

8/8/10

**Willful Defeat And Failure To Sin Nature!**  
**Rom. 7:14-25**

Paul the apostle has proclaimed to the Romans in chapter six of their practice, that their old man was crucified and buried with Christ therefore they were to reckon their sin nature dead every time it would rear its ugly head, as evidence of walking in the “newness of life” by the power of His resurrection. Rom. 6:4-5

**1.** The believer has been freed from the power of sin nature, it no longer has to reign as king over his or her life but he must not allow sin nature to reign, obeying it in its sinful desires and demands.

Rom. 6:12

**2.** The believer is not under law, but under grace, braking the dominion of a life of sins that come from the root, sin nature! Rom. 6:14

**3.** The choice will be evident by the yielding of their body members, be it to unrighteousness or righteousness for sanctification. Rom. 6:19

**4.** The believer therefore has been freed and can choose, to be either a slave of sin nature, in a life of sin or a slave of Christ, unto holiness. Rom. 6:22

Romans 7 falls into three divisions.

- I. The liberation from the Law to live under grace. vs. 1-6

- II. The vindication of the Law, exposing sin nature as the culprit of sin. vs. 7-13

- III. The limitations of human energies to obey the law. vs. 14-25

How we interpret Romans seven is very important and there are many, I will give you some.

**1.** Some teach that it teaches the experience of Paul before his conversion to Christ.

**2.** Others teach that Paul is describing a Jew under the Law or a unregenerate person.

\* I reject both of these,

**3.** I believe that Paul is describing his own struggle with living above sin, after he was a Christian by trusting himself, due to his attempt to do it through his own strength to obeying the law.

The content of chapter seven, in context, will speak for itself and provide for us Paul’s own problem to live out this victorious life of sanctification, it is simply the problem of *self-dependence*, trusting in his own ability to accomplish the work of the Spirit in the energies of the flesh!

**1.** Some refuse to admit that Paul the apostle had this problem and they attempt to make him less human than any of us, yet this is his own autobiography.

**2.** Others have understood and taught that chapter seven is the normal life experience of the believer

and since most of us can identify with Paul's description of his struggle, we accept it.

**3.** But if that is true, then why even go on to proclaim chapter eight, the victorious life in the Spirit.

**4.** The believer does experience in life a legitimate tension and spiritual warfare, but he is not to live a life of defeat.

\* Paul describes the spiritual warfare, "the flesh lusts against the Spirit and the Spirit against the flesh; and these are contrary to one another, so that you can not do the things that you wish." Gal. 5:17

**5.** But the picture of chapter seven is utter defeat, not tension in warfare, due to the fact of self-dependency on the energies of the flesh, rather than the power of the Holy Spirit of God.

Allow me to remind you that the theme of chapters 6-8 is the life of sanctification, therefore let me point out to you some important things to help you better understand the seventh chapter of Romans.

**1.** The seventh chapter is only one of three chapters in the section, therefore study it in relationship to the other two chapters.

\* This principle also applies to the study of the gifts of the Spirit! 1Cor. 12-14

**2.** The sixth chapter is the foundation, buried with Christ and dead to the power of sin nature by faith able to be slaves of Christ for sanctification.

**3.** The seventh chapter is the feeble process, we attempt to accomplish the sanctified life in the

energies of our flesh, instead of the energy of the Holy Spirit.

**4.** The eighth chapter is the final product of life in the Spirit, not sinless, but victorious even through the most difficult things in life, being more than conquerors.

Now can you see the importance interpreting the seventh chapter of Romans correctly, it is key to the entire epistle, for if it is misunderstood it will be interpreted to describe the norm for the Christian life, always struggling and unable to live above the nature of sin, when in fact the norm is to be an overcomer and victorious.

So when you think of these three chapters, think of them this way.

- 1.** The believer's practice, yielding to God not our flesh. Rom. 6
- 2.** The believer's problem, living in the energies of the flesh. Rom. 7
- 3.** The believer's power, yielding to the Holy Spirit to overcome the flesh. Rom. 8

Now in view of all this, we want to examine Paul's defeated life against the power of sin nature by depending on the energies of the flesh to obey the Law, characterized by three things. Rom. 7:14-25

- I.** The nature of his flesh. vs. 14-17
- II.** The problem of his flesh. vs. 18-23
- III.** The solution for his flesh. vs. 24-25

## I. The nature of his flesh. vs. 14-17

A. The apostle Paul proclaimed the common knowledge known to all Christians. vs. 14-15

\* “For we know that the law is spiritual, but I am carnal, sold under sin.” vs. 14

1. Paul has just finished proving that the believer is free from the law and that the Law is not the source of sin. Rom. 7:1-13

a. The law has no claim on the Christian, since he has died with Christ, he illustrates it from Law of marriage. vs. 1-6

1) The principle is that the Law has dominion over a person, only as long as they are alive. vs. 1

2) The particular case of a husband dying, releases the woman to remarry, otherwise she would be an adulterous. vs. 2-3

3) The application is to the Christian, **we have become dead** to the law through the body of Christ and able to marry another, Christ, who was raised from the dead, in order to bear fruit to God. vs. 4

4) The old sin nature was provoked by the law, producing sins unto eternal death, but having been

delivered from the law and died to our sin nature by faith, we can serve in the newness of the Spirit, not the oldness of the letter, the Law. vs. 5-6

b. The Law is not the source of sin, but sin nature is provoked to disobey the holy and perfect Law. Rom. 7:7-13

\* The plumb-line does not make the wall crooked, it only reveals it to be so!

1) The law pointed out his sin, no one could know, covetousness. vs. 7

2) The law incited sin nature in him. vs. 8

3) The law killed him being unable to keep it. vs. 9

4) The law through commandments, which was to bring life, instead brought death. vs. 10

5) The sinful nature of Paul by the commandment, deceived him and by it killed him. vs. 11

6) The law is holy, the commandment just and good, not death. vs. 12-13a-b

7) The law unmasked sin nature and revealed it's true colors and character, so that it would be seen in it's complete evil and deadly sinfulness! vs. 13c-f

2. Paul first pointed out that the nature of the law, spiritual. vs. 14a
  - a. The law is ethical and moral, not merely mechanical rules or external.
  - b. The law deals with intents, motives and attitudes and not mere formality, the acts or deeds of man.
    - \* This is the emphasis of the Sermon on the Mount as Jesus said, “You have heard it said, 'You shall not commit adultery.' “But I say unto you that whoever looks at a woman to lust for her has already committed adultery with her in his heart”. Matt 5:27-28
3. Paul pointed out the nature of his person, carnal, sold under sin. vs. 14b-c
  - a. The pronoun “I” continues to be used by Paul, but it is no longer in the past tense, but rather in the present tense.
    - 1) The word carnal “sarkikos”, means having the nature of flesh, under the control of the animal appetites, governed by mere human nature not by the Spirit of God.
    - 2) Notice, Paul is describing himself as carnal, being a Christian
      - a) Paul understood the true intent of the law after conversion, “I was alive once without the law, but

- when the commandment came, sin revived and I died.” vs. 9
- b) But he did not understand that the law could not enable him to obey the law by his own flesh.
  - c) This without doubt was during the 3 years the Lord disciplined him.
- b. The apostle is contrasting the holy nature of the Law to his own unholy sin nature, still residing in him, as a saint.
    - 1) The word sin “hamartia”, means sin nature.
    - 2) The word sold “piprasko”, often refers to the sale of things or slaves, implying the complete control of someone or thing by someone else.
    - 3) There are those who object, saying this is proof that Paul was an unbeliever, that the believer has been freed from sin nature, but it is not destroyed or removed completely, Rom. 6:7, 14, 18, 20
4. Paul provides the evidence. vs. 15
    - a. He say, “For what I am doing I do not understand.” vs. 15a-b
      - \* What he does not understand “ginosko”, is comprehend his Christian experience, in this defeated state!

- b. He says, “For what I will to do, that I do not practice.” vs. 15c-d  
\* He expresses his frustration!
- c. He says, “But what I hate, that I do.” vs. 15e-f  
\* He acknowledges his defeat!
- d. All that he says is in the present tense.
  - 1) This was Paul’s personal failure by attempting to do in the energies of his own flesh, what can only be done in the power of the Spirit!
  - 2) No unbeliever would say or go through all this struggle with sin!

**B.** The apostle Paul pronounced his two conclusions. vs. 16-17

- 1. Paul says the law is not the culprit, but he. vs. 16  
\* “If, then, I do what I will not to do, I agree with the law that it is good.”
  - a. He admits that what he does, he does with difficulty and reluctance, “I do what I will not to do.” vs. 16a-c
    - 1) The “I” is still indicates Paul.
    - 2) The teaching that “I” represents the Jews is foreign to the context.
  - b. He vindicates the law, “I agree with the law that it is good.” vs. 16d
    - 1) The word agree “sumphemi” means to speak together or concur with, as to the evil he is doing.

- 2) The law is good “kalos”, morally beautiful, revealing the will of God and demanding perfect obedience.
- 2. Paul says the culprit is not him, but sin nature in him. vs. 17  
\* “But now, it is no longer I who do it, but sin that dwells in me.”
  - a. Paul is not saying that he is not responsible for sin or his sin nature, but that it is not him, the new man, doing the evil, but sin nature that is still dwelling with him, the old man.
    - 1) The word but “de” marks the contrast and the word “I” is emphatic, the new man!
    - 2) This is not an excuse for his sin, but rather an explanation of his sin.
  - b. Paul is aware of the two nature as a Christian and describes them as such. vs. 15
    - 1) For what I, the old man, am doing, I, the new man, do not understand.
    - 2) For what I, the new man, will to do, that I, the old man, do not practice.
    - 3) But what I, the new man, hate, that I, the old man, do.
  - c. Both of these conclusions are affirmations of his beginning statement. vs. 14
    - 1) The law is spiritual.

2) I am carnal, sold under sin nature.

### Illustration

Sin nature is a true and consistent in evil as gravity, it will kill you every time you give in to it.

### Application

1. The apostle Paul uses three words to describe mankind.

a. The natural man is lost and depraved, unable to understand the things of God, not desires to know them, he is dead spiritually, living apart from God.

\* “But the **natural** man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” 1Cor. 2:14

b. The spiritual man is saved and walking in obedience to God’s word and the Holy Spirit.

\* “But he who is **spiritual** judges all things, yet he himself is rightly judged by no one.” 1Cor. 2:15

c. The carnal man is a Christian, who is living being ruled by his sin nature, not depending on the power of the Holy Spirit.

\* Paul uses the same word for the Corinthians who were born again, but living like natural men, not having grown or matured in the faith. 1Cor. 3:1-3

2. The Bible makes some very important contrasts in the Scriptures for the Christian to understand.

a. New man in contrast to the old man. Rom. 6:6, Eph. 4:22, Col. 3:9, Eph. 2:15, 4:24, Col. 3:10

b. Spiritual man in contrast to the natural man, 1Cor. 2:14, 3:3-4, Eph. 2:3, 1Cor. 2:15, 3:1, 14:37, 15:46, Gal. 6:1

c. Inner Man in contrast to the outward man, 2Cor. 4:16, Rom. 7:22, Eph. 3:16

d. Spiritual man in contrast to the carnal man. Rom. 8:1-14, 1Cor. 3:1, 3-4

\* The old man is to be put off like an old garment and the new man is to be put on. Eph. 4:22-24, Col. 3:9-10

*The nature of Paul’s flesh retained sin nature and was evil!*

## **II. The problem of his flesh. vs. 18-23**

A. Paul the apostle proclaimed two principles that caused the problem. vs. 18

\* “For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.”

1. Paul declared that in his flesh, sin nature, the old man, nothing good dwells. vs. 18a

- a. The statement does not mean man has no potential for good for he does.
    - 1) He is created in the image and likeness of God.
    - 2) The problem is that it is marred by the fall and sin.
  - b. The statement means that man's constant bent is towards evil, at heart.
    - 1) The **heart** is deceitful above all things, And desperately wicked; Who can know it?" Jer. 17:9
    - 2) "For out of the **heart** proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19
  - c. The statement means that what makes itself at home in the old man, is not good but evil.
    - 1) The word good "agathos", means beneficial, constitution upright or honorable.
    - 2) The word was used by Paul three times for the law, in the positive. vs. 12, 13 (twice)
    - 3) Two times for himself, in the negative. vs. 18, 19
2. Paul declared that he was willing to obey, but did not find the ability to do it. vs. 18b-c

- \* "For to will is present with me, but how to perform what is good I do not find."
  - a. The will is of the new man, "For to will is present with me." vs. 18b
    - 1) The will "thelo", is the present infinitive, literally "the being constantly desirous.
    - 2) The word present "paraleimai", means to lie besides, coming from the divine nature in the indicative present, constantly.
  - b. The ability to perform the good was lacking, "But how to perform what is good I do not find." vs. 18c
    - 1) Paul was desiring to do the will of God, as the new man.
    - 2) He was looking for the potential to enable him, but it did not reside within him, he came up empty.
      - \* Perform "katergazomai" means to accomplish or achieve.
    - 3) He was depending on his own efforts to do God's will and coming up empty.
- B. The apostle Paul provided the evidence. vs. 19
- \* "For the good that I will to do, I do not do; but the evil I will not to do, that I practice."

1. Paul declared that he was willing to do good, but disobeyed,
  - \* “For the good that I will to do, I do not do.” vs. 19a-b
  - a. He knew right from wrong and wanted to do the right.
  - b. He instead was rebellious and drawn to do the wrong.
    - 1) This is Paul’s personal experience willing to do good, without empowerment to do so.
    - 2) This is in the present tense.
2. Paul declared his unwillingness to do evil, but he committed it.
  - \* “But the evil that I will not to do that I practice.” vs. 19c-d
  - a. He knew evil from good and he did not want to do evil.
  - b. He nevertheless practiced the evil.
  - c. This is Paul’s personal experience of will for not doing evil, without empowerment to stop himself.
  - d. This again is in the present tense.
    - \* For the good that I, the new man, will to do, I, the old man, do not do, but the evil I, the new man will not to do, that I, the old man practice.
3. We must not fail to take note of the content that dominates the chapter.

- a. The entire chapter is dominated by the “flesh”, “sin nature” and “law” and death, 50 times.
  - b. The Spirit is mentioned only one time, “the newness of the Spirit”. vs. 6c
  - c. The personal pronoun “I”, appears 6 times from verse 1-10, 26 times from verse 14-25.
- C. The apostle Paul pronounced his conclusions. vs. 20-23
1. Paul once again declared the culprit is not him, but sin nature in him. vs. 20
    - \* “Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.”
    - a. Paul again is not saying that he is not responsible for his sin, but that it is sin nature, the old man and not the new man.
  2. Paul declared the acknowledgment of the two natures again. vs. 21
    - \* “I find then a law, that evil is present with me, the one who wills to do good.”
    - a. He discovered a principle by observation. vs. 21a
      - 1) The word find “heurisko”, means to come upon by inquiry, examination and scrutiny.



- 2) It is used 3 times, once “found”, twice “find”. vs. 10, 18, 21
- b. He identified this principle present with him, as evil. vs. 21b
  - 1) Sin nature.
  - 2) The old man.
- c. He identified himself as the one who wills to do good.
  - 1) The new man.
  - 2) The Christian.
- b. Paul again points out the two natures of the Christian, as before. vs. 19
- 3. Paul declared his commitment to God. vs. 22
  - \* “For I delight in the law of God according to the inward man.”
    - a. The word delight “sumedomai”, means to rejoice, appearing only this time in the New Testament.
    - b. The object of Paul’s rejoicing was the word of God. Josh. 24:26
    - c. The confession was in conformity to the nature of the inward man, the new man. Eph. 3:16
- 4. Paul declared the fierce battle of the two matures. vs. 23
  - a. He in direct contrast sees another law or principle at work in my members, warring against the law of my mind. vs. 23a-b

- \* “But I see another law in my members, warring against the law of my mind.”
  - 1) The word but “de”, marks the sharp contrast between his delight in the law of God and his sin nature.
  - 2) The inward man is synonymous with “mind”, the revived and renewed conscience of a Christian.
  - 3) The term warring “antistrateuomai”, is a military term describing expedition and battle against someone and it is spiritual, against the law of my mind, the **inner man**.
- b. He understands clearly the intent and goal of his sin nature. vs. 23c
  - \* “and bringing me in to captivity to the law of sin which is in my members.”
    - 1) The defeat is being brought into captivity “aichmalotizo”, means to be led away as a prisoner, in the present active tense.
      - a) The word is used for those taken captive into all nations during the Great-Tribulation. Lk. 21:24
      - b) The word is used for bringing one’s thoughts into captivity, that come against the knowledge of God. 2Cor. 10:5

- c. Paul is describing himself as a Christian, but carnal sold under sin nature, not having the empowerment to defeat sin nature.
- 1) There is the law of God, His word. vs. 22
  - 2) There is the law in my members, that are the agents to manifest sin. vs. 23
  - 3) There is the law of sin nature, the source of sin. vs. 23
  - 4) There is the law of his mind, the will, reason and conscience of the new man. vs. 23
- b. The language of military warfare is consistent with the language of the entire section.
- 1) The word “instruments”, remember is weapons. Rom. 6:13
  - 2) The word “wages”, indicates wages paid to a soldier during service. Rom. 6:23
  - 3) The word “opportunity”, means a military base of operation. Rom. 7:8

### Illustration

The Eskimo telling his friend about his two dogs always fighting. His friend asked, “who wins”. He said, “The one I feed the most”.

### Application

1. No unbeliever acknowledges that the law is spiritual and that he is carnal sold under sin.  
\* They are dead in trespasses and sins. Eph. 2:1-2
2. No unbeliever struggles with his or her sin dilemma of practicing sin, we plunge into it in private or in public.  
\* “But we are all like an unclean thing, And all our righteousnesses are like filthy **rags**; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.” Is. 64:6
3. No unbeliever acknowledges that there is no good in him nor the power to perform it, they are proud and self-confident, in control of their own destiny.  
\* “The wicked in his **proud** countenance does not seek God; God is in none of his thoughts.” Ps. 10:4
4. No unbeliever acknowledges that he has two natures, only if they are schizophrenic.  
\* “But the natural man does not **receive** the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” 1Cor. 2:14
5. No unbeliever can delight in the law of God according to the inward man.  
\* Paul said, “no man seeks God.” Rom. 3:11
6. Jesus had asked His disciples to watch with Him as He went to pray, returning from prayer and found his disciples sleeping, Jesus said to them, Watch and pray, lest you enter temptation. The spirit indeed is willing, but the flesh is weak”,

meaning utterly impotent to accomplish the work!  
Matt. 26:41

*The problem of Paul's flesh was the absence of power to perform the things of God!*

### III. The solution for his flesh. vs. 24-25

A. Paul the apostle had to acknowledge his impotent condition of a wretched man. vs. 24a

\* "O wretched man that I am! Who will deliver me from this body of death?"

1. Paul described himself as wretched. vs. 24a

a. The word wretched "talaiporos", mean miserable, distressed, afflicted, due to enduring toils and troubles.

1) It is a cry of despair.

2) It is a cry of frustration.

3) It is a cry of helplessness.

b. The word in this form appears only one other time to describe the pitiful condition of the church of Laodecia.

Rev. 3:17

\* "Because you say, 'I am rich, have become wealthy, and have need of nothing'--and do not know that you are wretched, miserable, poor, blind, and naked"

c. The acknowledgment of Paul is of his own condition by the singular personal pronoun, "I".

1) The pronoun appears 26 times from verse 14 to verse 24.

2) The total number in the chapter is 31 times.

2. Paul despaired crying out for help from his impotent condition. vs. 24b

\* "Who will deliver me from this body of death."

a. Paul's cry of help comes in the form of a question.

1) The question is similar to the rhetorical ones Paul has posed.

a) The question appears to be ignorant of the answer.

b) But in reality, it has an obvious answer that Paul himself will answer, as he often does.

2) The answer will be found in the next verse.

a) It is anticipated.

b) Paul already knows the answer.

b. Paul's cry is for one to be rescued from this body of death.

1) The body of death identifies the present and continuous failure and defeat against his sin nature.

a) The word deliver "rhoumai", to rescue is used in what is usually

called the Lord's prayer, for the believer to be delivered from evil.

Matt. 6:13

**b)** It is used for Paul's rescue by God from death. 2Cor. 1:10

**c)** For removal from the wrath to come on the world. 1Thess. 1:10

**d)** For the rescue of Lot from Sodom. 2Pet. 2:7

- 2)** The cry of Paul is regarding "the body of death" indicates the practice of the day, which was to tie the dead body to the murderer so as to be consumed by the putrefying body!

\* In the reign of Richard the I of England they would so this and either bury them together or cast them into the ocean.

- 3)** The cry is not for "what" or "how", but who.
- a)** The pronoun "who" speaks of a person who will deliver him.
- b)** He is no longer looking within himself for the deliverance.
- c)** The cry is for someone outside of himself, not within himself!

**B.** The apostle Paul acknowledged his liberated gratitude for the provisions of God to not live as a wretched man. vs. 25a

\* "I thank God--through Jesus Christ our Lord!"

- 1.** Paul broke out in an elated expression of appreciation. vs. 25a

**a.** The thanks is to God the Father.

**1)** The First person of the Trinity.

**2)** The One who sent His Son to die for the sins of the world. Jn. 3:16

**b.** The thanks is given through the Messiah.

**1)** The name Jesus "Iesous", means Yahweh is salvation, identifying His humanity.

**2)** The title Christ "Christos", means anointed Messiah.

**3)** The title Lord "kurios", means Master and owner, having complete authority over a person.

- 2.** Paul broke out in celebration of his liberation. To acknowledge the tension and warfare, but not defeat. vs. 25b-d

\* "So then, with the mind I myself serve the law of God, but with the flesh the law of sin."

**a.** He came to grips that he could be victorious over his sin nature, so as to not live defeated.

**1)** He had to look to the new man, "So then, with the mind I myself serve the law of God."

- a) The word serve “douleuo”, means to be a slave by choice.
- b) The law or principle of his mind, is the will, reason and conscience of the new man, the one justified, sanctified being dependent on Jesus Christ. Rom. 8:23, 12:1
- b) The law of God is His word. vs. 22
- 2) He had to be aware of the old man, sin nature that can not be defeated by the energies of the flesh, “But with the flesh the law of sin”.
  - \* The Christian’s sin nature is never eradicated, but made inoperative by the power of the Holy Spirit!
- b. The chapter brake is most unfortunate for the first four verses of chapter eight Paul gives the answer to his life willful defeat against sin nature by trusting the energies of his own flesh, it is the empowerment of the Spirit for life. Rom. 8:1-4
  - 1) The proclamation, “There is no condemnation, to those in Christ Jesus, who walk according to the Spirit, not the flesh. vs. 1
  - 2) The liberation, “The law or principle of the Spirit has made us

- free from the law of sin nature and death. vs. 2
- 3) The limitation of the law, “For what the law could not do in that it was weak through the flesh, human ability, God did by sending His own Son in the likeness of sinful flesh, on account of sin; and condemned sin in the flesh, at the cross. vs. 3
- 4) The transformation by the empowerment for life “That the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.” vs. 4
  - b) The Spirit is mentioned 21 times in chapter eight, this is the solution to man’s defeated state, having no confidence or trust in the flesh, for what only the Spirit can do.

### Illustration

It would be like attempting to go through a two-foot thick wall by running straight at or getting into a tank and going through it.

### Application

1. The solution to not living a life of constant defeat to one’s sin nature, is to acknowledge one’s

own inability to defeat sin nature and one's need of depending on Jesus.

a. I must agree with Paul, "For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find." Rom. 7:18

b. I must agree with Jesus, "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing." Jn. 15:5

2. The problem with the Christian today is that we have secularized the gospel by intergrading humanistic disciplines, diluting the power of the gospel.

a. The solution is not in a system of "Christian Psychology", which is a contradiction in terms, having its source in secular and humanistic ideas about man.

b. The cry is not for a easy 12 step program of self help.

c. The cry is an acknowledgment that the gospel is the only power of God unto salvation, to the Jew first and then to the Greek. Rom. 1:16

3. The personal victory is to live in the empowerment of the Holy Spirit.

a. "For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the **Spirit**, the things of the **Spirit**." Rom. 8:5

b. "For if you live according to the flesh you will die; but if by the **Spirit** you put to death the deeds of the body, you will live." Rom. 8:13

c. "Are you so foolish? Having begun in the **Spirit**, are you now being made perfect by the flesh?" Gal. 3:3

d. "I say then: Walk in the **Spirit**, and you shall not fulfill the lust of the flesh." Gal. 5:16

e. "And do not be drunk with wine, in which is dissipation; but be filled with the **Spirit**." Eph 5:18

***The solution for Paul's flesh is the person and power of Christ through the Holy Spirit!***

### **Conclusion**

Paul's defeated life through the energies of the flesh is marked by three things:

- I.** The nature of Paul's flesh, it is evil!
- II.** The problem of Paul's flesh, the absence of power to perform the things of God!
- III.** The solution for Paul's flesh, the person and power of Christ through the Holy Spirit!