



**The Spirit of Life
Part 2
Life in the Spirit
Romans 8:5-11
Galatians 5:16-26**

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Romans 8:1–11

“Therefore there is now no condemnation at all for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, **He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.** For those who are in



accord with the flesh set their minds on the things of the flesh, but those who are in accord with the Spirit, the things of the Spirit. For the mind set on the flesh is death, but **the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.** However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. **If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**" (NASB 2020)

That is a sobering comparison between life in the flesh versus life in the Spirit. All of us, at some point in our lives, were living life in the flesh. What we have learned here from Paul though, is that when we come to Christ, we die to the old man, we experience realm change, we are new, totally new, and now the Spirit dwells inside of us. As a result, we reflect the new relationships we are establishing with the Father, Son and the Holy Spirit and learning what it means to live in this new family we find ourselves in. We are learning how to live in the Spirit.

Spoilers though, we still have a sin nature, and we still have this predilection to sin.

But here, Paul distills life to only two options, in the flesh, or in the Spirit. When we lived to the flesh and our minds were set on that course of life, then we were dead men and women walking.

Conversely, if our mind is set on the Spirit because we now belong to Him having experienced new birth when we came to Christ, we have life and peace.

If you are like me, when I first read this as a new Christian, I wanted to know what the difference was. What did life in the flesh look like versus life in the Spirit. How can I make certain that I spend most if not all my new life in Christ in the Spirit? Let's talk about that.

Paul goes into more detail in his letter to the church at Galatia about how living in the Spirit looks versus living in the flesh.

Galatians 5:16–18

"But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the desire of the flesh is against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, in order to keep you from doing whatever you want. But if you are led by the Spirit, you are not under the Law." (NASB 2020)

Based on what we have already learned here in Romans, as followers of Jesus Christ, we have been called to freedom. Yet at the same time, because we live in a lost and fallen world, we need to understand the issues we will encounter every single day living here as foreigners in a hostile world. Remember, we have changed sides and identified with Jesus. He is indeed already the victor, but we also still have this old thing hanging onto us called the sin nature.

But we are also seriously damaged goods. That is what living in the flesh does to us and our culture has lied to us for so long concerning what is and is not acceptable, that we become confused about that. And then we come to Christ and learn there is an absolute standard, the Bible.

As we grow in Christ, we learn how to allow the Spirit, more and more to take control. We learn about those things the culture has lied to us about and as we become sensitive to His leadings and how He works to keep us from indulging in what the flesh wants to do. Let me give you an example using cookies.



When I was much younger, I always knew when my mother was baking cookies. The house would smell wonderful and I would try and guess what kind and yes, I would always go and look for a “sample.”

And she would look me in the eye and tell me no, not until after dinner. She would then finish the cookies and put them in the cookie jar out of my reach. And then one day, I discovered that if you move the chair just right, and get in it to climb onto the counter, you can get to the cookie jar. I wasn't even interested in being good at the time, I just wanted a cookie or two or three. And yes, I was indeed reintroduced to the wooden spoon as a result. But here is the thing, I still wanted to do it again. The flesh was sooo weak, especially for oatmeal cookies.

As we grow older, our flesh begins to develop very different desires and some of them are not good, or healthy, or even right.

Before we come to Christ, we don't think much about that, we are smelling the oatmeal cookies baking and man, they look really nice and smell great, and I can already taste them. So, we sample them, and a few other things while we are at it.

No one yells, or if they do it doesn't matter, I feel guilty about it, but not much more than that. Am I concerned that I spoiled my dinner, not really. The flesh does that, it wants what it wants and wants it right now. Guilt comes later.

But when we surrender to Jesus and trust in Him, the Holy Spirit comes inside and begins to clean up that really selfish manner of thinking.

We begin to learn what it means to walk in the Spirit rather than the flesh. So, back to cookies, as a follower of Jesus, the Spirit is changing me.

Now, I really do understand I was told no, not till dinner. I also now understand that which I ignored before, my sister is involved in this too as well as dad. Before that, I was not thinking too much about their interests in the cookies, just mine. Did I still want the cookies, indeed I did, but now because of the Lord, I also see how selfish it is of me to continually assert “my rights.” In other words, I am learning how to walk in the Spirit. Silly example but is it.

As a young boy, when I wanted cookies and did that, what did I do?

I smelled the cookies and then began to covet (Exodus 20:17) and desire (James 1:13-15) to have them all for myself (Exodus 20:4). I asked but was told no. So, I developed a plan and stole them (Exodus 20:12,15). In doing so, I cut out mom, dad and my sister out of the enjoyment of the cookies (Leviticus 19:18) and I specifically also disobeyed my parent (Exodus 20:12).

Let's see, coveting, yep. Theft, yep. Placing something else in front of God, yep. Disobeying my parents, yep. Not loving my neighbor as myself, yep. And all over cookies.

As a follower of Christ, do I have freedom? Yes, does that mean I can still eat cookies, yes? But because of Jesus, I now understand that my freedom is not in order that I may indulge my sinful nature, but that I should serve others through love...”The course to be followed is indicated by the imperative, “walk by the Spirit”, where “by the Spirit” is (in Greek) given emphasis by its position before the verb. “Walking” is a common Hebraism for “conducting one's life” and thus is synonymous with “living.” If the verb is taken as imperative here, the promise in the latter half of the verse (where “the desires of the flesh” is also emphatic by virtue of its position before the verb) will then be regarded as the inevitable result of life lived by the Spirit. (Fung 1988, 248)



Our flesh still wants cookies, and the Spirit still says not now. I must learn, as all of us who follow Jesus must learn, that we follow the guidance of the Spirit and not what we want.

Okay, so we are still trying to fathom this difference in the two realms. One we used to live in, the other we are now citizens of.

That old realm of the flesh was basically doing what we wanted when we wanted it, and in some cases, we felt bad about doing it. In other cases, we had done it so many times, it ceased to bother us. Or, we listened to the culture who tells us it is not bad but good and in some cases we have even found a church that affirms our lifestyle.

But the guilt is still there and unless the Holy Spirit brings it up are we going to worry too much about it. But that is indeed the job of the Holy Spirit.

The Holy Spirit intercepted our life, we listened to what He said about our situation and as a result of that, we have changed realms and become followers of Jesus Christ. That means a new lifestyle, a new world view, relearning what is and is not acceptable behavior, and discovering an accountability that was always there but now we understand because the God of the universe in the person of the Holy Spirit is now inside of us. We have moved to the realm of the Spirit. Paul gives us a list of what to know about that. The Holy Spirit, now inside of us, is busy writing God's law on our hearts and it is this change in heart that He achieves in us that has us living in the Spirit.

To remind us, though, of what we were busy being all about prior to coming to Christ, Paul gives us a partial list, 15 items, of flesh stuff that we may or may not have stressed about in the past, but now we want to know about since we want to do life His way.

A side note, for the follower of Jesus who wanders off into any of these as a result of their own lusts (James 1:13-15), the Holy Spirit will begin a discipline process that will indeed return the one who has strayed back to Christ, or they may find their life rather miserable (1 Corinthians 5:5) and if they persist in not repenting, are taken out of the game by the Lord (1 Corinthians 11:30).

Galatians 5:19–21

"Now the deeds of the flesh are evident, which are: sexual immorality, impurity, indecent behavior, idolatry, witchcraft, hostilities, strife, jealousy, outbursts of anger, selfish ambition, dissensions, factions, envy, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God." (NASB 2020)

We are still talking about the contrast between living in the Spirit versus the flesh, and since we as saved sinners like to try and explain away our indiscretions as that rather than as what they are, sin, Paul lists out what our lifestyles may have included in the past.

And something else we need to remember, when we come to Christ, He begins to change us. We do not experience a worldview change overnight. The culture has lied to us our entire life that right is wrong and wrong is right.

The culture tells us, "love is love," but the Bible says sin. The culture differentiates between black and white magic, the Bible says, sin. The culture says follow your heart and your truth is your truth and my truth is my truth. Jesus says otherwise.

John 14:6

"Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."" (ESV)



"In talking about creation by God in His image, sin, guilt, depravity, judgment, eternal death, atonement, salvation, etc. we are talking about Truth. To use Francis Schaeffer's term, we are talking about "true Truth." We find ourselves at cross purposes with postmodernism" (better known as our culture). "If you do not have "true Truth," you do not have Christianity. We must cling to the words of Jesus when He said, "And you shall know the truth, and the truth shall make you free" (Jn. 8:32, NKJV). As we attempt to rescue those who are lost on the postmodern sea, we must cling to the words of Jesus when He said, "Lo, I am with you always, even to the end of the age" (Mt. 28:20, NKJV). (Forlines 2001, 443)

What we are discussing is simple, when we wake up because of Christ, then He cleans us up.

This does not mean the believer who falls is doomed, the issue is those "who practice such things." Lifestyle issues. Jesus changes our lifestyle as we grow to more like Him, aka sanctification. To the list.

Sexual immorality – πορνεία (porneia) which refers to sexual sin of any kind at all. The world of Paul was not very different from our world today. As a result, coming to Christ also would mean a change in behavior. By the way, this would also include the "acceptable" sin in many church circles of pornography. The term comes from the root word Paul uses here.

Internet porn is a real serious problem today and Joshua Broome, who teaches as one who used to be in the industry, says this.

Pornography in the modern West is not merely a private moral failure but a liturgical participation in sexual idolatry that opens even professing Christians to demonic influence and attack, and that only the victory of Christ over the powers provides an adequate account of its destructive force and a sufficient hope for its demolition. (Broome 2026)

This is no different than what Paul had to deal with in Corinth, the only difference is they did not carry along a device that provides content to satisfy their lust. Broome continues.

"Pornography is not a novel moral crisis. It is an ancient sin cleverly repackaged, porneia reframed for a digital age, with the same spiritual logic of idol, demon, and sacrifice operating beneath its modern veneer. A stronghold, by definition, has an architect. Pornography is one of that architect's most effective building projects in the modern West, a liturgy of repeated acts, images, and narratives that catechize a person in a particular vision of the body, of power, of intimacy, of self. Idols are never satisfied. Every offering only qualifies the worshiper for the next one. The ancient cult that began with ritual sex moved toward an altar with a child on it. (Broome 2026)

Paul touches on two other sins in the list with roots in sensuality.

Impurity - ἀκαθαρσία (akatharsia), the context here "suggest that the word connotes sexual misbehavior in general." (Moo 2013, 359)

Indecent behavior - ἀσελγεία (aselgeia) "lack of self-constraint which involves one in conduct that violates all bounds of what is socially acceptable, self-abandonment." In other words, debauchery. (Arndt, et al. 2000, 141)

This is hard to find today because it implies this is someone who shocks public decency. Public decency though is now degraded as it was in the time of Paul. This implies the culture still has standards which may be another issue altogether.

Idolatry – the worship of anything or anyone instead of God.



Witchcraft – φαρμακεία (pharmakia) and it naturally follows idolatry. They work together. It “primarily signified “the use of medicine, drugs, spells”; then, “poisoning”; then, “sorcery.”” We do indeed get the word pharmacy from this word. (Vine, Unger and White Jr. 1996, 587)

The connection between sorcery and present-day drug abuse is clear. One reason God so hates sorcery, black magic, drunkenness, and drug abuse is that it gives control of our spirits to a power besides Him.

When we relinquish control of ourselves to a power that is not the Holy Spirit, we are corrupting our minds and bodies and welcoming demonic influence. (Got Questions Ministries 2002-2013)

Being in the flesh is bad, but drug induced mind altering is worse. Paul was thinking about the use of drugs for the purpose of allowing a demon to manifest when he was writing to the church in Corinth.

And yes, some would show up at church possessed claiming to have a word from the Lord, wrong Lord though.

1 Corinthians 12:3

“Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.” (ESV)

The next six things Paul references are those things which will harm fellowship in almost every church and also cause issues with interpersonal relationships everywhere else as well.

Hostilities - ἔχθραι (echthrai) actually this is hate but plural. Hatreds. A better way might be expressions of hatred. We see this exhibited globally today.

Strife - ἔρις (eris) and the meaning of the Greek word we would all be familiar with. This is “a word that characterizes the unprofitable and self-oriented bickering that erupts between rival factions.” (Moo 2013, 360)

Just read the back and forth we see in the news every single day of what takes place in our government.

Jealousy - ζήλος (zelos). Yes, we get the word zeal from this and in terms of our relationship with the Lord, this is a good thing. But it can also be a bad thing. Remember those folks who were all in on the Law?

Misdirected zeal for the law could indeed be the discussion here, But I think it is more around another aspect of this word, jealousy. We are talking about the sinful jealousy one has for another. Which leads to factional bickering. Just like in congress. Think coveting on roids.

Outbursts of anger – θυμοί (thumoi). Think road rage. At that time, chariot rage.

Selfish ambition - ἐπιθειᾶι (ereitheiai). Aristotle used it to mean “a self-seeking pursuit of political office by unfair means.” (Arndt, et al. 2000, 392)

We see selfish ambition not only in politics, but in the workplace, as well as in churches. When I was in high school, I remember a guy my age showing up in the youth group and he acted like he was better than all of us. In fact, his dad went to the pastor and demanded that his son be made a leader in the youth group as he had to have that on his resume. Praise the Lord, someone asked them find another church. But talk about selfish ambition. I worked at a company where everyone wanted my job and were willing to do or say whatever it would take to get it. The Lord protected me and I watched each one crash and burn instead. That is what tends to happen.



Dissensions – διχοστασίαι (dichostasiai). Paul would become more familiar with this word as he would be accused of it by the Jews (Acts 24:5) in an effort to get Rome to execute him. Our culture, especially in politics, lives by dissension. “Dissension” is perversion of devotion to principle. When we engage in the sin of dissension, we violate living by principle. Some people will do anything as long as it “works.” Some politicians operate exclusively on polls. They have little core conviction of their own. Some Christians are this way as well. As long as they can advance, they care little about principle.” (Richison 2006, Gal 5:20)

Factions - αἰρέσεις (haireseis) and yes, it means “a group that holds tenets distinctive to it, sect, party, school, faction.” (Arndt, et al. 2000, 27)

Guess what word we get from this Greek word? Yep, heresy. For Paul, he expands on this term later and “αἰρέσεις are dissensions based on false teachings which threaten the Church’s unity. The meaning that αἰρέσεις had later in the Church, heretical groups, sects, appears in 2 Pet 2:1, where the false prophets are said to lead into destruction through false teaching.” (Balz and Schneider 1990-, 41)

This shows up in the church as the prosperity gospel, progressive Christianity, dominion theology, Christian Nationalism, or just good old fashioned consumer Christianity as taught by numerous pastoral gurus. The idea is to develop your own “unique doctrines and try to siphon others away from existing Bible-believing organizations. Anyone who holds opinions opposite to the Word is sectarian. We commit heresies when we hold viewpoints in opposition to the Word of God.” (Richison 2006, Gal 5:20)

Factions are very in these days in our culture and are supported by it politically.

Envy – φθόνοι (phithnoi). See jealousy. Much the same idea but the envious person puts into action what jealousy has started. An envious person wants to actually deprive the person they are envious of of the exact thing that produced this in the first place. Someone who is envious is a seriously bitter person who lives for the worst in others.

When someone else succeeds, how do we react? Are we happy for them, or do we turn bitter towards them.

Proverbs 14:30

“A tranquil heart gives life to the flesh, but envy makes the bones rot.” (ESV)

Murders – φόνοι (phonoi) the NKJV has this at this location in the list. It means murder and would it would be logical to be here. The word “murders” does not occur in older manuscripts so many newer translations do not include this word.

Drunkenness – μέθαι (methai). And that is indeed what this Greek word means. We are talking about intoxication here to the degree that the one who is drunk is no longer aware of or in control of what they are doing. I have seen this.

We apprehended an Army officer one evening at one of the gates who had driven up on the curb of the gate house, rolled down the window and asked for directions to a bar in the area. The problem, when he rolled down the window, it smelled like the brewery was in the car. He failed the field sobriety test and was pushing being drunk where the option is hospitalization rather than a cell. In the cell, while waiting for his boss to come and claim him, which is how the military did it at that time, he curled up in a fetal position and claimed we were the Viet Cong. His boss, a four-star Army general sent the sergeant of the guard to come and claim him. He thought he was the VC too. He had never served in Viet Nam either.



Isaiah 28:7–8

“Now, however, Israel is led by drunks who reel with wine and stagger with alcohol. The priests and prophets stagger with alcohol and lose themselves in wine. They reel when they see visions and stagger as they render decisions. Their tables are covered with vomit; filth is everywhere.” (NLT)

Not a high point for the priest hood and possibly something Paul would still recall. This brings us to the final term.

Carousing - κῶμοι (komoi), think wild party. This term began within the world of idolatry.

This last word (κῶμοι) originally referred to a festal procession in honor of a Greek god and then came to be used more broadly for a feast or banquet. In Biblical Greek, however, the word always has the negative sense of “excessive feasting,” always involving too much drinking and often sexual liberties. (Moo 2013, 361)

And the really bad news, this is not an exhaustive list. The point is this, prior to Christ, this is all lifestyle stuff. This is not an exhaustive list of how we lived before Jesus, but it does not miss much.

The sad thing for us as we read this is we can see our current culture in all of it. Our nation needs Jesus. Those who persist in practicing any of these things and believe they will get to heaven, are only fooling themselves. The Holy Spirit will not put up with anyone who has genuinely gone through a realm change, to continue to live so far out of alignment with what life in the Spirit is to be.

So, about that, what does life in the Spirit look like? That is indeed the contrast Paul is drawing here in Romans, so we once again turn to our commentary on Romans, Galatians. How should we live?

Galatians 5:22–26

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus crucified the flesh with its passions and desires. If we live by the Spirit, let’s follow the Spirit as well. Let’s not become boastful, challenging one another, envying one another.” (NASB 2020)

We just looked at the works of the flesh, but as followers of Jesus Christ, the Holy Spirit has come into us never to leave, and He is conforming us more and more to Jesus Christ. So, in the Greek we go from the plural “works” now to the singular “fruit.”

Does this have significance? Some think so and would point to the first fruit mentioned, love, as foundational and the reason why all the others manifest. It could also be that this is Paul being Paul and using the term as he has his entire life. Let me throw one more option out there, the works of the flesh are done at the prodding and encouragement of the powers of darkness, the fallen ones. Contrast that with the fruit caused by and encouraged by one person and one person only, the Holy Spirit. No contrasting and conflicting guidance here, everything is pointed to one specific goal, making each of us like Jesus Christ.

Why fruit, think about it for a moment. Our faith in Christ has taken what was dead and now made us alive. We are totally new in Jesus Christ and have new life in Him. Fruit is something that is produced by a living plant or tree. Dead things cannot produce fruit. Yes, there are indeed those out there who are imposters, Satan counterfeits everything and he is counterfeiting the fruit of the Spirit, but again, the fruit of the believer reflects the one who produced it, that would be the Holy Spirit in us. Jesus talked about this and He used a plural word talking about the counterfeit.



Matthew 7:15–20

“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus **you will recognize them by their fruits.**” (ESV)

As you and I walk in fellowship with the Holy Spirit, He produces fruit in us.

The first thing we see in the believer is love.

Love - ἀγάπη (agape). Love and “for the sake of completeness, it should be said that there are five Greek words for love: storge, eros, philia, agape and elios.” (Goicoechea 2013, 110)

The word here though is agape. His love, evident in and through the Spirit flowing from us is possible because of three things, per Quell and Stauffer.

The first is that God has sent His only Son and that this act of love found fulfilment on the cross in the self-offering of the Son, τοῦ ἀγαπήσαντος ἡμᾶς. The second is that God has called the apostle and continually calls those whom He has chosen; His loving will is directed to them; they are ἡγαπημένοι, ἀγαπητοί. The third is that the ἀγάπη of God is shed abroad in our hearts and is thus the decisive reality in our existence. (Quell and Stauffer 1964-, 49)

That was God’s goal from Eden and has gone as far as now creating a new people, the church, through the sacrifice of His Son on the cross who then returned to the right hand of the Father in His resurrection and then ascensions and He sent us the Spirit. Quell and Stauffer continue.

“The goal of the work of divine love is the new man. But this goal is not attained without man and his work of love. For all God’s work, whether in creation or redemption, presupposes both the possibility and the necessity of human action. God’s will does not exclude human volition. It includes it, finding its purest fulfilment in its fullest exercise. The imperious call of God is a call to freedom. This basic law, which is most clearly visible in the fact of Jesus and which according to Paul everywhere determines the relationship between divine and human work (cf. also Phil. 2:12 f.), is decisive for an understanding of what the apostle says concerning the relationship between divine and human love.

God has the first word. He establishes the relationship. This is laid down once and for all in R. 8. His resolve, election and calling are decisive. From Him proceeds everything that may be called ἀγάπη.” (Quell and Stauffer 1964-, 50)

We are called, as followers of Jesus Christ, to be fruit inspectors. And the first things we look for is His love being reflected from the life of the one who in Christ and is living in the Spirit, Spirit filled and Spirit led. The Holy Spirit is the source of this love. This is how we see the tie in now with Romans.

Because of what Jesus did on the cross, God can now lavish His love on us through the Holy Spirit inasmuch as we too can now also begin while still here on this fallen world, to truly image Him and reflect Him to the world. Fruit is how. We call this sanctification.

The purpose of sanctification is that we might become more accurate representatives of His character. God will finish this work when we meet Him face to face. The Christian who walks in the Spirit produces the fruit of the Spirit. The flesh demands certain activity but the fruit of the Spirit naturally produces the character of Christ. The flesh is self-assertive and self-indulgent but the fruit of the Spirit reaches out to others. The one is human manipulation but the other is divine production. (Richison 2006, Gal 5:22)



John 13:34–35

“A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. **By this all people will know that you are my disciples, if you have love for one another.**” (ESV)

Jesus tells us that it is this outward reflection of the agape love being produced in us by the Holy Spirit that demonstrates to the planet who we follow.

Joy – χαρά (chara) and that is indeed what the word means. When I first came to Christ, the very first thing I remember after praying, is the joy. Nothing else, just extreme joy. God loves us, He has sent Christ for us, and now the Holy Spirit is in us, and we now have that settled state of mind knowing that we are forgiven. Paul discussed this as being observable in those who were saved in Thessalonica.

1 Thessalonians 1:6

“And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit,” (ESV)

Peace - εἰρήνη (eirene). We now have peace with God and the peace of God which means we are at peace now with our brothers and sisters in Christ. If we are at peace, that means we exhibit a life that is free from anxiety and stress. We know who is in control of everything and that produces peace. Those who do not know Jesus will watch you and me and freak out because we aren't freaked out like they are. We have peace. This does not come from sitting and emptying your mind, chanting your mantra, or anything else. This comes only from the Holy Spirit and it is a fruit of the Spirit produced in each of us as we walk in the Spirit and yield to His control in our life.

Patience – μακροθυμία (makrothymia) also translated longsuffering. Why doesn't God zap us when we blow it, patience. He loves us and wants the best for us and since we are now His kids, He is indeed patient towards us and that is also being produced in us as well. Waiting on the Lord is tough, but as we yield to the Spirit, He provides this to us.

Kindness - χρηστότης (chrestotes) means “benevolence, benignity; that sweetness of disposition, active beneficence in spite of ingratitude.” (Bullinger 1908, 432)

Just like the Lord does for us. This is a person who says the right thing at the right time. Sometimes a kind person is someone who keeps his mouth shut at the right time. (Richison 2006, Gal 5:22)

Goodness - ἀγαθωσύνη (agathosune) means a “positive moral quality characterized especially by interest in the welfare of others.” (Arndt, et al. 2000, 4)

As followers of Jesus, we reflect Jesus to others, even to those who do not deserve it. A person who is reflecting goodness, does things that benefit others. It is generosity as we provide someone else grace because we have received grace from the Lord. This is not sitting in judgment over a brother or sister in Christ because of a sin in their life that they have now repented of and refusing to restore them. When Paul asked the church in Corinth to restore the one in gross immorality (2 Corinthians 2), he was asking them to express goodness to him.

Faithfulness – πίστις (pistis) this word can also mean faith. Here, we learn that the one who belongs to Jesus is one who remains faithful to Him. We see many in the church at large today who are not reflecting faithfulness at all since they are now affirming things that the culture accepts as normative, but the Bible calls sin. Faithfulness is one who will remain with the truth even if they are the only ones doing so. I have worked with folks who reflect faithfulness, I have also worked with folks, Christians unfortunately, who are



not faithful at all. If you are living for self, you are not faithful, if it is about your kingdom, not God's, you are not faithful.

Gentleness – πραΰτης (prautes) meaning “the quality of not being overly impressed by a sense of one's self-importance, gentleness, humility, courtesy, considerateness, meekness in the older favorable sense.” This is not weakness, it is unselfishness, self-giving. (Arndt, et al. 2000, 861)

Self-control - ἐγκράτεια (egkrateia). This is something the Holy Spirit produces that many into the prosperity gospel as well as signs and wonders would like to redirect you from. They want you to believe that the Holy Spirit will make you collapse out of control or be “slain in the Spirit” on command.

Again, we must look at the Bible as our proof text. In the Bible we people react to what they see in a vision or experience in an event beyond normal, like the Transfiguration. But swishing a jacket at you or touching you and you losing control and collapsing simply is not in the Bible. I am not claiming that what happens to them is not real, it just isn't something that the Holy Spirit has done in the past.

Got Questions Ministries reports that “Many people claim to experience an energy or a force that causes them to fall back. However, we find no biblical basis for this concept. Yes, there may be some energy or force involved, but if so, it is very likely not of God and not the result of the working of the Holy Spirit. (Got Questions Ministries 2002-2013)

Self-control means mastery over outward expressions of anger or other emotions that used to be uncontrollable. “Self-control” is self-mastery over a person or thing. It is inherent power over the self. Unrestrained flesh indulges the self but a person walking in the Spirit has power to control inner urges than a person walking in the flesh. (Richison 2006, Gal 5:23)

Paul concludes in Galatians by telling us that if we belong to Christ, then we have crucified the flesh. Why is this so important to us as we look at Romans?

Romans 8:5–8

“For those who are in accord with the flesh set their minds on the things of the flesh, but those who are in accord with the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.” (NASB 2020)

I read these two sections of scripture in Galatians and Romans, and each time come to the same conclusion, I must make certain that I am in the Spirit and not in the flesh. Especially when I look at the flesh list and see where it leads if that is the controlling factor in my life. As followers of Jesus Christ, we fall on this side, along with the fruit of the Spirit.

Romans 8:9–11

“However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. **If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**” (NASB 2020)

Does the Spirit of God dwell in you? If you follow Jesus, the answer is yes. IF the answer is no, then I have a couple of more things to say to you.



Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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