

The Apostle Paul, God's Chosen Vessel

A Comprehensive Study On Romans Seven

Part One

Compiled/Formatted By Tom Stephens

Paul's Past:

Saul of Tarsus, who became Paul the Apostle, will forever stand as one of the most commanding figures in all history—both sacred and secular. Even today, this giant of the faith lives on—through those whom he influenced in life, through the books of the New Testament which he left to us under the dictation of the Holy Spirit, through his interpretation of the Christian faith, and through the magnificent victories he won for Christ.

What we know of him as a person is gleaned in sparse bits—from history, from mention made of him in the Scriptures, and from his own testimony as given in his various writings.

His parents are not named, but from his background as a Hebrew of the Hebrews, of the seed of Abraham, of the tribe of Benjamin, by religion a Pharisee, we know that his family was undoubtedly one of material means. His education under the great Gamaliel in Jerusalem indicates both wealth and social position. He was conscientiously—and indelibly—trained in the religion of the Jews, and throughout his ministry his devotion to his own people did not lessen, even though when they rejected his Christ he turned to the Gentiles to preach the Gospel of Grace.

He was born in the city of Tarsus, a metropolis strategically situated on the borderland between the Greek and Jewish worlds and therefore prominent commercially as well as from a military standpoint. It was made a free city by Mark Antony of Rome, and thus Paul could say, "I am a Roman citizen, *free-born*."

His education and background enabled him to be at home anywhere. As a Roman citizen, he learned of the Roman empire, he learned to respect and was respected by the Roman officials in the provinces. His knowledge of languages, including Greek, made it easy for him to preach understandably wherever he went.

Persecuting The Church:

On the other hand, his absolute knowledge and understanding of Jewish law and the Jewish religion enabled him, as a well trained young rabbi, to speak to the Jews in their own language, comprehensively proclaiming the Gospel of Grace as contrasted with and in opposition to the Law of Moses.

Paul did nothing in half-measure. His persecution of the early Church was carried on with such zeal that he is said to have *wrought havoc* among the Christians! By his own testimony we know that he enthusiastically and in all good conscience arrested and imprisoned all professing Christ-followers upon whom he could lay hold. He stood by and consented to the death of Stephen, and I have often wondered if the vision of that young martyr's face, shining with heavenly glory as he died under the stones of the mob, did not linger in Paul's memory until his dying day.

Paul's Ministries:

But when he met the Lord Jesus Christ on the road to Damascus, his zeal turned just as ardently to the preaching of Christ—the Son of God, the Messiah who came, was crucified, buried, and was risen again "according to the Scriptures."

From that day forward, he never wavered in his proclamation of the Gospel of Grace.

He endured more suffering and persecution than is recorded relative to any other mortal (2 Corinthians 11:24-28); but with his face steadfastly set toward Heaven and his affections set on things above, he pressed forward—ever onward and upward—toward the prize of the high calling of God in Christ Jesus.

The date of his death is not recorded, but it is thought to be sometime in the years A.D. 65 to 67. Because Paul was a Roman citizen he was granted death by beheading, rather than by crucifixion or other more torturous means. We have no other details of his execution, but we can be sure that, having lived as he lived, he died the same way—as a good soldier of the cross, a loyal ambassador for Christ, a strong witness for the Saviour.

This mighty man, though thought to have been small of stature and unprepossessing in appearance, blazed a path-finders trail across the frontiers of Christianity, leaving an imprint that will remain as long as the world stands.

There is no doubt that the Apostle Paul was keenly aware that God had given him a special and a unique message, to be proclaimed by him and penned down for you and me. As we study Paul's epistles it is evident that he was deeply conscious of the wonder of the Gospel, as well as being alert to the fact that he was Divinely appointed to proclaim this glorious message.

The Gospel of the crucified, buried, risen Christ was supernaturally revealed to Paul—first, as he traveled to Damascus to persecute the Christians there (Acts 9:1-6); then, as he waited through three days and nights of total blindness until the Lord sent Ananias to him, where he (Ananias) being obedient to the Lord, prayed for Saul, causing the scales to fall from his eyes. Note here that **1)** Saul's eyes were fully healed, and **2)** scales fell from his eyes—demonstrating the fact that not only could Saul now *see* clearly—he was able to *supernaturally receive revelations* from the Lord Jesus Christ concerning the Gospel and the doctrines of the Church; hence *scales fell from his eyes!* Remember when Jesus breathed on His disciples after His Resurrection? In this, He gave them His own *peace* they would need—and they would be able to understand His Word, supernaturally!

Saul (Paul) immediately received his sight, and testified later in court that he could see (Acts 9:8-19; 22:13); and finally, during the three years he spent in the desert in Arabia (Gal. 1:11-18). During these three experiences, God revealed to Paul this glorious Gospel, and made known to him *all truth*:

¹¹But I certify you, brethren, that the gospel which was preached of me *is not after man*. ¹²*For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.* ¹³For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: ¹⁴And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. ¹⁵But when it pleased God, who separated me from my mother's womb, and called me by his grace, ¹⁶To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: ¹⁷Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. ¹⁸Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. (Galatians 1:11-18—my italics/underscore)

Paul assured the believers in Rome that he was "called to be an apostle, separated unto the Gospel of God" (Rom. 1:1).

In Galatians 1:11,12 he testified that the message was not his own, nor was it the message of man: "...I certify you, brethren, that the Gospel which was preached of me *is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*"

To Timothy, his son in the ministry, he speaks of "the glorious Gospel of the blessed God, *which was committed to my trust*" (I Tim. 1:11).

In 1 Thessalonians 1:5 he speaks of the Gospel which "came not unto you in word only, but also *in power, and in the Holy Ghost, in much assurance.*"

In II Corinthians 4:3 and II Thessalonians 2:14 he refers to the Gospel as "*OUR Gospel.*"

In Romans 2:16 he speaks of "the day when God *shall judge the secrets of men by Jesus Christ according to MY Gospel,*" and in II Timothy 2:8 he says, "Remember that Jesus Christ of the seed of David *was raised from the dead according to MY Gospel.*"

In I Corinthians 15:1 and in Galatians 2:2 Paul refers to "the Gospel *which I preach.*"

In Acts 20:24 he speaks of "the Gospel of *the grace of God.*"

In Romans 1: 1 he speaks of "*the Gospel of God,*" and in Romans 1:9 he refers to "*the Gospel of His Son.*" In Romans 1:16 he speaks of "*the Gospel of Christ.*"

Speaking of various *experiences* in the Gospel, Paul mentions "the *fellowship* of the Gospel (Phil. 1:5), "the *defense and confirmation* of the Gospel" (Phil. 1: 7), "the *faith* of the Gospel" (Phil. 1:27), "the *truth* of the Gospel" (Col. 1:5), "the *hope* of the Gospel" (Col. 1:23), the "*afflictions*" of the Gospel (I Thess. 1:6), and the "*light*" of the Gospel (II Tim. 1:10). In Philemon 13 he speaks of himself as being "*in the bonds* of the Gospel."

In his epistles, Paul speaks of the Gospel as relating to various classes of people. He mentions those who are "*called* by the Gospel" (II Thess. 2:14), those who are "*begotten* by the Gospel" (I Cor. 4:15), those who are "*stablished* by the Gospel" (Rom. 16:25); and those who "*obey not* the Gospel" (II Thess. 1:8,).

Speaking of himself and of his own divinely appointed ministry, Paul testifies, "*For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; Yea woe is unto me, if I preach not the Gospel!*" (I Cor. 9:16); and finally, he thunders out a solemn warning to any and all who may pervert the Gospel and preach any other message than that which contains *all truth*:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

Today as never before in the history of man, the Gospel dictated to the Apostle Paul by the Holy Ghost is discredited by liberals, modernists, and founders of various cults. Today emphasis is placed on the *ethics* of Jesus, upon His *philosophy of life* as spelled out in the four Gospels. The liberals and modernists cry out, "Return to the Sermon on the Mount!" but my dear reader, if you will search the Sermon on the Mount from the first word to the last, you will not discover one drop of blood—and without the shedding of blood there is *no remission of sin!*

Ministers today spend long hours preparing sermonettes. They talk about the goodness of God, and of the sinless example of Jesus. But it is not the sinless life of the Savior nor the supernatural miracles He performed that save the sinner—it is *His death, burial, and resurrection*. The Gospels proclaim a wonderful message, but they point us on to the *epistles* for the deeper, fuller unfolding of "ALL TRUTH."

It is extremely interesting to discover that the Lord Jesus Christ clearly stated how the New

Testament would come to be written and given to the Church. Of the Gospels He said, "...*The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*" (John 14:26).

Of the epistles He said, "*Howbeit when He, the Spirit of truth, is come, He will guide you into all truth ...*" (John 16:13a).

Pointing forward to the glorious book of the Revelation, He said, "...*He [the Holy Spirit] shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come*" (John 16:13 b). (And on the lonely Isle of Patmos, the Holy Spirit DID show John the Beloved those "things to come.")

To the Apostle Paul the Holy Spirit dictated these solemn words: "*STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*" (II Tim. 2:15). And as we study the writings of this remarkable, Divinely-appointed apostle, we will see that his message contains a perfect balance between the doctrinal and the practical, and also a perfect balance between theology and ethics.¹

Paul's Sufferings:

In Acts 9:11-16, The Lord stated to Ananias in a vision, concerning Saul: ¹¹And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, ¹²And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. ¹³Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: ¹⁴And here he hath authority from the chief priests to bind all that call on thy name. ¹⁵But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: ¹⁶*For I will shew him how great things he must suffer for my name's sake.* (Acts 9:11-16—my italics/underscore).

It's amazing that many consider Paul at this time, a weak, sickly, almost blind individual—and consider this his *Thorn In the flesh* as mentioned in 2 Corinthians 12:7. I believe the very thought Paul's *thorn* was his weaknesses is strongly misguided; for the scripture says different:

⁷And lest I should be exalted above measure *through the abundance of the revelations*, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Corinthians 12:7).

The scripture obviously states Paul's *thorn in the flesh* was given for this reason only: "*through the abundance of the revelations*"—and not because of his weaknesses. The alternative answer to Paul's thorn is stated in 2 Cor. 11:23-28), where the Word of God gives forth Paul's tremendous sufferings and His supernatural revelations.

Paul's Doctrine Concerning Law And Grace:

Paul taught we should *Stop Sinning!* The Holy Spirit is God's gift to the repenting, believing sinner who accepts Christ as his substitute, dying on the cross, and rising from the grave (Romans 10:9,10; Acts 2:14-38). The full work of the Holy Spirit in the life of the believer is contingent upon the following actions of the believer.

^{A)}**The Clean breach from sin:** Holiness must be sought by the believer through cleansing by His blood. This cleansing is available when one confesses his sin. There is no use to cover sin, for then God will judge it. It's best to get it out in the open, face it, and remove it by confession to Christ Jesus with the heart. Sin *must* be rejected; a clean break from sin is necessary. In order to live an overcoming life, one must resist temptations that previously had him bound, including any restitution. A compliment to our strengths would be to make sinful mistakes prior to salvation—right. Though humiliating and costly, there will be a great deterrent to repeating the same errors.

¹The Gospel Of Grace. Oliver B Greene; The Gospel Hour, Inc., Greenville, S.C.; Copyright © 1965; USA

B) The Crucifixion of Self: If there is anything which hinders our being filled with His Holy Spirit—it is being filled with self. We pamper, pet, are proud of, pity, provide for, and place self in a place rightly belonging to Christ Jesus. In order to be filled with the Spirit of God, it is essential for us to forsake all sin for our own sakes—and Christ's sake. Crucifixion involves denying ourselves (Matthew 16:24). The corrupted, perverted, warped self must be no longer be lord of our life. Christ alone must have that place with us. This means taking up our cross and fully following Christ—just as Apostle Paul fully and completely considered his life to be owned by Christ Jesus. (Romans 6:6-8). Paul said, "*I die to sin every day.*" (1 Corinthians 15:31). We are to reckon ourselves as to be dead through crucifixion of the flesh (Law)—and to the world.

C) Complete Obedience To God: The destruction of the *flesh* (Law) in our bodies is essential to our peace, our faith and our righteousness in the Lord. When we are disobedient, we grieve the Holy Spirit, and when the Holy Spirit is grieved, He cannot accomplish the works in His people that He desires to do.

The Purpose of The Holy Spirit In Our Lives:

We are born of the Spirit—"*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*" (John 3:5,6).

We are assured by the Spirit—"*The Spirit (Himself) beareth witness with our spirit; that we are the children of God*" (Romans 8:16).

We are sealed by the Spirit—"*And grieve not the Spirit of God, whereby ye are sealed unto the day of redemption*" (Ephesians 4:30).

But the Spirit does more than this. The divine purpose of His indwelling the life of the believer is, above all else, to conform him into the image of Christ, Himself the image of the invisible God. "*For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.*" (Rom. 8:29).

"*Giving thanks unto the Father. . .who hath translated us into the kingdom of His dear Son. . .who is the image of the invisible God, the firstborn of every creature.*" (Colossians 1:12-15—in part).

Jesus in the flesh revealed the Father, and from within the believer the Holy Spirit manifests and forms the adopted child into the image of Christ. Paul wrote to the Galatian Christians, "*My little children, of whom I travail in birth again until Christ be formed in you*" (Galatians 4:19).

The burden of Paul's heart was that his *children* in the faith become full grown in the faith. He wanted them to be everything they were supposed to be (and could be) for Christ, IN Christ, through the power of the Spirit. Of himself he said, "*For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.*" (Romans 8:2).

"*I can do all things through Christ Jesus which strengtheneth me.*" (Philippians 4:13).

"*For sin shall not have dominion over you: for ye are not under the Law, but under grace.*" (Rom. 6:14).

Every believer should be able to give this testimony: "*We are more than conquerors through Him that loved us.*" (Romans 8:37).

We are "a peculiar people, ZEALOUS OF GOOD WORKS." (Ephesians 2:10).²

In closing, Paul said this in 2 Corinthians 5:10: "*For we all must appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to what he hath done, whether it be good or bad*" (2 Corinthians 3:11-15, and 5:10).

Those who continually look for Jesus' return for His church will be spiritually clean, consecrated, dedicated: "*Every man that has this hope in Him purifieth himself, even as he is pure.*" (1 John, 3:3).

When the fact of His coming gets hold on us, heart and soul, we will cease to compromise with sin and with the enemies of Jesus. There is no truth in all the Word of God which will cause the Christians to be so spiritually minded as with the truth of the imminent return of Jesus for His Church.

Knowing His coming is soon, at any moment, actually, seeing friends and loved ones who are lost and bound for hell, the fact of His imminent return should lay on us a deep burden to rescue them. The fields are truly white and ready for harvest, and we should be reapers, not stargazers.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58).

Paul made this statement near the end of his ministry on earth:

"I have fought a good fight, I have finished my course, I have kept the faith: ⁸Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. (2 Timothy 4:7, 8).³

Consider now...Is Apostle Paul a wimp who could not *even practice* sin, or not? (Rom. 7:18; 23). God's Word always said, "*not!*"

Dear saints of our Lord, when you are wrestling with *any* sin in which God has not yet delivered you, remember these verses of scripture—which was given to you for your victory over the enemy of your soul; for Jesus gave *to you and I* the same power and authority over the enemy that His Father gave to Him; and that power and authority reads like this:

"And He said unto them, I saw satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10:18-20).

But if your faith has weakened to much, then "**Just Stop Sinning anyway!**"—based on this verse:

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

²**Power Through Pentecost.** H. John Ockenga; Minister of Park Street Church, Boston, Mass.; WB Eerdmans Publ. Company Grand Rapids

³**The Holy Bible. KJV;** Thomas Nelson Publishers, Nashville, Tn.; Copyright © 1976; Nashville, Tn.; 1 Cor.; 2 Cor.; 2Tim.; Eph.2.

The Apostle Paul, God's Chosen Vessel Part Two

An Outline Of Romans Seven: In my studies I have come across many who believe Paul's writing in the 7th chapter of Romans presents a man who struggles with the flesh and loses the struggle. I believe nothing could be further from the truth. Taken in its proper context between the 6th and 8th chapters of Romans, a true picture of Paul, the man of God, who conquered the flesh emerges. The following outlines of those three chapters and the related 5th chapter of Galations along with a listing of "helps" (pg. 9, 10), will help clarify much of the misunderstanding surrounding Romans 7. I have also included a chart with my verse-by-verse commentary on Romans 7; and a list of the works of the Flesh and The Fruits Of The Spirit. —Tom Stephens—

Paul's Epistle to the Romans Chapter 6

Dead, buried & raised with Christ (6:1-14)

1. As symbolized in our baptism (1-5).
 - Must we continue in sin that grace may abound? (1) —Say No. We repent quickly.
 - God forbid. We are dead to sin, so how can we continue? (2) —We repent quickly.
 - We are baptized into fellowship with His death (3).
 - We are buried with Him by baptism into death. (4)
 - With Him we are raised to live a new life (4).
 - United with Him in the likeness of His death (5)
 - We shall be in the likeness of His resurrection (5)
2. We have been crucified with Christ (6,7) —The old man is crucified.
 - To bring to naught "the old man" (6) —The old man is crucified.
 - To go free from the bondage of sin
 - Death is release from the Law (7)
3. Hence we shall also live with Christ (8-10).
 - Christ, having risen, is free from the power of death (9).
 - He died unto sin once for all (10).
 - He lives to God forever.
4. Reckon yourselves dead to sins, but alive to God (11).
5. Let not sin reign in your mortal bodies (12). "*Resist Satan and he will flee from you.*"
6. Your bodies not to be instruments of sin but of righteousness (12) —Again, stop sinning!
7. Sin's dominion broken; you are under grace (14). —"Sin shall *no longer* have dominion over you".

Slaves⁵ either to sin or to righteousness (6:15-23).

1. You are slaves of sin if you obey it (15). —We have received the Spirit of adoption.
2. Obedience to sin brings death (16). —Sin unto death; obedience unto righteousness.
3. Ye were slaves of sin, but now of righteousness (17,18). —Saved because of obedience; free from sin.
4. Present your members subservient to righteousness unto holiness (19).
5. While slaves of sin, ye were free from righteousness (20).
6. Ashamed of the fruit of your servitude? (21). —Bad fruits lead to death.
7. **But Now** as slaves of God you have your fruit unto holiness and eternal life (22).
8. The gift of God is eternal life (23).

Chapter 7

We are dead to the Law (7:1-6)

1. The Law is binding on us only as long as we live (1).

2. A wife is free from her marriage vow at the death of her husband (2,3)
3. In our substitute we have died under the Law (4)
4. In order that we might be joined to Him.
5. That we might "bear fruit to God."
6. While unsaved, sin in us was bearing fruit unto death (5).
7. Now that we are dead to the Law, and serve God in a new spirit (6).
8. Not a cold, formal, but a spiritual service.

The use of the Law. (7:7-14).

- | | |
|---|--|
| 1. The Law is not sinful (7). | —The Law is holy, for it showed me sin. |
| 2. It brings sin in us to light (8). | —Therefore, we are prepared to repent. |
| 3. Apart from the Law, sin is dead (9). | —Apostle Paul stated this: "I die daily. |
| 4. Law caused sin to revive and slew me. | —Sin Destroys lives; |
| 5. Instead of producing life, it produced death in me (10). | —Sin Destroys lives |
| 6. Sin through the Law deceived and killed me (11). | —Sin Destroys lives. |
| 7. And yet the Law is holy righteous and good (12). | —Sin was revealed to me by the Law. |
| 8. The righteous commandments made sin "exceedingly sinful" (13). | —Even unto death. |
| 9. The Law is spiritual and I am carnal (14). All through this chapter, Paul reveals he is lost—a sinner. | |

The conflict between the inner man and sin (15-25); Cf. Galations 5:16-18

- | | |
|---|---|
| 1. What I wish, I do not practice (15). | He <i>cannot</i> practice righteousness. |
| 2. What I hate, I practice. | "he claims to <i>practice</i> sin." |
| 3. I approve the Law as good (16). | "I admit the Law is good; but. . ." |
| 4. Indwelling sin is in control of me (17). | "There is no help for me." |
| 5. In my self-life there is nothing good (18). | "I am corrupt." |
| 6. I cannot do the good that I would (19). | "Righteousness is not within me." |
| 7. But I do the evil that I would not. | "I cannot resist evil." |
| 8. This sows the strength of sin in me (20). | "Sin has overcome me." |
| 9. Conflict between sin and "the inner man" (21-23). | "I love the Law; but I am held captive by sin." |
| 10. Who will deliver me from this dead carcass? (24). | "No longer a slave to sin because of Jesus." |
| 11. Thank God, Jesus will (25.) ⁶ | " <i>There is therefore NOW no condemnation</i> " |

Chapter 8

Victory over sin through indwelling Spirit (8:1-11).

- | | |
|--|---|
| 1. No condemnation to those who are in Christ (1). | "... <i>who walk not after flesh, but after the Spirit.</i> " |
| 2. Deliverance through the new law of the Spirit (2). | "I am free!" |
| 3. Christ met the requirements of the Law for us (3,4). | "Righteousness of the Law is fulfilled in me!" |
| 4. That we might meet the same requirements. | |
| 5. The carnal give heed to carnal things (5). | "I walk not after the flesh; but after the Spirit." |
| 6. Those who yield to the Spirit mind the things of the Spirit. | "I love the things of the Spirit." |
| 7. Carnality ends in death (6). | "The carnal mind is to death. . ." |
| 8. Spirituality brings life and peace. | ". . .as the Spiritual mind is to life and peace." |
| 9. Carnality is enmity toward God (7). | "God strongly despises the carnal mind." |
| 10. And cannot be subject to God's law. | |
| 11. The carnal cannot please God (8). | "The carnal mind is in <i>"line for His Judgment.</i> " |
| 12. If the Spirit dwells in you, you are spiritual. | "This man loves to walk in God's precepts." |
| 13. Anyone not having the Spirit is not Christ's (9). Cf. Ezek 36:26. | "Without the Spirit <i>we are lost.</i> " |
| 14. If Christ is in you, the body of sin is dead (10). Cf. Gal. 2:20; 5:24; 2 Cor. 4:10, 11; Eph. 3:17; Col. 1:27. | |
| 15. The spiritual life thrives on account of our justification. | |
| 16. The indwelling Spirit will make your mortal bodies alive (11). The Spirit quickens us <i>to Himself.</i> " | |

Our liberty and high privilege (8:12-17).

1. Under no obligation to live carnal lives (12). "We have the authority over all evil." (Luke 10:19).
2. If you are carnal, you will die (13). Carnality brings death;
3. If you mortify the deeds of the body of sin you will live. if we *mortify* evil deeds, we live forever."
4. True sons of God are controlled by His Spirit. (14).
5. You received a spirit of adoption.
6. This enables you to call God "Abba, Father" (15).
7. The Spirit corroborates the testimony of our spirits that we are God's children (16).
8. If children, then heirs of God, joint-heirs with Christ (17).
9. If we suffer with Him, we shall also be glorified with Him.

Creation's groaning and the believer's hope (8:18-25).

1. Our present suffering nothing compared to our coming glory (18).
2. Creation longing and waiting for the revelation of God's children (19).
3. All nature made subject to the curse (20). Cf. Gen. 2:16-19.
4. God subjected it looking forward to its complete emancipation (21).
5. All nature in birth pangs for this consummation (22).
6. We too are groaning, waiting for the redemption of our bodies (23) Cf. 1 Cor. 15:35-57.
7. We patiently wait for the realization of our hope (24,25).

We know that all is well with us (8:26-30).

1. The spirit helps our infirmity (26).
2. And intercedes, inspiring our unutterable longings.
3. God understands our groaning in the Spirit (27).
4. Our prayers, inspired by the Spirit, accord with God's will.
5. All things work together for our good (28).
6. Whom God foreknew, He predestinated to be conformed to His Son's image (29).
7. Whom God predestined, He also called (30).
8. Whom God called, He also justified.
9. Whom God justified, He also glorified.

Our triumphal assurance (8:31-39).⁷

1. If God be for us, who can be against us? (31).
2. If He gave His Son for us, will He not give us all else?
3. If God justifies us, who will accuse us? (33).
4. Who will condemn us when Christ died for us? (34).
5. Now that Christ is at God's right hand, interceding for us?
6. Who will separate us from Christ's love? (35).
 - Shall tribulation? —NO! Not as we become overcomers.
 - Or distress? —NO! Not as we become overcomers.
 - Or persecution? —NO! Not as we become overcomers.
 - Or famine? —NO! Not as we become overcomers.
 - Or sword? —NO! Not as we become overcomers.
 - But we, ourselves can, by *continuing in the flesh*. The "No's" are contingent on our *overcoming* (Ps.7:42).
7. Ps. 44:22: "Yea, for thy sake we are killed all the daylong; we are counted sheep for the slaughter."
8. Nothing can separate us from His love (39), if we are consumed in Him and continue to the very end.

⁵The word *slave* better translates the Greek word *doulos* than our word "servant." It implies ownership (1 Cor. 6:19,20) and forced service (1 Cor. 9:16). The *modern day* description of a Biblical bondservant is one who *chooses* to serve his Master till death. He wear the mark of this Master. He accomplishes all the Master's will for his life because of a love called "agape". There are no loose ends, frustrations, or indecision. Eternity for

the bondservant is marked with glorious rewards at the Mercy seat of the Master (**Study Exo.21:1-6**). Paul did not consider himself a hired servant (Lk. 15:17) who may leave the service of Christ at will, but he considered himself as the *absolute* property of the Lord.

⁶These verses show the sharp conflict between the self-life, the "old", or the "Carnal" mind, on the one hand; and the "new man" or "Christ-like" man on the other. The inward man (vs. 22) is seeking by his own power to appropriate its rights—being no match for the "old man" backed by satan—so the battle continues, lest we continually *walk in His Spirit*. Walking in His Spirit is a positive sign that we have "died with Christ" and "to the flesh", thereby gaining full victory over the Law/flesh.

⁷Chapter 8 begins with "no condemnation" and ends with "no separation." The Apostle advances with rapid pace from one peak to another, and in verses 31-39 reaches one of the greatest ends found in literature. Paul's life ended in great triumph. His great argument on our salvation through the grace of God through Jesus Christ our Lord.

⁸Paul here makes a strong, surprising assertion, and for that reason backs it up with forced language; for "Truth unfeigned is this—I speak by our Messiah's inspiration, and my own conscience, prompted by the Holy Spirit, appears as witness for me—that bitter sorrow is mine, and anguish that gives my heart no respite. Fain, O fain would I be myself the accursed scapegoat, driven from Messiah's presence, if so I might deliver my brothers, those who are my own flesh and blood—Israel, the Jews." (cf. Exodus 32:32).

Paul's Epistle To Galatians 5

Outline—Part Three

1. Paul's final protest (5:1-12): Paul is teaching Israelite Christians who chose circumcision.

- Christ has set us free—STAND FAST—and do not fall under the yoke of slavery again. (vs.1).
- If you receive circumcision after salvation, you desert Christ; and He will avail you nothing (2).
- Every Christian who determines to be circumcised is obliged to obey the whole Law of Moses (3).
- Christ has become nothing to any seeking justification through the Law.
- You have dropped from the plane of grace to that of works (4).
- Through the Holy Spirit, we wait for justification (righteousness) by faith (5).
- In Christ, neither circumcision nor uncircumcision avails, but faith that works by love (6).
- You made a good start in the race; who has made you swerve from the truth? (7).
- No such teaching came from Christ, who called you (8).
- "A little yeast corrupts the whole of the dough" (Weymouth) (9).
- I Am confident you will agree with me.
- The one who is troubling you must bear the full weight of the judgment falling on him (10).
- If I am still preaching circumcision, why should I suffer persecution?
- In that case, the cross is no longer a stumblingblock (11).
- I wish those who unsettle you would be "cut off" from Christ. Some say *should be* castrated (12).

2. Moral And Spiritual Exhortation (5:13-26).

- Love is the fulfilling of the Law (5:13-15).
- You were called to freedom.
- Only do not turn your liberty into license to sin.
- Be bondservants to one another in a spirit of love (13).
- You obey the whole Law when you love your neighbor as yourself (Lev. 19:18) (14).
- But if you are snarling and snapping at each other, beware lest you both are devoured (15).

3. The "flesh" antagonistic to the Spirit (5:16-18).

- Be led by the Spirit and you will not indulge in the cravings of "the flesh"—Law. (16).
- For "the flesh" and the Spirit are antagonistic (at war) with each other. Cf. Rom 8:2-10.
- So that *you cannot do* the things that you need, and want to do. (Rom.7:15-20) (17).
- *If* you are walking in His Spirit, you are no longer subject to the *Law —flesh*. (cf. Rom. 8:14) (18).⁴

⁴Apostle Paul is confirming in Galatians what he taught in Romans 7, and speaking about his sinful past in Romans 7:5— ".for when we were in the flesh..."; then in 7:6, "But now" where he explained that he was speaking of "both" periods of time in his life..."before salvation—and now", confirming this teaching in Galatians 5:16-18. Then, again in verses 8-13, Paul specifically mentions "the commandment" in verses 8-13. *The*

4. "The works of the flesh" (5:19-21).

- **A black list:**
 - a) Adultery.
 - b) Fornication.
 - c) Uncleanness.
 - d) Lasciviousness. (19)
 - e) Idolatry.
 - f) Witchcraft.
 - g) Hatred.
 - h) Variance.
 - i) Emulations.
 - j) Wrath.
 - k) Strife.
 - l) Seditions.
 - m) Heresies. (20)
 - n) Envyings.
 - o) Murders.
 - p) Drunkenness.
 - q) Revellings, and such like. (21) *As I forewarned you before, those guilty of such cannot enter into The Kingdom of God.*

For an explanation of each of the above "*Works Of The Flesh*", go to page **15** of this document.

5. The Fruit of the Spirit (5:22-26).

- **A glorious cluster:**
 - a) Love.
 - b) Joy.
 - c) Peace.
 - d) Longsuffering.
 - e) Gentleness.
 - f) Goodness.
 - g) Faith.
 - h) Meekness.
 - i) Temperance. *Against such things there is no law* (23).
- Those who are Christ's have crucified the flesh with its passions and appetites (24).
- If we live by the power of the Spirit, let our conduct be governed by that same Power (25).
- We should not be vainglorious, challenging and envying each other (26).

For an explanation of each of the above "*Fruits Of The Spirit*", go to page **16** of this document.

“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.”

Commandment points back to the foregoing argument concerning condemnation of the entire world, contrast with the present newness of life. Prior to this expression the Jew, Gentile...all were under sin. Every mouth is stopped and the world stands guilty before God. The Apostles were united in the teaching of repentance after sinning. Therefore, we can see that, though we do sin occasionally, we do not "practice sin" as Paul admitted he did in Romans 7. In contrast, the Christian who repents quickly will then stand with an open heart to righteousness.

My Commentary On Romans 7

Part Four

SCRIPTURE VERSES – ROMANS SEVEN	COMMENTARY
<p>Vs 1-3 “Know ye not brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to <i>her</i> husband so long as he liveth; but if the husband be dead, she is loosed from the law of <i>her</i> husband. So then if, while <i>her</i> husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”</p>	<p>Paul returns to the question referred to in 6:15: “What then, Shall we sin because we are not under the law but under grace? God forbid!” And now he illustrates his answer by a comparison with marriage. Marriage is lifelong; but if one partner dies, the other is no longer bound by the law and is free to marry someone else. Therefore, since Paul already stated in 6:14, “For sin shall have no more dominion (power, authority) over you, for you are not under the law but under grace.”, we realize we are fully free from our marriage with the law; Paul infers that all Christians have died to the law, and are now married to our Savior, and will bear fruit for Him (6:22).</p>
<p>Vs 4 “Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another – to Him who was raised from the dead, that we should bear fruit to God.”</p>	<p>An exact application of the illustration would be that the law died, and now the believer is free to “marry” grace. Paul’s words are that believers died <i>to the law</i>. Having died to the law, the believer is now free to marry our Savior and bear fruit for Him. Out of the marriage relationship is birthed children; as intimacy with Christ brings the fruit of righteousness (souls; fruits of Spirit).</p>
<p>Vs 5 “<i>For when we were in the flesh</i>, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.”</p>	<p>In the flesh refers to the period prior to the believer’s conversion. In this context, those in the flesh are not saved, and those in His Spirit <i>are</i> saved. On the other hand, both believers and unbelievers may walk in the flesh, but only believers can, and should <i>always</i> walk in the Spirit. The law (flesh) aroused sinful desires expressed through members of the body, resulting in death (“<i>Hath God Said....?</i>”).</p>
<p>Vs 6 <i>But Now*</i>, we have been delivered from the law, having <i>died</i> to what we were held by, so that we should serve in the newness of the Spirit of life and <i>not in the oldness of the letter of the law.</i>”</p> <p>*This in a very important confirmation that Paul, in his penning the scriptures, was a believer writing about his own past, prior to his conversion to Christ, <i>but now</i>, walks in the Spirit!</p> <p>*References: Jn. 1:17; Rom. 3:2; 6:22; 7:6; 8:1; 15:23; 16:26; 1 Cor. 2:12; 12:18; 13:12; Gal. 1:23; 2:20; 3:14; 4:9; Eph. 5:8; Phil. 1:20; 2:12; 14:10.</p>	<p>Indicates a <i>brand new life</i> in the <i>Holy Spirit</i>; not in the letter of the law!</p> <p>*“<i>But God/But Now.</i> . In This portion of the Word of God, the expression <i>But now</i> points back to the foregoing argument concerning condemnation of the entire world, as contrast with the present newness. Prior to this expression the Jew, Gentile...all were under sin. Every mouth is stopped and the world stands guilty before God. There is nothing man can say. God almighty, Creator of man and the universe, declares that all are under His Judgment, because of mankind’s sin. <i>But God...But now.</i> . .shows the fulfillment of Grace and life” (See partial list of references, Left column, V 6).</p>
<p>Vs 7 “What shall we say then? Is the law sin? God forbid! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, <i>You shall not covet.</i>”</p>	<p>The next logical question (6:1,15) is: Is the law sin? God Forbid! (6:2,15). Paul emphatically denies the law is sinful. From this point through Chapter 7: Paul uses his personal pre-salvation experiences as an illustration: The law reveals sin, as does use of the word <i>Commandment</i>.</p>
<p>Vs 8 “But sin, taking opportunity by <i>commandment</i>, produced in me all <i>manner of evil</i> desire. For apart</p>	<p>Sin was always rampant; out of the control of man. Sin was not imputed before the law (5:13). Confirm: Abraham was considered righteous prior to the law. Though he had</p>

<p>from the law, sin <i>was</i> dead.</p> <p>Commandment: when this word was used by Paul concerning sin or flesh, the subject would always deal with being <i>under</i> the law, not grace/faith.</p>	<p>many good works (building altars before God), and was obedient, these had nothing to do with God considering him righteous. Only those who followed after God in faith were righteous. At that time, God only judged men concerning only the teachings God had previously taught.</p>
<p>Vs 9 “I was alive without the law once: but when the <i>commandment</i> came, sin revived, and I died.”</p> <p>Commandment: when this word was used by Paul concerning sin or flesh, the subject would always deal with being <i>under</i> the law, not grace/faith.</p>	<p><i>Once</i>, Paul believed himself to be ok. He was a Pharisee, and it was very common that the Pharisees and Sadducees were very satisfied. Paul was the same, for he felt he was <i>without the law</i>. Brought up at the feet of Gamaliel, a doctor of the law; a great student of the law, a strict observer of it, and zealous for it, <i>yet without the law</i>. Many are <i>spiritually dead in sin</i>, yet alive in their self-opinions. The law revealed to Paul by this commandment, he was in the path of destruction because of his sin.</p>
<p>Vs 10 “And the <i>commandment</i>, which was <i>ordained</i> to life, <i>I found to be</i> unto death.”</p> <p>Commandment: Same as above... Under law/death.</p>	<p>Since the law points out the path of righteousness by revealing sin, it points to life; but since Paul was under the law, in the flesh prior to salvation, it meant death.</p>
<p>Vs 11 “...sin, taking occasion by the <i>commandment</i>, deceived me, and by it, killed me.”</p> <p>Commandment: when this word was used by Paul concerning sin or flesh, the subject would always deal with being <i>under</i> the law, not grace/faith.</p>	<p>Since the law reveals naked sin to us, it points to life. Yet, because sin reigns in or bodies, it becomes death to us when we walk in the flesh, we become deceived into sinning, which can ruin us spiritually. Resource: Study Acts 7-9: Saul does all in his power to destroy the young Church just before Christ calls him. Christians <i>must</i> Continue in His Spirit.</p>
<p>Vs 12 “Therefore the law is holy, and the <i>commandment</i> holy and just and good.”</p> <p>Commandment: Specifically speaks of the law.</p>	<p>Here, Paul speaks of the law/commandments as holy. The problems with sin is not the fault of God’s law, as God’s plan in giving the law was to see the coming of His Son, Jesus Christ, who would solidly defeat the enemy of mankind—so man might walk daily in His Spirit.</p>
<p>Vs 13 “Has then what is good become death to me? God forbid! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. (See Rom 6:1,5)</p>	<p>Paul answered again, <i>God Forbid!</i> Vs 13. The law is <i>what is Good</i>. An emphatic denial. Again, the problem is not the law, but sin. Sin used the law to produce sin in the lives of both the unsaved and the baby/carnal Christian. Sin is seen as evil, with awful consequences.</p>
<p>Vs 14 “For we know the law is spiritual. But I am carnal, sold under sin.”</p>	<p>The law is from God. But Paul stated his problem was the sin of carnality; like a slave sold into sin. Unfortunately, most Christians today believe Paul walked as a Christian, but the scriptures plainly show that this Paul was penning the life of an unregenerate Saul, a man of Paul’s past.</p>
<p>Vs 15-17 “For what I am doing, I do not understand. For what I will to do, that I do not <i>practice</i>; but what I hate, that I do. 16) If then, I do what I will not to do, I agree with the law, that it is good. 17) But now, <i>it is</i> no longer I who do it, but it is sin that dwells in me.</p>	<p>Paul is saying he is fully confused because it appears to be impossible for him to do what is right. In fact, he says he does not <i>practice</i> doing good. He hates the things he does do, and says he does what he <i>does not</i> want to do; the law is good, yet he does not <i>know how</i> to do good because <i>sin</i> dwells in him. Christians <i>must</i> walk in the Holy Spirit!</p>
<p>Vs 18 “For I know that in me, (that is, in my flesh) nothing good dwells; for to will is present with me, but <i>how</i> to perform what is good I do not find.”</p>	<p>Paul may as well confess that he is unclean in every way because of his flesh which brings forth sin without his ability to resist it. “<i>Resist the devil and he will flee from you.</i>” (James 4:7) Paul was an unbeliever at this time.</p>
<p>Vs 19 “For the good that I will <i>to do</i>, I do not do; but the evil I will to do, that I <i>practice</i>.”</p>	<p>To practice doing evil on a regular basis is <i>gross</i> sin. Whether or not Paul repented after each occasion, there would be a place where God would judge him for his sins</p>

	because he was given, as a Christian, every tool, and weapon of Spiritual warfare to overcome habitual sins. This Paul is not a Christian. <i>Christians</i> walk in the Spirit.
Vs 20 “Now if I do what I will not <i>to do</i> , it is no longer I who do it, but sin that dwells in me.”	Paul continues to confess his many sins. <i>Still a sinner</i> , he is not using the authority and power given the church to overcome the enemy. This is about Saul as a persecutor!
Vs 21 “I find then a law, that, when I would do good, evil is present with me.”	Paul explains a corrupt nature, the flesh. There can be no good results, any more than a stalk of corn growing on a rock; or on the sand. Saul did not understand the means by which Jesus’ Spirit guides those who will walk in the Spirit. Therefore, Saul was the persecutor of the Church.
Vs 22 “For I delight in the law of God according to the inward man.”	Saul did nothing in half measure. His persecution of the early Church was carried on with such zeal that he wrought havoc among the Christians! By his own testimony we know he enthusiastically and in all good conscience arrested, imprisoned, and even killed many professing christians he could locate. He stood by and consented to the death of Stephen. Paul was a religious, but was of the Pharisees that believed they were doing God’s will. Paul sat under the Old Covenant teaching of Gamaliel, and understood well, the law.
Vs 23 “I see another law in my members, warring against the war of my mind, and bringing me into <i>captivity</i> to the law of sin which is my members.”	The law warring against Paul’s mind brought him into captivity to the law of sin in his members. The important point here is to realize that Jesus delivered His own born again children from all the wiles of the devil. He told us by Peter to “Resist the devil and he will flee from you.” (James 4:7; see also 1 Peter 5:8; Gal 5:16-18; Rom. 1:1,4)
Vs 24 “O wretched man that I am! Who will deliver me from this body of death?”	Paul defeated? From the day he was saved, filled with the Holy Spirit, healed, led to the desert for 3 years, by the Spirit, and preached the powerful word of God for 40 years, plus. He did a major part in the completion of the Word of God in his epistles...supernaturally...by the Spirit. Since Jesus’ resurrection, no man has ever accomplished as much; suffered as much; gained as much!
Vs 25 “I thank God – through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.”	Paul is gloriously saved on his way to Damascus to get permission to continue in the destruction, where Christ intervened in his life. Paul became a powerful, Holy Spirit filled, on fire preacher for the Kingdom of God! NOTE: By the time Paul wrote Romans, he was a well seasoned minister of the gospel with many churches to his credit, and thousands of converts, all taught according to the doctrines Jesus supernaturally placed in his heart and mind. Paul was no more a spiritual weakling, or wimp at this point as when first saved!

It’s grievous to realize most of the church world today consider Paul that wretched, corrupt, captive by satan, unable to follow after the Spirit of God...minister to the Gentiles. This is among the bigger lies the devil manufactured in the Word of God. He wants you and I to believe the greatest leaders of the Christian Church is not only weak, but filled with sins that came from hell, and unable to change. He wants us to believe:

“No matter, because everybody sins; it’s impossible to avoid sin because we are in the flesh.”

If you are a godly Christian, are you going to continue to believe the evil placed in the hearts and minds of the majority of today’s Church by the enemy of our souls?

The Works Of The Flesh *And The Fruit Of The Spirit* Part Five

¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. 5:19,21).

No passage in the Bible draws a clearer contrast between the lifestyle of the Spirit-filled believer and that of the sinful human nature than Gal. 5:16-26. Paul not only discuss the general difference in lifestyles by emphasizing that the Spirit and the flesh are a war with each other, but he includes a specific list both of the works of the flesh and of the fruit of the Spirit.

WORKS OF THE FLESH. "Flesh" (Gk. *sarx*) is the sinful element in human nature with its corrupt desires. It remains within the Christian after his conversion and is a deadly enemy to him (Rom. 8:6-8,13; Gal. 5:17,21). Those who practice the deeds of the flesh cannot inherit the kingdom of God (Gal. 5:21). Hence, they must be resisted and put to death in a continual warfare that the believer wages through the Holy Spirit (Rom. 8:4-14; see Gal. 5:17, note). The works of the flesh (Gal. 5:19-21) include:

- (1) "Adultery" (Gk. *moicheia*), i.e., sexual relations of a married person with someone other than his or her spouse (cf. Ex. 20:14; Deut. 5:18; Mat. 5:31-32);
- (2) "Fornication" (Gk. *porneia*), i.e., immoral sexual conduct and intercourse; it includes taking pleasure in pornographic pictures, films, or writing (cf. Mat. 5:32; 19:9; Acts 15:20,29; 21:25; 1 Cor. 5:1);
- (3) "Uncleanness" (Gk. *akatharsia*), i.e., sexual sins, evil deeds, and vices, including thoughts and desires of the heart (Eph. 5:3; Col. 3:5);
- (4) "Lasciviousness" (Gk. *aselgeia*), i.e., sensuality, following one's passions and desires to the point of having no shame or public decency (2 Cor. 12:21);
- (5) "Idolatry" (Gk. *Eidololatria* i.e., worship of spirits, persons, or graven images, also trust in any person, institution, or thing as having equal or greater authority than God and His Word (Col. 3:5);
- (6) "Witchcraft" (Gk. *pharmakeia*), i.e., sorcery, spiritism, black magic, worship of demons, and use of drugs to produce "spiritual" experiences (Ex. 7:11,22; 8:18; Rev. 9:21; 18:23);
- (7) "Hatred" (Gk. *echthra*), i.e., intense, hostile intentions and acts, extreme dislike or enmity;
- (8) "Variance" (Gk. *eris*), i.e., arguing, antagonism; struggle for superiority (Rom. 1:29; 1 Cor. 1:11; 3:3);
- (9) "Emulations" (Gk. *zelos*), i.e., resentfulness, envy of another's success (Rom. 13:13; 1 Cor. 3:3);
- (10) "Wrath" (Gk. *thumos*), i.e., explosive anger/rage that flares into violent words and deeds (Col. 3:8);
- (11) "Strife" (Gk. *eritheia*), i.e., selfish ambition and seeking of power (2 Cor. 12:20; Phil. 1:16-17);
- (12) "Seditions" (Gk. *dichostasia*), i.e., divisive teachings not supported by God's Word (Rom. 16:17);
- (13) "Heresies" (Gk. *hairesis*), i.e., division within the congregation into selfish groups or cliques, which destroy the unity of the church (1 Cor. 11:19);
- (14) "Envyings" (Gk. *phthonos*), i.e., resentful dislike of another person who has something that one desires;
- (15) "Murders" (Gk. *phonos*), i.e., killing a person unlawfully and with malice;
- (16) "Drunkenness" (Gk. *methe*), i.e., impairing one's mental or physical control by alcoholic drink;
- (17) "Revellings" (Gk. *komos*), i.e., excessive feasting, revelry, a party spirit involving alcohol, drugs, sex, or the like.

Paul's final comment on the works of the flesh is stern and forceful: any so-called Christians who engage in these types of activities shut themselves out of the kingdom of God, i.e., they do not possess eternal salvation (Gal. 5:21; see 1 Cor. 6:9, note).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal. 5:22-23).

THE FRUIT OF THE SPIRIT. Contrasted to the works of the flesh is a single-minded lifestyle called "the fruit of the Spirit." This is produced in God's children as they allow the Spirit to so direct and influence their lives that they destroy the power of sin, especially the works of the flesh, and walk in fellowship with God (see Rom. 8:5-14, note; 8:14, note; cf. 2 Cor. 6:6; Eph. 4:2-3; 5:9; Col. 3:12-15; 2 Pet. 1:4-9). The fruit of the Spirit includes:

- (1) "Love" (Gk. *agape*), i.e., a caring and seeking for the highest good of another person without motive for personal gain (Rom. 5:5; 1 Cor. 13; Eph. 5:2; Col. 3:14);
- (2) "Joy" (Gk. *chara*), i.e., the feeling of gladness based on the love, grace, blessings, promises, and nearness of God that belong to those who believe in Christ (Ps. 119:16; 2 Cor. 6:10; 12:9; 1 Pet. 1:8; see Phil. 1:14, note);
- (3) "Peace" (Gk. *eirene*), i.e., the quietness of heart and mind based on the knowledge that all is well between the believer and his or her heavenly Father (Rom. 15:33; Phil. 4:7; 1 Thes. 5:23; Heb. 13:20);
- (4) "Longsuffering" (Gk. *makrothumia*), i.e., endurance, patience, being slow to anger or despair (Eph. 4:2; 2 Tim. 3:10; Heb. 12:1);
- (5) "Gentleness" (Gk. *chrestotés*), i.e., not wanting to hurt someone or give him or her pain (Eph. 4:32; Col. 3:12);
- (6) "Goodness" (Gk. *agathosune*), i.e., zeal for truth and righteousness and a hatred for evil; it can be expressed in acts of kindness (Luke 7:37-50) or in rebuking and correcting evil (Mat. 21:12-13);
- (7) "Faith" (Gk. *pistis*), i.e., faithfulness, firm and unswerving loyalty and adherence to a person to whom one is united by promise, commitment, trustworthiness, and honesty (Mat. 23:23; Rom. 3:3; 1 Tim. 6:12; 2 Tim. 2:2; 4:7; Tit. 2:10);
- (8) "Meekness" (Gk. *prautes*), i.e., restraint coupled with strength and courage; it describes a person who can be angry when anger is needed and humbly submissive when submission is needed (2 Tim. 2:25; 1 Pet. 3:15; for meekness in Jesus, compare Mat. 11:29 with Mat. 23; Mark 3:5; in Paul, compare 2 Cor. 10:1 with 10:4-6; Gal. 1:9; in Moses, compare Num. 12:3 with Ex. 32:19-20);
- (9) "Temperance" (Gk. *egkrateia*), i.e., having control or mastery over one's own desires and passions, including faithfulness to one's marriage vows; also purity, chastity (1 Cor. 9:25; Tit. 1:8; 2:5).

Paul's final comment on the fruit of the Spirit indicates that there are no restrictions to the lifestyle indicated here. Christians can—in fact, ought—to practice these virtues over and over again; they will never discover a law prohibiting them from living according to these principles.⁵

<<<+>>>

Still don't get it? It's this simple: Apostle Paul, in Romans 7, was speaking of his *past* life as a non-Christian when he wrote chapter 7. Now, if the Lord guides you, go back and diligently restudy the truths of the matter—for The Apostle Paul was truly the greatest example since Jesus Christ ascended to the right hand of the Father; and this same Paul will receive his crown of righteousness at the "Judgment Seat Of Christ—before any other will receive theirs! (see Rev. 4:1-4. This is the reference showing the rapture and Judgment Seat—also see Galatians 5:16-18).).

Blessings from Tom and Linda Stephens
www.christsbondservants.org

⁵The Full Life Study Bible (KJV); Zondervan Publ. Co., Grand Rapids, Mi. 49539, USA, copyright © 1992, Life Publishers International; Pages 1840-41