

The Works of the Flesh Against The Fruit of the Spirit

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[0 : 00] I'm going to resume our public worship of God by singing to his praise from Psalm 119. Psalm 119 and at verse 105.

Verse 105. Thy word is to my feet a lamp and to my path a light. I sworn have and I will perform to keep thy judgments right.

I am with sore affliction, even overwhelmed, O Lord. In mercy raise and quicken me according to thy word. The free will offerings of my mouth accept, I thee beseech. And unto me thy servant, Lord, thy judgments clearly teach.

Though still my soul be in my hand, thy laws I'll not forget. I erred not from them, though for me the wicked sneers did set. I of thy testimonies have above all things made choice to be my heritage for thee, for thee my heart rejoice.

I carefully inclined have my heart still to attend, that I thy statutes may perform all way unto the end.

[1 : 22] The section of Psalm 119, verses 105 to 112. Thy word is to my feet a lamp and to my path a light.

Thy word is to my feet a lamp and to my path a light.

I sworn have and I will perform to keep thy judgments right.

I am with sore affliction, even overwhelmed, O Lord.

In mercy raise and quicken me according to thy word.

[2 : 40] The free will offerings of my mouth accept thy deceit.

And unto me thy servant, Lord, thy judgments clearly teach.

Though still my soul be in my hand, thy laws I'll not forget.

I err not from them, though for me the wicked sneers did set.

I of thy testimonies have above all things made choice.

[4 : 03] To be my heritage, for thee my heart rejoice.

I carefully inclined have my heart still to attend, that I thy statutes may perform all way unto the end.

Let us join together in prayer. Let us pray. Let us pray. O Lord, O God, as we come before you, we give thanks that we can sing your praises.

Let us pray. Let us pray. Let us pray. Let us pray. That the words of the psalmist often conform to our feelings and our desires are met in words that we could not muster ourselves.

Sometimes we struggle to articulate how we feel or what we feel. But we come into your presence thankful that the Spirit is there to lead us in our worship.

[5 : 43] And that even in preparing a pastor to select certain psalms for the worship, that you have gone ahead of us in providing these words that will lift our hearts.

Sometimes we need direction, sometimes we need instruction. Sometimes we need to be placed face to face with God in the Word and brought to a sense of who you are and what you are like.

And it's not that we don't know that, but we need to be reminded of it. So in our worship this evening we give thanks that we are met together under the Gospel, under the Word of Life.

And we pray above all else that you would bless it to us, whatever our need may be, be it temporal or spiritual.

May we be led to your foodstool and there to surrender ourselves to the guiding hand of the Spirit. We pray for direction to Christ and that our eye may focus upon Him, even feast upon Him.

[7 : 20] That we may see Him with love and affection that others saw Him in the lives that they lived here in this world.

We know that there were some who spent time with Him and they could do no better than be found in His company.

And so it is with your people. They still seek to find Him awaiting them at a time of worship.

And as we worship together, as we sit at the table of the Gospel, may we be conscious of our Lord being present with us.

We pray for all who have such a desire that they may be encouraged and that such encouragement would be the means by which they would understand that the longings that they have, that are longings of soul, are not natural to man.

[8 : 29] But that they have been created in them by the hand of the Most High God. We ask that you would bless every gathering of your people, every public place where the Lord's people are met.

We commit them to the blessing that is yours to confer those who lead them in worship, that they may have an unction from on high.

I think also of those who may gather in locations where they are alone in their homes, confined by reason of illness or duty, some found in hospitals depending upon the maker resources that are placed at their disposal, yet these resources exist.

We remember all who are confined to beds of illness, whether it is in their home, hospital or hospice. And we pray for those of that number that we know that need to be remembered, who have illnesses that have yet to be diagnosed, perhaps others that have received a diagnosis and an uncertain prognosis.

We pray for them to ask that you would remember them according to the need that they have. We remember in your presence this evening the grieving families of our world.

[10 : 04] We know some that have been visited in recent times by the voice of death. And as you sometimes take away from us loved ones, sometimes people that we were in contact with through our own short journey through life.

Others that we may have no recollection of ever meeting, and yet they have run their race, they have been taken from this world.

And amongst that number are your people. And we're thankful that we can trust your word to be realized in their experience, and that they are now with the Lord, which is far better.

And we think of, nevertheless, of those who mourn their passing. And while they understand with a perfect clarity that the word of God is unambiguous as to the faith that awaits your people, yet they will still feel deprivation.

Because they are no longer their daily contact. They are no longer those to whom they can turn in time of need.

[11 : 21] Those whose prayers they perhaps depended upon. Those whose places were seldom empty in God's house when the opportunity was theirs.

And when you do take your people home, the church is a poorer off for it, and though it is enriched in glory, we acknowledge that you have promised that this is how it will be until the end of time.

When the Lord Jesus will come to take your people to be with himself, and that the great day will come when he will come once again, this time in triumph, to this world, and declare his interest in it.

And everyone will know why he has come and what he has come to do. There will be no uncertainty. There will be no uncertainty.

There will be no uncertainty. There will be no uncertainty. Remember our country at this time. We pray once again for our Parliament, Scottish Parliament, Parliament in Westminster, that has now been refreshed with some new individuals taking their place there in time as members.

[13 : 09] And we ask, Lord, that whatever will be true of them, that they would do their utmost to submit to the Word of God.

We know that this has not been the case in recent days. And we confess that, Lord, that we confess that, and seek forgiveness for it. But you are the God who is mighty in power.

And you are the God who is mighty in power. And you are able to transform lives. That we confess that, Lord, that we are the God who is mighty in power. And we pray for your arm to be extended in might towards us as a nation.

That we pray for your arm to be extended in power. That we would once again repent of sin and turn to you. Remember our King and his family. As they do have to engage with illness, we pray that you would take their recovery.

And that they would see the hand of God in that process. We pray for the nations of the earth embroiled in war and ask for peace. We would ask for these places that are forgotten where much damage has been wrought by reason of the wickedness that is clearly in the heart of many.

[14 : 36] We see so many who are bereft of loved ones because of the effects of bomb or bullet or whatever it is that is the instrument of war.

And sometimes that is long-lasting. Not just are peoples deprived of creature comforts. They are also shattered.

Not just physically but mentally. And their lives are so affected that they may never recover. Lord, would thou not bring peace to those lives that are disturbed?

May the peace of your word be the source where greater peace comes. Help us to bear one another's burdens. Help us to pray that the God who is God over all would come.

Accompanying the proclamation of truth with great power. So that it would be shed abroad throughout the world. That the seed sown would yield fruit to the glory of your great name.

[15 : 48] Hear our prayers then. Watch over us and all our communities. We pray for your own blessing. We pray for the light of your countenance to be lifted upon us.

That we may know the salvation that is in Christ. Have mercy upon us each one. Pardoning us in Jesus name. Amen. Amen. Let us again sing to God's praise this time from Psalm 57, verses 1 to 5.

Psalm 57, verses 1 to 5. Be merciful to me, O God, thy mercy unto me. Do thou extend because my soul doth put our trust in thee.

Yea, in the shadow of thy wings my refuge I will place until these sad calamities do wholly overpass. My cry I will cause to ascend.

And to the Lord most high. To God who doth all things for me perform most perfectly. From heaven he shall send down.

[17 : 00] And me from his reproach defend. That would devour me. God his truth and mercy forth shall send. My soul among fierce alliances.

I firebrands live among me. Men's sons whose teeth are spears and darts as sharp sword is their tongue. Be thou exalted very high above the heavens, O God.

Let thou thy glory be advanced, O all the earth abroad. Verses 1 to 5 of Psalm 57. To God's praise.

Be merciful to me, O God. Thy mercy unto me. Be merciful to me, O God.

Thy mercy unto me. To thy extent, because my soul doth good heart trust in thee.

[18 : 13] Yea, in the shadow of thy wings, my refuge I will place.

To thy heart, because my soul doth good heart trust in thee.

To thy Lord most high. To God, to death all things for me.

To God, to death all things for me. Therefore, most perfectly. From heaven he shall send down unto me.

From his reproach defend. Thou good devour me God his truth.

[19 : 50] and mercy forth shall send. My soul on one year triumphs is, I firebrands live on one.

Men's sons whose teeth thou stealst and guards, a sharp sword is their tongue.

Be thou exalted very high, above the heavens, O God, let thou thy glory be advanced, O God, the earth of God.

Let us hear God's word as we find it in Paul's epistle to the Galatians, chapter 5, and we're going to read from verse 16 to the end of the chapter.

Galatians, chapter 5, verse 16.

[21 : 41] This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh. And these are contrary the one to the other, so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envies, murders, drunkenness, revelings, 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.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Against such there is no law. And they that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

[23 : 18] Let us not be desirous of vain glory, provoking one another, envying one another. Amen.

And may the Lord add his blessing to a reading of his word, to his name be the praise. We are going to sing now verses from Psalm 116.

Psalm 116, from the beginning to verse 8. I love the Lord because my voice and prayer he did hear.

My while I live will call on him who bowed to me his ear. Of death accords and sorrows did about me compass round. The pains of hell too cold on me I grief and trouble found.

Upon the name of God the Lord then did I call and say, Deliver thou my soul, O Lord, I do thee humbly pray. God merciful and righteous is, yea, gracious is our Lord.

[24 : 27] God saves the meek, I was brought low, he did me help afford. O thou my soul, do thou return unto thy quiet rest.

For largely, O the Lord, to thee his bounty hath expressed. For my distressed soul from death delivered was by thee, thou didst my mourning, eyes from tears, my feet from falling free.

And so on. These verses, Psalm 116, from the beginning, I love the Lord because my voice and prayer he did hear.

I love the Lord because my voice and prayer she did hear.

I, while I live, will call on him who bowed to me this year.

[25 : 38] Of death, the corpse, and sorrow's dead, I'll not become my friend.

The things of hell to go on me I deep and troubled found.

Upon the name of God the Lord that did I call and say, deliver thou my soul, O Lord, I do thee humbly pray.

God merciful and righteous O Lord, O God ■■■, O God, He did me help afford.

O thou, my soul, do thou return. Come to thy quiet rest.

[27 : 34] For largely, though the Lord to thee, his bounty hath expressed.

For my distressed soul from death, dearer I was by thee.

Thou gild my mourning eyes from tears. My hate from falling free.

I'll return to the passage that we read. Galatians chapter 5. Verse 16.

This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh.

[28 : 53] And these are contrary, the one to the other. So that ye cannot do the things that ye would. So I'm going to look at these final verses of chapter 5.

And I'm sure we do so with a degree of familiarity. Because many of us have heard these words read before.

In connection with the sacrament of the Lord's Supper. It's not always the case that these are the words, but very often these words are referred to.

And we understand why they're referred to. Because in the context of fencing the table.

Now we know from our experience that not everybody believes that the fencing of the Lord's table is a biblical requirement.

[30 : 05] Because there is no clear mandate from scripture that insists that we do fence the table. But the scripture does require those who sit at the Lord's table to examine themselves.

And then to partake of the Lord's Supper. And because that is a scriptural requirement. The fencing of the table was something that seemed to be an automatic thing that we should engage in.

And because of that there are passages in the New Testament that help us understand that there is a difference between those who are the Lord's people and those who are not.

Those who have the right to partake of the Lord's Supper. And those who by reason of a lack of the relationship of faith with Christ have no right to sit at the Lord's table.

That's why these words are referred to in this context. So for that reason I'm sure that you're familiar with them being read to you.

[31 : 36] And sometimes expounded at least in part. But I want us to think of these words as they are in the context in which we find them.

Which as we have seen is a passage of scripture. A portion of God's word where the burden of the apostle is to establish the believer as someone who has been delivered from subjection to the law of God in order to live.

But that they are those who because they live have a different relationship with the law of God. They are a believing people who desire to live their life in the light of God's word to the best of their ability.

Not in order to secure life but because that they have life. And having been liberated from the burden that those who are under the law are under.

Where they imagine themselves to have life through their works. Through their law keeping. That they now because of the different relationship that they have with the law.

[33 : 11] Are living as free. Living as liberated from that. And that's the burden of the apostles message at this point.

So these verses that we're looking at again looks to that liberty. And sets before us the difference that exists between those who are liberated in Christ Jesus.

And how they live their lives. And those who are clearly yet outside of that Christ and still in bondage.

So looking at these verses there are three things that we can think of. That it reminds us first of all that there is a certain conduct.

That the believer is expected to present to all who would witness it. They conduct themselves as free.

[34 : 19] But their liberty is seen in the way that they carry themselves. How they live their lives in the world without being of the world.

The second thing that we have in this passage is a reminder to us. That although they are free. Although they have been liberated from the bondage of law works.

They are still subject to the influences of sin on their lives. They have been redeemed from their sin.

And yet there is evidence in the way that they live their lives. That they still have to wrestle with it.

That they still have to oppose it. The Christian therefore is somebody who is engaged. As Paul describes it here. In a constant battle.

[35 : 21] Someone who lives their life free from the penalty of a broken law.

But at the same time who are constantly confronted by the sinfulness. That the fall has brought into their experience.

And there is in their experience a conflict. That testifies to the third thing. That there is proof positive.

In the Christian life. In the Christian life. That teaches them. That they are no longer what they were. That they are different.

Because of what Christ has wrought in them. And that is seen in the fruit. Of their life. Here in this world. So three thoughts.

[36 : 26] I think we can frame on these words. I think we could go into breaking the passage up into smaller portions.

And focus on the work of the flesh. And the fruit of the spirit. And itemize them. And go into the detail of them.

But I don't think for our purposes. That is necessary. The Bible often speaks to us of such a thing as conduct.

That exemplifies the Christian life. And in many respects this is what Paul is alluding to here.

We are familiar with his writings. In his epistle to the Ephesians. For example. He there describes the kind of life the believer leads in this world.

[37 : 35] And the things that speak through that life of our relationship with the person of Jesus Christ. In chapter 5 of Ephesians he writes.

Be ye therefore followers of God as dear children. And walk in love as Christ also has loved us and given himself for us.

An offering and a sacrifice to God for a sweet smelling savour. But fornication and all uncleanness of covetousness. Let it not be once named among you as becometh sins.

Neither filthiness nor foolish talking nor jesting. Which are not convenient but rather giving of thanks. For this ye know that no whore-monger nor unclean person.

Nor covetous man who is an idolater hath any inheritance. In the kingdom of Christ and of God. Let no man deceive you with vain words.

[38 : 37] For because of these things cometh the wrath of God upon the children of disobedience. And then he goes on to describe to us the same thing that he describes here in the epistle to the Galatians.

The fruit of the spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord.

So there are distinctions made, a contrast made between those who are believers. Those who are beneficiaries of the spirit's tutelage, instruction, direction.

And those who are still living their life in ignorance of that. Then in the next epistle that we can look at.

We can look at all of Paul's epistles. But in Colossians, just for one other example. We see in chapter 3.

[39 : 44] If you be risen with Christ, seek those things which are above. For Christ sitteth on the right hand of God. Set your affection on things above, not on the things on the earth.

For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

Mortify therefore your members which are upon the earth. Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.

For which things sake the wrath of God cometh in the children of disobedience. And so on.

There is also a list here of the things that mark them out as believers. The fruits.

[40 : 43] The fruit of the spirit that identifies a new life and conduct becoming of that new life. The kind of life that the believer lives that bears testimony to a living relationship with the person of the Lord Jesus Christ.

Here in this passage they are identified as walking in the spirit and being led by the spirit. And this is how we are to live he says.

Every Christian, whoever the Christian is, wherever they are in the world, it doesn't matter how they came to faith or where they came to faith from.

From the point that they come to faith.

If you go on to verse 25. You see there if we live in the spirit, let us also walk in the spirit he says.

[42 : 10] That living, that walking, that being led. It's all down to this relationship with Christ through the spirit that is theirs.

In Paul's epistle to the Romans again, we are taught clearly the relationship that exists between the believer and his saviour or her saviour.

They have this promise realized in their experience of the spirit's presence, the spirit's leading and the spirit's teaching.

Paul writing to the Romans in chapter 8, he says, We are, for as many as are led by the spirit of God, they are the sons of God.

And in that context, in that passage in Romans 8, where Paul says that, he says that it is those who have put to death the deeds of the flesh that are alive, that are bearing testimony to this.

[43 : 21] That are bearing testimony to the living relationship that reveals to others by way of their conduct, who they are and what they are.

The preacher, teacher, John Murray states that, while there is an emphasis on the activity of the believer, the activity of the believer is the evidence of the spirit's activity.

And the activity of the spirit is the cause of the believer's activity. The believer is the cause of the truth.

The second thing that we have here is this, that the conduct of the believer, which is the result of the spirit's work in their lives, is further testified to by the warfare.

The warfare. Paul speaks of it in Ephesians as warfare, where there is a constant struggle that exists within the life of the believer.

[45 : 07] Because when you read these words, you would think that there is something happening that is happening from outside of them.

But no, this is, in verse 17 you read, The flesh lusteth against the spirit, and the spirit against the flesh. That word lust, it's not something external to the person.

The word lust doesn't mean anything if it is not something that is internal to the person who is experiencing it.

And here the internalizing of what is taking place is emphasized. The flesh lusts against the spirit.

The flesh being sinful human nature. What they were by nature before they came into the relationship of faith with Christ Jesus.

[46 : 13] The flesh has desires that are opposed to the spirit. And there is therefore clear evidence of conflict.

Conflict that exists on the part of every believer or in the experience of every believer. Now if you're a believer, I think you find this quite easy to understand.

Because if you're a believer, this conflict exists. This is something that you are well aware of. That this is something that you find yourself at times.

In the different ways that it manifests itself. You know things to be wrong. And yet you are drawn to these wrong things.

Whatever they may be. Whether they're in the list that is here or beyond that. While you know that by nature. These things were the things that you were content to be involved in.

[47 : 26] Without drawing breath. Without even the shadow of a concern. I'm not sure which one of the commentators says. I think it is wrong for us to say.

That the person who is without the spirit. Is not at any time. Aware of. A conflict. At this level.

Because any person. Who has been instructed. By God's word. Any person who has received instruction.

From God's word. Will know that there are certain things. That are wrong. And that there are certain things. That are condemned.

By God's word. And the more information. They have at that level. If they engage. In wrongdoing. Then their conscience.

[48 : 27] May burden them. They may feel. A certain degree of guilt. But not always. And not in any. Meaningful way.

But to say that every person. Who is without Christ. Who is without the spirit. Is oblivious to conflict. At this level.

Would be wrong. But the believer. Who is a child of God. Who is a Christian. Who has the. The leading of the spirit.

Is conscious. Is conscious. Of the fact. That there are sins. That may lie dormant. In the heart. That can be encouraged.

From time to time. Given the right circumstances. Don Keller. Describes it as. Two natures. At work.

[49 : 23] In every Christian. The flesh. He says. Is the sinful. Nature. What. Is. The desire. To sin. The fact.

That it is within. And not outside. Is seen. In the way. Paul. Discusses it here. Our sinful nature. Keller says. Was there. Ruling.

Alone. And unopposed. Before we were Christians. When we became Christians. Conflict. Began. It began.

And it continues. It. Continues. And will. Be ongoing. Until the day. We draw. Our last breath.

Here. In this world. There is no doubt. That the Holy Spirit. Is at work. In the life. Of the believer. Sanctify. The believer. Teaching the believer.

[50 : 20] What sin is. And the consequences. Of it. And bringing that sin. To light. In order to. Create. Create. In them. The spirit.

Of repentance. And the. The. The. Appearance. Of sin. In the light.

That. The spirit. Gives. Of what. Sin. Is. In reality. That's the spirit. Work. Some of you. Who are.

Gaelic. We are. We are. We are. We are. Gaelic. Poetry. We will know. The poetry. Of John. Dr. John. Macdonald Ferrantus. And just to give you.

An example. Of. A translation. Of. His experience. And the poem. Has the title. The. The Christian.

[51 : 15] On the. The. Banks. Of the Jordan. In other words. This is a Christian. Who has this experience.

Even as they're. Almost. Ready. To leave this world. And he says. This is the translation. I don't believe the. English translation. Does it justice.

But that's just an opinion. Oh. But can. So. While a creature. One of nature. So. Unclean. Ever expect.

To reach the presence. Glorious. In its. Spotless. Sheen. Yes. The precious. Blood. Of Jesus. Will my filthiness. Remove. And I.

Yet. Shall reach. The palace. Where's the fullness. Of his love. Now that's somebody. Who understands. His own nature.

[52 : 12] Who's aware. Of his. Internal. Corruption. And that. Awareness. Is his. His experience. By reason. Of the light.

Given to him. By the Holy Spirit. It's not something. That was true of him. Before he came to faith. Not something. That was true of him.

When he was. In the darkness. Of ignorance. It's something. That he is. Awareness. On the brink. Of entering. Into. Eternity. I think.

That. Highlights. What the apostle. Is bringing. To our attention. Here. He is. Recognizing. That there is. An. An.

Ongoing. Conflict. Within. The person. That knows. The Lord. Jesus Christ. As their savior. Here. Where sin.

[53 : 09] Comes. To the fore. In all. Its. Forens. And the fact. That these. Are listed. Here. That is. Not a complete.

List. They are. Spiritual. Sins. Rather than. Externalized. In a practical. Expression. Of them. You know. If you read. These sins.

That are there. You would think. That they always. Have to. Be. The sins. Committed. Externally. For them. To be sin. That's not.

The truth. Of God. In a parallel. Passage. That is. Referred to. Often. In this case.

The words. Of. Of. Paul. In Romans. In chapter. Seven. He.

[54 : 02] He. He. Talks. About. What. The law. Is doing. In his experience. And he. Says this. We know. That the law. Is spiritual.

But I am carnal. Sold under sin. For that. Which I do. I allow not. For what I would. That I do not. But what I hate.

That I do. If then. I do that. Which I would not. I consent. I consent. Unto the law. That it is good. Now then. It is no more. I that do it.

But sin. That dwelleth in me. For I know. That in me. That is in my flesh. Dwelleth no good thing. For to will. Is present with me.

But how. To perform. That which is good. I find not. For the good. That I would. I do not. But the evil. Which I would not. That I do. Now if I do that.

[54 : 58] I would not. It is no more. I that do it. But sin. That dwelleth in me. I find then. A law. That when I would. Do good. Evil is present with me.

For I delight. In the law of God. After the inward man. I know. Some people. Don't believe. That. That experience. That is referred to.

By the apostle. There is the experience. Of a. Of a converted man. What else is it. But the experience. Of a man. Who is converted. A man.

That is trying. To reconcile. What he should be. With what he is. Clearly not. And understanding. The reason. That he is not. As he should be.

Is that. There is this. Within him. The sin. That besets. And the sin. That follows him. But praise be.

[55 : 53] To God. He knows. Where to take. That sin. The writer. John Stott. States. That the conflict. Is fierce. And unremitting.

Made more fierce. In the Christian. Because the two natures. Are there. Flesh and spirit. In an. Irreconcilable.

Antagonism. The fact. That they are there. Does not excuse. The person. Of sin. It explains it. But does not.

Excuse it. And I think. My own opinion. And that is. All it is. For a person.

Who comes. To knowledge. Of Christ. It is imperative. That that person. At that moment.

[56 : 50] Submits. To the role. Of Christ. On their life. And. Continues. With them. Regardless. Of how. How fearful.

They are. At that moment. That what they have. Come to know. Is not the right thing. Because. Because. The moment. That person. That person. Delays. Putting their trust.

In Christ. And going on. With them. The harder. It will be. For that person. Because. The devil. Will always. Be able. To point. To your sin. And say.

If you are really. A believer. That sin. Would not be there. If you are really. Somebody. Who has come. To faith. Your sins. Would be behind you.

They would no longer. You would no longer. Think. These thoughts. You would no longer. Have these. Impure. Experiences.

[57 : 44] But that's not the truth. That God's word. Brings to us. And here. Paul describes. To us. Two. Different.

Two different. Sets. Of. Of. Of. Experiences. But they are not. Experiences. That belong. To two. Different. People. And that's a strange thing. About what Paul is saying. He says.

To us here. That there are the works. Of the flesh. And he lists them. And the list is not complete. From nine. Verse 19. To 21.

And. It is not meant. To be seen as complete. In other words. You may say to yourself. When you read this list. My goodness. How awful is that?

[58 : 45] You know. Any person. Who professes. To be a Christian. To have any. Of these sins. Listed against them. In any way. Shape. Or form.

It is. It is. It is. Absolutely. Wrong. But what we have to remind ourselves.

Of is this. That Paul is. Not saying. To us. When he lists. These sins. That the person. Who. Has. These sins.

He. He. He is not saying. That this person. Is habitually. In the. In the grip.

Of that sin. This is not. The life. That they lead. Habitually. Doing these things. That are condemned here. Look at these sins.

[59 : 40] Adultery. Fornication. Uncleaness. Lasciviousness. Idolatry. Witchcraft. Hatred. Variance. Emulations. Wrath. Strife. Seditions. Envy.

Murders. Drunkenness. Revelings. And such like. Of the which. I tell you before. As I have told you. In time past. That they. Which do such things. Shall not inherit.

The kingdom of God. Now if it is the truth. That Paul is saying there. If you. The Christian. Has committed.

One of these sins. In your life. Then you are. Debarred. From the kingdom. Of heaven. Then so be it.

That's the way. It must be. And. If we read. This morning. That the heaven. To which. The people of God. Are going. Is. A heaven.

[60 : 34] That contains. A multitude. That cannot. Be numbered. Where. Has that multitude. Come from. Clearly.

They could not. Have come from. This world. Because this world. Is made up. Of sinners. And these sinners. While they may not. Sin every sin. That is in the book.

They. Commit sin. Of some description. Or other. So clearly. Paul is saying. Something here. That must be understood.

In a different way. What he is saying is. Those who habitually. Go on in these sins. He has already said. That they will indeed.

Be debarred. From the presence of God. Because of. Of their habitual. Sinfulness. Sinfulness. These sins.

[61 : 31] Are offensive. To God. And. If you want. A definitive. Answer. You would think. That Paul. Would say. Well here.

There are degrees. Of sinfulness. And. He would. Categorize them. And he would. Put them. In a proper. League table. So that.

The gross sins. The sins. That attract attention. The sins. That are. That are. Newsworthy. They would appear. At the top of a list. And then they would. You would find.

The minor sins. The sins. That we think. Little of. The sin of pride. The sin of. Hypocrisy. They would not appear.

In any of these lists. But that's not. The way God. Looks at it. Every sin. Deserves. The wrath. And curse. Of God. Is what. The word of God.

[62 : 25] Tells us. Whether it's. Pride. Or jealousy. Maybe. We have. To acknowledge. That there is. That there are.

The sins. That are more heinous. Than others. The word of God. Insists. That we understand that. But the truth. Of the matter. As far as. What Paul is saying.

Here. Is this. This conflict. Exists. Within the lives. Of the believer. Who. With the spirits. Leading. Discover. Discovers.

That this. Seed of. Adultery. Is in the heart. Of every person. Who lusts. After somebody else's. Wife. Or somebody else's. Husband. They may not.

Physically. Be guilty. Of that sin. But such. Is the nature. Of the holiness. Of God. At that particular. Sin. Which we highlight.

[63 : 20] At will. It is in the heart. Of every person. Who has ever. Lived in this world. Because. Of the nature. Of the sinfulness.

Into which man fell. And if. The believer. Is not aware. Of the. The danger.

That exists. To even. Countenance. That sin. Remember. What he goes on. To say. They that are. Christ's. Have crucified. The flesh. With the affections.

And lusts. What does he say. Well. When the believer. Discovers. These sins. When the believer. Identifies.

These sins. When the believer. Is brought. Face to face. With the reality. Of what they are. They need to. Disassociate. Themselves. As far as.

[64 : 14] They're able. With these sins. With God's grace. With God's help. They are in a relationship. That sees these. For the pollution. That exists. In them. Whatever the sin is.

Witchcraft. Oh. You see. I don't indulge. In witchcraft. Sedition. Simulations. Murders. I haven't killed. Anyone.

Well. That's not. What Paul is saying. The potential. For any one. Of them. Is in the heart. Of every one. Of us. Everyone.

Without exception. One of the. American preachers. Was saying. That.

The sin. Of. Drunkenness. There was once. He said. A time. When. The sin. Of drunkenness.

[65 : 17] Was. Was more prevalent. In the young. Than it was. In the old. But with the way.

Society has changed. And with the way. Modern society. Is more. Materialistic. This is true.

I am sure. For. In our own nation. As well. People. Who. Retire early. People. Who have. Disposable income. People. Who have. Time.

And leisure. They expose. Themselves. To. Overindulging. In drink. And. More. And more. Of. The older. Generation. Are falling.

Into. Alcoholism. Than was ever. The case. Just one. Of these sins. Just one.

[66 : 12] Of them. And. Christians. Need to. Watch. That they are not. Succumbing. To that. It's a battle. It's a struggle.

It's something. That you need. To be aware of. Lest. You fall. Prey. To it. Walk. In the spirit.

And you shall not. Fulfill. The lusts. Of the flesh. The works. He lists. And 13 in total. Are obvious.

Perhaps. But they are. There. For a reason. And. The sins. Whether they are. Moral. Religious. Social.

Or. Simple. Excess. They are all. Have the potential. To do great harm. In the life.

[67 : 06] Of a believer. And for that reason. They are on their guard. For that reason. They have to. Be alert. Someone has said.

That the minute. A Christian. Becomes a Christian. That's the minute. They put on. The whole armor. Of God. God. Because. Without it. They are prey.

To the darts. And the. Slings. Of the enemy. Who will come at them. Through any. Means. At his disposal. But the fruit.

Is spiritual. True. And it is proof. Positive. Of life. And the existence. Of that life. Produces.

Fruit. Christian. Graces. And virtues. That owe. Their existence. To a living. Relationship. With the Lord. Jesus Christ.

[68 : 04] And yet. Most. Commentators. Will tell you. When you read this. That. The word. Fruit. Is singular. It's not. Works. And fruits.

It is. Works. And fruit. And. Joseph. Pippa. Compares. It. To a cluster. Of grapes. That is.

The fruit. Of the spirit. And this list. Is not again. Exhaustive. But illustrative. And each believer. Must. Endeavor. As he shows.

Or as he. Goes on. To live. In this world. As he. Conducts. Himself. As of herself. As a believer. To resist. Anything. That frustrates.

The growth. That produces. The fruit. That is. To the glory. Of God. And to that end. They must. Crucify. The flesh. There is no.

[69 : 04] Harm. Harmless. Sin. And there is no. Easy task. In the crucifying. Of the flesh. I think.

It is. That doesn't matter. Anyway. Whoever said it. He said. The truth. When we are.

We are saved. By faith. Not by fruits. But. The faith. That you are saved by. Must have fruit.

That must. Be evidenced. Producing. In us. These things. Of which he speaks. Love. Joy. Peace. Longsuffering.

Gentleness. Goodness. Faith. Meekness. Temperance. Against such. There is no law. Do you know. A Christian. Believer. Who is saying.

[70 : 01] That any one of these. Fruit. Or this fruit. Is something. That they are content. In possessing it. They are as meek.

As they ever will be. They are as gentle. As they ever can be. They are patient. Longsuffering. Kind. Now the Christian.

Is somebody. Who is. Who is. Being. Taught. And in this school. They discover. That they are not. What they should be.

And they discover. That there are. Many things. About them. That. Are not the way. They could be. So they come. To the Lord.

And they yield. To the Lord. And they seek. The Lord's help. In order. To be. What they are yet. Let us. Not. Be desirous.

[70 : 56] Of vain glory. Provoking one another. Envyng one another. Well. May God help us. Just. To be that. Let us pray. Oh Lord.

Save us. From ourselves. Save us. From the sins. That are so often. To the fore. And. Hide from sight. The. The evidence.

That we crave. That we are in a. A living relationship. With yourself. Help us. To be submissive. To your will. And to seek.

That your own spirit. Would. Guide us. And. Bring us. To the place. Where. The glory. Shall be yours. Ultimately. Forgive us.

Our transgressions. In him. Amen. The closing. Psalm. The Psalm 27. The last four. Verses. Of the Psalm. Psalm 27.

[71 : 52] O Lord. Instruct me. In thy way. To me. A leader be. In a plain path. Because of those. That hatred.

Bear to me. Give me. Not to my. Enemy's will. For witnesses. That lie. Against me. I. Prisoner. And such. As breathe out. Cruelty. I fainted.

Hard. Unless. That I. Believed. Hard to see. The Lord's. Own goodness. In the land. Of them. That living. Be. Wait on the Lord. And be thou strong. And he shall strength afford unto thy heart.

Ye do thou wait. I say upon the Lord. O Lord. Instruct me. In thy way. To me. A leader be. O Lord. Instruct me.

In thy way. To me. A leader be. Gen'er.

[72 : 52] In love. For Jesus.

The Lord. In, Give me. North. To my. rid■■■. For witnesses that lie Against me risen are unsought As be the cruelty I fainted had a blessed But I believe it had to see The Lord's own goodness Sing the land of them

That living be Wait on the Lord And be the strong And he shall send the board Unto thy heart Yea, to thou wait I sing upon the Lord May grace, mercy, and peace from God the Father, the Son, and the Holy Spirit rest and abide with you all, ever and always.

Amen.