Cor. ii. 6-13.”¹⁶

Lying

Exodus 20:16, “You shall not bear false witness against your neighbor.”

Proverbs 8:6-8, “Listen, for I will speak of excellent things, and from the opening of my lips will come right things; for my mouth will speak truth; wickedness is an abomination to my lips. All the words of my mouth are with righteousness; nothing crooked or perverse is in them.”

Proverbs 6:16-19, “These six things the Lord hates, yes, seven are an abomination to Him: a proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans,

¹⁶ Charles Hodge, *Ephesians* (Carlisle, PA: Banner of Truth, 1964 [1856]), 219.

feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among brethren.”

Proverbs 12:17-19, “He who speaks truth declares righteousness, but a false witness, deceit. There is one who speaks like the piercings of a sword, but the tongue of the wise promotes health. The truthful lip shall be established forever, but a lying tongue is but for a moment.”

Proverbs 12:22, “Lying lips are an abomination to the Lord, but those who deal truthfully are His delight.”

Proverbs 19:5, “A false witness will not go unpunished, and he who speaks lies will not escape.”

Proverbs 19:9, “A false witness will not go unpunished, and he who speaks lies shall perish.”

Proverbs 24:28, “Do not be a witness against your neighbor without cause, for would you deceive with your lips?”

Proverbs 26:18-19, “Like a madman who throws firebrands, arrows, and death, is the man who deceives his neighbor, and says, ‘I was only joking!’”

John 8:44, “He [the devil] was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.”

Ephesians 4:25, “Therefore, putting away lying, ‘Let each one of you speak truth with his neighbor,’ for we are members of one another.”

Colossians 3:9, “Do not lie to one another, since you have put off the old man with his deeds.”

Revelation 21:8, “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

Name Calling

Matthew 5:21-22, “You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’ But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ [i.e., “you blockhead” or “empty-head”] shall be in danger of the council. But whoever says, ‘You fool!’ [i.e., “you idiot” or “you moron”] shall be in danger of hell fire.”

James 3:9-10, “With it [the tongue] we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.”

Pride

Proverbs 8:13, “The fear of the LORD is to hate evil; pride and arrogance and the evil way and the perverse mouth I hate” (cf. Prov. 6:16-18).

Proverbs 11:2, “When pride comes, then comes shame; but with the humble is wisdom.”

Proverbs 13:10, “By pride comes nothing but strife, but with the well-advised is wisdom.”

Proverbs 16:5, 18-19, “Everyone proud in heart is an abomination to the Lord; though they join forces, none will go unpunished.... Pride goes before destruction, and a haughty spirit before a fall. Better to be of a humble spirit with the lowly, than to divide the spoil with the proud. He who heeds the word wisely will find good, and whoever trusts in the Lord, happy is he” (cf. Prov. 18:12; 21:4).

Proverbs 27:2, “Let another man praise you, and not your own mouth; a stranger, and not your own lips.”

Proverbs 28:25, “He who is of a proud heart stirs up strife, but he who trusts in the Lord will be prospered” (cf. Mk. 7:20-23; Rom. 12:3; 1 Cor. 4:5-7; 10:12; Gal. 6:3; 1 Tim. 3:6; Jas. 4:6).

Proper Companionship

Proverbs 12:26, “The righteous should choose his friends carefully, for the way of the wicked leads them astray.”

Proverbs 13:20, “He who walks with wise men will be wise, but the companion of fools man, and with a furious man do not go, lest you learn his ways and set a snare for your soul.”

Proverbs 24:1-2, “Do not be envious of evil men, nor desire to be with them; for their heart devises violence, and their lips talk of trouble making.” will be destroyed.”

Proverbs 22:5, “Thorns and snares are in the way of the perverse; he who guards his soul will be far from them.”

Proverbs 22:24-25, “Make no friendship with an angry man and with a furious man do not go, lest you learn his ways and set a snare for your soul.”

2 Corinthians 6:14-18, “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them and walk among them. I will be their God, and they shall be My people.’ Therefore ‘Come out from among them and be separate, says the Lord. Do not touch what is unclean, And I will receive you. I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.’”

James 4:4, “Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.”

Self Control, Discipline

Mark 8:34, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me” (cf. Lk. 9:23).

Proverbs 25:28, “Whoever has no rule over his own spirit is like a city broken down, without walls.” (cf. Prov. 29:11).

Romans 13:13-14, “Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts.”

Galatians 5:16, “I say then: Walk in the Spirit, and you will not fulfill the lusts of the flesh.”

Romans 14:8, “For if we live, we live to the Lord; and if we die, we die to the Lord.”

Galatians 5:22-25, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit.”

2 Corinthians 10:4-5, “For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ.”

1 Thessalonians 5:5-8, “You are all sons of light and sons of the day. We are not of the night nor of darkness. Therefore let us not sleep, as others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.”

2 Timothy 1:7, “For God has not given us a spirit of fear, but of power and of love and of a sound mind” [or “discipline” (NASB), “self-discipline” (NIV)].

Titus 2:2, 6, 7, “That the older men be sober, reverent, temperate, sound in faith, in love, in patience.... Likewise exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works...”

Titus 2:11-12, “For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.” To live soberly means to live in a self-controlled and thoughtful manner.

1 Peter 1:13, “Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.”

2 Peter 1:5-6, “But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness.”

Alexander Nisbet writes, “Because there remain in the best many immoderate and unruly affections and passions, which, as they are ready to exceed bounds even about lawful objects, so the excess of them darkens reason, indisposes the heart for duty, mars the exercise of faith, and so hinders all the former three. Therefore a Christian that would grow must labour to have, by the power of God’s grace in him, such a command over his passions of anger, fear, grief, &c and over his affections of love, joy and the like, especially in the use of sensual delights, that he may be able to keep within the bounds which right reason according to the rules of God’s word prescribes to them. Therefore, the Apostle exhorts to add to knowledge, temperance; which is a grace whereby a Christian’s passions and affections are held under the dominion of sanctified reason.”¹⁷

Sexual Immorality, Pornography and Lust

Matthew 5:27-29, “You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.”

Spurgeon writes, “In this case our King again sets aside the glosses of men upon the commands of God and makes the law to be seen in its vast spiritual breadth. Whereas tradition had confined the prohibition to an over act of unchastity, the King shows that it forbade the unclean desires of the heart. Here the divine law is shown to refer, not only to the act of criminal conversation, but even to the desire, imagination, or passion which would suggest such an infamy. What a King is ours, who stretches his scepter over the realm of our inward lusts? How sovereignly he puts it: ‘But I say unto you!’ Who but a divine being has authority to speak in this fashion? His word is law. So it ought to be, seeing he touches vice at the fountainhead and forbids uncleanness in the heart. If sin were not allowed in the mind, it would never be made manifest in the body: this, therefore, is a very effectual way of dealing with the evil. But how searching, how condemning! Irregular looks, unchaste desires, and strong passions are of the very essence of adultery; and who can claim a lifelong freedom from them? Yet these are the things which defile a man. Lord, purge them out of my nature, and make me pure within.”¹⁸

Proverbs 4:23, “Keep your heart with all diligence, for out of it springs the issues of life.”

Proverbs 5:18-20, “Let your fountain be blessed, and rejoice with the wife of your youth. As a loving deer and a graceful doe, let her breasts satisfy you at all times; and always be enraptured

¹⁷ Alexander Nisbet, *1 and 2 Peter* (Carlisle, PA: Banner of Truth, 1982 [1658]), 227.

¹⁸ Charles H. Spurgeon, *The Gospel of Matthew* (Grand Rapids: Fleming H. Revel, 1987), 57.

with her love. For why should you, my son, be enraptured by an immoral woman, and be embraced in the arms of a seductress?”

Job 31:1-3, “I have made a covenant with my eyes; why then should I look upon a young woman? For what is the allotment of God from above, and the inheritance of the Almighty from on high? Is it not destruction for the wicked, and disaster for the workers of iniquity?”

Romans 6:19, 21-22, “I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.... What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.”

1 Corinthians 6:9-11, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.”

1 Corinthians 6:18-20, “Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.”

1 Corinthians 7:9, “If they [unmarried persons and widows] cannot exercise self-control, let them marry. For it is better to marry than to burn with passion.”

2 Corinthians 7:1, “Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Galatians 5:16, 19-21, “I say then: walk in the Spirit, and you shall not fulfill the lust of the flesh.... Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God” (cf. Gal. 5:16-18).

Ephesians 5:3, “But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints” (cf. Eph 5:3-17).

Philippians 4:8, “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.”

Colossians 3:5-7, “Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them.”

1 Thessalonians 4:3-5, 7, “For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God;...For God did not call us to uncleanness, but to holiness.”

2 Peter 2:9-10, “The Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, and especially those who walk according to the flesh in the lust of uncleanness and despise authority” (cf. 2 Pet. 2:4-21).

Revelation 2:20-21, “Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. And I gave her time to repent of her sexual immorality, and she did not repent” (cf. Rev 2:14; for passages dealing with homosexuality see Gen. 19; Lev. 18:22; 20:13; Rom. 1:26-32; 1 Cor. 6:9-11; 1 Tim. 1:8-11).

Stealing

Exodus 20:15, “You shall not steal” (cf. Lev. 19:11; Dt. 5:19; 23:24-25; Prov. 6:30-31; 30:7-9; Rom. 2:21).

Proverbs 28:24, “Whoever robs his father or his mother, and says, ‘It is no transgression,’ The same is companion to a destroyer.”

Proverbs 29:24, “Whoever is a partner with a thief hates his own life; he swears to tell the truth, but reveals nothing.”

Jeremiah 7:9-11, “Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, and then come and stand before Me in this house which is called by My name, and say, ‘We are delivered to do all these abominations’? Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it, says the Lord.”

Ephesians 4:28, “Let him who steals steal no longer, but rather let him labor, working with his own hands what is good, in order that he may something to share with him who has need” (NASB).

Hendriksen writes, “He [Paul] told the Ephesians to stop stealing and to practice honesty. But he wants more than that. He realizes that back of this sin of stealing lies a more basic fault, namely, selfishness. Hence, he strikes at the very root of the evil, for, by turning the attention of the thief, whether actual or potential, away from himself to the needs of other people.... The thief must stop stealing and begin to do some hard, honest labor.... By using his hands in honest work,

the worker will be accomplishing something that is good instead of doing that which is bad, contrary to God's law."¹⁹

Talking Back and Respect to Parents

Exodus 20:12, "Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you."

Exodus 21:15, 17, "And he who strikes his father or his mother shall surely be put to death... And he who curses his father or his mother shall surely be put to death."

Deuteronomy 21:18-21, "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear."

The Immoral Woman, Seductress

Proverbs 2:16-20, "To deliver you from the immoral woman, from the seductress who flatters with her words, who forsakes the companion of her youth, and forgets the covenant of her God. For her house leads down to death, and her paths to the dead; none who go to her return, nor do they regain the paths of life-so you may walk in the way of goodness, and keep to the paths of righteousness."

Proverbs 5:3-5, "For the lips of an immoral woman drip honey, and her mouth is smoother than oil; but in the end she is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, her steps lay hold of hell" (Prov. 5:1-23).

Proverbs 6:23-29, "For the commandment is a lamp, and the law a light; reproofs of instruction are the way of life, to keep you from the evil woman, from the flattering tongue of a seductress. Do not lust after her beauty in your heart, nor let her allure you with her eyelids. For by means of a harlot a man is reduced to a crust of bread; and an adulteress will prey upon his precious life. Can a man take fire to his bosom, and his clothes not be burned? Can one walk on hot coals, and his feet not be seared? So is he who goes in to his neighbor's wife; whoever touches her shall not be innocent" (cf. Prov. 7:5-27; 20:16; 22:14; 27:13; 29:3; 30:20).

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¹⁹ William Hendriksen, *Galatians and Ephesians* (Grand Rapids: Baker, 1979), Part 2, 219-220.