

Works of the Flesh / Fruit of the Spirit

Part 2

Scripture: Galatians 5:16-26

Scripture Reading: Galatians 5:16-19

INTRO:

Thank you for that scripture reading, and for those songs, I always feel a little sorry for the song leader when I have messages such as these, they ask for the theme, and I respond with ‘works of the flesh’, and you know that you will not find that in the back index of the hymnal. But thanks again for those songs Brent. This is still part of the introduction to the list we will be looking at in Galatians, and I chose this list because I think this is the longest most complete list Paul or any other author gives us. In many other places of the New Testament some of these are mentioned but this list here in Galatians is the most complete. And it is possibly the most complete because the Galatians were perhaps in danger the most of going off track, they and the Corinthians who were also caught up in a number of wrongful practices receive some of the harshest letter from Paul. Right in the beginning of the book Paul opens with the phrase;

I marvel that you are turning away so soon from Him who called you in the grace of Christ,

And he is addressing the issue of those who infiltrated this church with the teaching that they must also keep the laws of Moses in order to be saved. And Paul reaffirms them saying that salvation is by faith alone in Christ alone, that they have been freed from keeping the law.

They were freed from the laws of Moses per say, they were freed from religious laws, ceremonial laws, laws of uncleanness, laws of foods, but not from the moral laws of God. Because what often happens is that the pendulum swings from one extreme to the other. You see Paul tells them in chapter 5 verse 13 that they have been ‘called to liberty’, freedom from the law but before the pendulum can swing to far the other way he notes right in the next line, ‘only do not use liberty as an opportunity for the flesh’.

They were not to think that this liberty in Christ, this freedom from the law was some kind of license to sin. Far from it.

In the past we have seen people come out of extreme religious bondage, people who came out of rigorous religious controlling situations only to have them get pulled out of the ditch of legalism only to cross the whole road into the liberalism ditch, missing the middle of the road.

And they do exactly what Paul tells the Galatians not to do, in using their new found liberty as opportunity for the flesh.

And that is perhaps why Paul gives such an exhaustive list in this chapter, to try and cover all the bases as the phrase goes. Because we have all seen people who choose to use liberty as an opportunity, and they try to find the line in everything and not in a good way.

This is what liberty always wants to lead to, not just the freedom from bondage, or oppression, but liberty will always have the tendency to cross the middle of the road into the other ditch and into indulgences. Thinking that, not only do I have freedom from this conservative oppression, but now I also have the freedom to indulge in whatever I want.

And this is not what Paul was teaching, throughout the letter he makes the distinction of keeping the moral laws, and yet having freedom from the religious ones, and warn about going overboard with those religious freedoms, as he says in verse 13 ‘do not use liberty as an opportunity for the flesh’, these freedom does not give license to the flesh. And then he proceeds to cover as many of these bases as he can in looking at the works of the flesh and in verse 19 he begins with the words;

Now the works of the flesh are evident,

Paul calls the first list ‘the works of the flesh’ and are the things that come out of man or the things that are done by the body of man.

They are the things that ‘are evident’ as Paul says, they are evident or proof of the workings of the flesh in their physical form, evidence of what has taken place on the inside. Because the real problem is on the inside; the problem is actually, internal to the person. And it is what that unseen internal part wishes and does, that then becomes evident on the outside to others. It is the indicator of the problem that has originated on the inside of the mind and is now being played out on the outside of the body.

See I could give you this example, one that almost all of you use almost every day, one you are all familiar with. And it is this, if I were to ask you how do you drive a car? Well you would say something like this, you turn the key till it runs put the stick into drive, press the gas and voila the thing moves. Now if I ask who is driving the car your answer will be yourself, me, I'm driving the car.

But now let me ask you this ‘what’ is propelling the car, well you may say the engine. Well, that is correct but not entirely correct. You see, the engine is actually just an energy capture and transfer device.

Because what happens when you run out of gas in your car... do you keep driving? Why not? The engine is still there... is that not the source of this propulsion... no its not. You see deep inside the engine there is a chamber, a special chamber, this chamber is actually immaterial, and by itself, it can do nothing.

It's a little like describing a hole, what is a hole? Well a hole is really a nothing in a something but it's not really nothing otherwise that something wouldn't have a hole.

I'll let that one simmer for a bit in your mind.

But in this chamber of your engine, there are three things that are brought together, fuel, oxygen, and a spark, the spark is normally referred to as heat in the fire triangle but we will just refer to it as the spark, and when these three come together at the precise moment, fire is conceived, and born and great amounts of it, turning all that fuel and oxygen into a lot of pressure.

Now for a little technical blurb, all that pressure, that invisible element in that invisible chamber pushes down on the movable part of that chamber called the piston, which is connected to the crankshaft which in turn is connected to the transmission and 'it' is connected to the axles and wheels.

All this pressure from the chamber is captured and then transferred all the way to the wheels which then moves the car in a visual physical form. And all this movement comes from this invisible chamber and this invisible thing called pressure created from these elements of fuel, oxygen and the spark.

And by now you may be thinking ‘Pastor Darryl I think you have worked in the garage a little too long and have sniffed a little too much gasoline over the years’. Hang in there it will come together. Now I need to ask first did you somewhat understand that example. That is in very brief of how an engine works and makes a car move.

Or are you still stuck on what a hole is?

But now if we look at man, man has a physical body, it is tangible and moveable, just like your car, only that man comes in one make and two models but in a variety of different years, and just like a car, year and mileage play a big part in the performance of the physical parts.

But inside this physical body there is an invisible chamber as well, we call it the soul. The soul is immaterial and as our catechism says;

The soul is the home of the real me and the mind.

The mind, or as it sometimes is called in our day the heart, is that central part of man that resides in the soul and is all run by the self, the me which is over all of these. The mind is invisible you cannot see it, you can see the brain but you cannot see the mind. And all kinds of things enter our soul and the mind through the body and spirit.

Now pay attention, when temptations enter the mind through the bodily senses or as thoughts from demons through the spirit, they are then transferred to the mind which resides in the soul, and when this temptation comes into this chamber, it alone can't do anything, it needs another component for it to go anywhere. Just like your car, it cannot run on just air and it cannot run on just gasoline there have to be these two things present for it to go. And the matching component to temptation is desire. You see if you have no desire for the temptation the temptation does not do anything, it has no power. You could put a cigarette in my office or a beer in my fridge and they would sit there for decades, there is no desire for those things, and therefore it is not even a temptation.

However, if you put a chocolate bar in the cupboard... that might disappear the next time I'm left home alone, because now there is not only the temptation of chocolate but also the desire to eat the chocolate.

But back to the illustration, let's say in this chamber of the soul, a temptation has come in and his own desire has entered through enticement, it is now up to the self, the you, the real person the one who resides over this whole thing of me, to choose if I want to fire that spark plug and ignite that mixture, to ignite that flame and give in to that temptation and fulfill that desire. And this is all invisible so far. You see this process is recorded in scripture in James chapter 1 verse 14 where it says;

But each one is tempted when he is drawn away by his own desires and enticed.

Verse 15 then starts off saying;

Then, when desire has conceived,

In this case when man decides to ignite that mixture of temptation and desire in his soul something very bad is conceived, well you know what the rest of the verse says...

when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

This conception occurs in the soul, and it gives birth to sin, this sin, this pressure of wanton, that has now been given the freedom and power to push and move the body into motion, in doing things that it should not be doing.

All this invisible and immaterial power and pressure and intoxication of the mind of fulfilling its own desire, moves the physical body in actions that then give birth to physical sin. And this sin, that is now being played out in the body, becomes the indicator of the problem or sin that has been conceived and originated within the soul, on the inside.

And we have then what Paul says ‘the works of the flesh which are evident’. It is these fleshly actions that are evident to what the mind has already decided to do. It is the physical, outward actions that reveal what the self has already ignited and let loose on the inside, it is the you, the real you that has done this.

Just as in a car engine, nothing will happen until the computer, these days it is the computer, nothing will happen until the computer decides to fire that spark plug, all the boosting or starting will avail nothing until the computer wants to ignite that mixture in the chamber. And man is the same way.

Nothing will happen unless you decide to ignite that dangerous mixture that has entered the soul, to fire that spark that sets in motion the actions of body.

The works of the flesh are evident outwardly, but they are also the evidence of the works that are inwardly, for no outward work of the flesh will happen unless there is inward consent in the self first.

And as I said in the first message, I want these messages to be more applicable to you, to give you the workable pieces of the bigger picture for your everyday lives in helping you in your Christian walk. To give you the insight to where these works of the flesh come from or where they originate from, with desire and temptation. Because I can easily say as I did in the holiness of God series, quoting the apostle Peter and say to you, be holy for God is holy, but if there never follows a helpful application you are left to your own devices in figuring out how that command is to be implemented.

But I want to take you to the time and place before all of these things become physical, outward sins and take you to the place, where it all comes together and begins in that chamber of our soul. I don't know how long each one of these sins will take or how many I will get through in each message, we will kind of play it by fear.

And I will try not to cut the messages in the middle of a point so that we lose emphases from Sunday to Sunday, and not to go overtime to much either.

And so, the first one that we are going to look at under the works of the flesh is Adultery.

1. WORKS OF THE FLESH

A. Adultery

It is one of those that on the surface that sounds relatively straight forward. I mean if we know what the sin of adultery is and how it is here portrayed as a works of the flesh then it should be pretty plain to what Paul is referring to.

And if we briefly go over the actual definition and look at the word used here in the Greek, it is Strong's 3430 moicheia moy-khi'-ah, this is the noun form of 3431 moicheuo moy-khyoo'-o which definition says;

To commit adultery, having unlawful **relations**
~~intercourse~~ with another's wife.

The Old Testament Hebrew equivalent is Strong's 5003 na'aph naw-af' and its definition in the Online Bible Greek Lexicon as saying;

To commit adultery, usually of man, always with wife of another.

And its first occurrence is found in none other than in the ten commandments of Exodus chapter 20 verse 14 saying;

You shall not commit adultery.

And in Leviticus chapter 20 verse 10 it is the Lord speaking to Moses and He takes this command and applies the punishments for such caught or found in this act, it says;

'The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death.

It was an offence that warranted capital punishment, the death of both persons involved.

But there are actually 4 different realms or actions that this word can refer to, even though they all refer to the same base meaning. And we will go through all 4 of them focusing on the last one, for it is the one that will be applicable to us the most.

The first one is when it refers to adultery as the definitions states and what is meant by Paul in this verse in Galatians, and is the description of the physical act between a married man and a married woman who are not married to each other. This is how the word is normally viewed in scripture; this is physical act that was punishable by death according to Leviticus chapter 20 verse 10.

An example of this or rather I should say an implication of this is the testing of Jesus by the Pharisees. In John chapter 8 starting in verse 2 and most of you know the account but it reads;

2 Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

3 Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

4 they said to Him, "Teacher, this woman was caught in adultery, in the very act.

And verse 5 says;

5 "Now Moses, in the law, commanded us that such should be stoned. But what do You say?"

Now the scribes and Pharisees accused her of the crime of being ‘caught in adultery, in the very act’ and then quoting the Old Testament scripture law, it commanded that such should be stoned or put to death.

Now most of us already know the in’s and out of the scenario, and it does not take much of a lawyer to see through the problems of this accusation. And that is where is the man, if they actually were using Leviticus chapter 20 verse 10, they missed the part where it says; the adulterer and the adulteress, shall surely be put to death. But as many believe, this accusation was a set-up, in that she was framed, someone duped into a sin only to be used as a pawn in the Jewish leader’s power struggle against Christ.

Jesus who has understanding of all things, knows their thoughts and their plan, and knows that it really has nothing to do with this woman. After Jesus writes on the ground with his finger of which no record is made, they continue asking Him what is to be done with the woman to which Jesus responds:

"He who is without sin among you, let him throw a stone at her first."

And as he continues writing they begin to leave, being convicted by their conscience, beginning from the oldest to the youngest, leaving Jesus alone with the woman. And the final two verses read;

When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?"

11 She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."

Jesus knew her heart and though not mentioned, I think He knew of her repentance, of getting herself into this situation she was in, because He responds by saying ‘Neither do I condemn you’. The only way we can receive this kind of forgiveness from Jesus, in not being condemned is through repentance, no other way, for we know there was sin that she was committing for even Christ concludes with the words ‘go and sin no more’. She sinned, got caught, and I believe she repented and was forgiven, but told to go and sin no more.

This is the illustration of the ‘act of adultery, and Jesus himself calls it sin, and had this particular scenario not been a set up, it would justifiably been a sin worthy of death.

The second one we want to look at is one that has become very complex in our day and age. And it is the sin of adultery with remarriage. Because in many ways, cultures and societies have a way of changing terms and meanings and slowly over time allow certain things that once were taboo to become the norm among the people. And many churches have followed this trend.

And this is a very very hot potato within the Christian realm today. A topic that has divided churches, divided families, and destroyed the testimony of many Christians and pastors. We believe that to divorce and remarry is also the sin of adultery and taken from the words of Jesus in Mark chapter 10 verses 11 and 12 where He says;

11 ~~So He said to them,~~ "Whoever divorces his wife and marries another commits adultery against her.

12 "And if a woman divorces her husband and marries another, she commits adultery."

No 'act' is mentioned, only marriage, and no exception clause is noted as in Matthew, for I believe as others do, that Mark was writing to the Gentile world and that the exception clause did not apply to the Gentiles but only to the Jews and their betrothal system of marriage.

And another key point is verse 12. You see, Jewish women were never allowed to divorce their husbands, nowhere in the Old Testament do you find this right given to the Jewish woman.

But Jesus says here, ‘if a woman divorces her husband...’ well this was not practiced or allowed in the Jewish world, this was only allowed in the Roman or Gentile world where a women could initiate divorce, and therefore Marks gospel in speaking to the Gentiles says any divorce and remarriage is viewed as adultery.

This view of adultery is also mentioned by John the Baptist in his rebuke to King Herod, in Mark chapter 6 verse 17 and 18 where it says;

For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; for he had married her.

18 For John had said to Herod, "It is not lawful for you to have your brother’s wife."

Now that whole discussion of this will need to be left to another message and another time, because the point or focus of these verses is that it is not ‘the very act’ that is noted in these verses but only the act of marrying another that constitutes adultery. In this plain passage divorcing your spouse, man or woman, and marrying another is not lawful according to John and is called adultery according to Jesus.

The third point is that of a metaphorical aspect of adultery, and to just briefly note it is most often used in describing the nation of Israel, in going after other gods and forsaking the one true God.

Jeremiah illustrates this in Jeremiah chapter 3 verse 8a and 9 saying;

"Then I saw that for all the causes for which backsliding Israel had committed adultery... 9 "So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees.

Ezekiel also says in chapter 23 verse 37;

"For they have committed adultery, and blood is on their hands. They have committed adultery with their idols, and even sacrificed their sons whom they bore to Me, passing them through the fire, to devour them.

This forsaking God and following and worshiping other idols and other gods is viewed as adultery, adultery on a spiritual level. And when you read further on in the chapter of Ezekiel, you see the judgment that the Lord executes on these people, saying they will be given up to plunder and trouble, they shall be stoned with stones and executed with swords and burn their houses with fire. This is how God views adultery, it is no joke, it is a serious crime both physically, matrimonially, and spiritually.

Now I believe that no one here has fallen into one of these three visible works of the flesh but it is this forth area that will be the one that we must be cautious about in our Christian life. And that is the case of mental adultery.

Turn to Matthew chapter 5, this is one of the greatest warnings given by Jesus in protecting our minds. And it is one that has principle through all generations. Chapter 5 starting in verse 27;

"You have heard that it was said to those of old, 'You shall not commit adultery.'

28 "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

29 "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

30 "And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

In verse 27, Jesus begins by quoting the seventh commandment of the Ten Commandments in the Old Testament saying; ‘you shall not commit adultery’. But then Jesus expands this from just the physical act as we looked at in the first point and expands it further and says, ‘whoever looks at a woman to lust for her has already committed adultery with her in his heart’.

This is one of those game changer statements, this now becomes a warning for all of us, not in the case of committing physical adultery but the mental sin of adultery.

And Jesus says there are two components that come together for this act of adultery. One is to look and the other is to lust. To look in this verse I believe is not the normal looking as in the thing we do every day all day while we are awake. The Online Bible Greek Lexicon first definition says it means;

To see, discern, of the bodily eye.

This is the normal function of our eyeballs, we see, we discern our surroundings, and we do this with the eyeballs god has given us. But what I think Jesus is referring to is what the Online Bible Greek Lexicon mentions in the second definition, under section ‘c’ it says;

to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, **or** examine.

It is when we turn the thoughts or direct the mind too a thing, is when this looking becomes bad. Because it then can open the door to the temptation and desire which is the second component that Jesus refers to when He says; ‘to lust for her’.

This is where the looking combined with the lusting becomes sin. A sin in our mind, one that we should run from... well I can’t say run from... because we cannot run from our own mind, but one that we must avoid at all costs. For Jesus later says if your right eye causes you to sin, pluck it out, and cast it from you, for He says it is better that one-member parish than your whole body be cast into hell. He also speaks of the hand in the same manner, and why the hand you may ask, because as the eye is responsible for the looking... the hands are responsible for the taking.

And it is this looking with the intent to consider or to look at and contemplate, it is this that we must guard our hearts and minds from as Christians, for with such looking and lusting none of us will continually be immune to such influences of the devil and our own evil heart.

And to give us a scriptural example I want us to look at King David, and the common thought is, did David not commit adultery with Bathsheba? And if he did, shouldn't he and Bathsheba be stoned? And I bring this up here so that we gain a better understanding of what happens in the mind with this sin and also explain this situation of David and Bathsheba. Because there are some warped views out there that distort this account to fit their own narrative. If you take the normal biblical approach to looking at scripture plainly and take in consideration the dynamics of the time and situation, in my opinion it was more a case of abuse and less of adultery.

Adultery as noted in the Ten Commandments and in Leviticus chapter 20, I believe is the consensual union of two married people who are not who are not married to each other that constitutes true adultery matrimonially or physically.

David committed adultery but it was though the abuse of power this was done, and I'll explain.

One of the ultra-conservative view point's I have read in the past depicted Bathsheba as being a seductress and was purposely an unclothed woman who bathed outside on the roof top to catch the kings eye and draw him into this sin. Arguing that if she was properly clothed this sin of David would never have happened, putting the blame all on Bathsheba and her lack of attire. Now you have to put a lot of words between the lines of scripture to come up with that kind of argument, but it is out there and I believe it is nonsense. But if your aim is to guilt as much clothing onto women as clothingly possible, this is what you have to do to scripture. And in my opinion, this is wrong and here is why I believe it is wrong and I will try and make it quick.

2 Samuel chapter 11 verse 2 opens up the situation like this;

Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold.

First it says that David arose from his bed and walked on the roof of the king's house. Now this isn't some suburb housing strip where all the houses are the same size, this is the kings house, it is estimated at having been 1000 square meters in area and possibly up to 20 meters

high, vastly overlooking any other dwelling place in the area and have the ability to look down into the backyards of others so to say.

And then it says ‘and from the roof he saw a woman’. Bathsheba wasn’t on the king’s roof, as some actually claim, David saw her ‘from the roof’ grammatically meaning she was somewhere other than the roof, probably as I just said, in her own back yard bathing, as the verse says ‘he saw a woman bathing’. And again the ultra conservative say that she should not have been outside bathing. Well sorry to say indoor plumbing was not invented yet and wouldn’t be for another 3000 years. And it was not just any bath; it is believed that this would have been the ritual cleansing from her impurity as scripture says and notes in verse 4 of the chapter.

And it was not a consensual encounter that followed as some also presume, verse 3 of chapter 11 says that ‘David sent and inquired about the woman’. And here is the reason I add this account to this message, even though I believe it is not adultery on Bathsheba’s part but rather a form of sexual abuse on David’s part in which he committed an adulterous act through the form of rape. Because if you remember that chamber in our heart where temptations and desire get mixed to creates this volatile mixture, that if ignited will turn into sin, this is where David is. David has come to the place as James says ‘he is tempted and has been drawn away by his own desires and enticed’.

He is formulating in his mind all the bad things he has the power to do at this very moment. And then, in his mind, in that chamber of his soul his own desire is mixed with this temptation, being enticed with the power to fulfill all these things that are running through his head. And now he is faced with the choice to ignite that spark or not. To decide whether or not to ignite what is being conceived in that volatile chamber of his soul, and sadly he does.

In verse 4 it says he sent messengers, and took her and then lay with her. And some may argue, well she didn't refuse him, why didn't she refuse him and resist him, to say no to him. Well, who are they kidding, just look at the power differential between the two. On one hand you have a woman, whose husband is off fighting a war, she is home, possibly alone, we don't know, but definitely without the aid and protection of her husband. And on the other hand, you have the king, who sends messengers, who come to her door, perhaps royal palace guards or something, and she is not summoned to the palace, no, the text says 'took her' took her to the most powerful man in the whole nation, whole world perhaps at this time. And you expect her to say 'no'. you may say 'I'd rather die than to participate in such a horrendous act'... well that has been the option in many times in man's history as well.

And I think that until we are faced with such do or die options ourselves, we should not speak too boldly about them. It was a horrible abuse of power over a person on David's behalf, in inflicting such harm on the weaker with such power without control. We never read Bathsheba being condemned in scripture or accused of any crime for this situation. It was all on King David, the abuse, the murder, the cover up was all placed squarely on David shoulders, and nowhere is Bathsheba ever accused of wrong or of sin.

Even in the parable that Nathan gives when he confronts David about his sin he says that 'the poor man had nothing, except one little ewe lamb, a picture of utter helplessness, weakness, powerless and vulnerability. And then he says that the rich man wanting to prepare a meal for his guests, came and 'took the poor man's lamb, and prepared it', meaning he killed it and ate it.

As James says;

Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

And in this case, it was not the death of David but the death of an innocent child that bore the brunt of his sin. In chapter 12 verse 13 after Nathan reveals to David his sin it says;

*So David said to Nathan, "I have sinned against the LORD."
And Nathan said to David, "The LORD also has put away
your sin; you shall not die.*

*14 "However, because by this deed you have given great
occasion to the enemies of the LORD to blaspheme, the
child also who is born to you shall surely die."*

*15 ¶ Then Nathan departed to his house. And the LORD
struck the child that Uriah's wife bore to David, and it
became ill.*

*16 David therefore pleaded with God for the child, and
David fasted and went in and lay all night on the ground.*

*17 So the elders of his house arose and went to him, to
raise him up from the ground. But he would not, nor did he
eat food with them.*

*18 Then on the seventh day it came to pass that the child
died.*

And sin when it is full-grown, brings forth death. Sin always brings death. In this case it is the death of the child, the death of Uriah, the death of any future Uriah and Bathsheba could have had, the children they could have had and the generations thereafter. All died because the looking and lusting of one man.

One man, who allowed in the chamber of his soul, a temptation to come in, and then allowed his own desire to entered through enticement, and then with unrestrained power with looking and lusting, it is David, himself, who choose to fire that spark and ignite that deadly mixture of temptation and desire, allowing it to conceive and give birth to sin which brought forth death.

You see, adultery as Paul says in Galatians it is the work of the flesh; it is the outward physical action sin of the body. But it is the actions of the mind that far precede the actual outcome in the flesh.

Therefore, as a small piece of the big picture, guard your hearts, guard your minds, guard your eyes, and guard your thoughts, guard your soul. For this sin of adultery doesn't just magically appear out of nowhere, the same as your car doesn't just magically propel itself, no this sin originates in a very dark hidden chamber of the soul, a place unseen by man. A place where if the eyes are allowed to look at and the heart is allowed to lust, create a mixture that if ignited will bring forth sin and death will follow.

And so in conclusion, we have concluded the introduction and the first works of the flesh of adultery, and we see that even though this is a work of the flesh, it is our heart and mind that we must be watchful for, to guard our soul from things that tempt us and entice us, and not to give occasion to the enemies of the LORD to blaspheme. To be ever watchful in our looking and never catch ourselves in lusting.

And so, for us here today, I want to encourage you again, be more in the word, and less in the world, be more in prayer with God and less in the praise of others, walk in faith and not in the flesh, and recognize peace and do not mistake it for emptiness. That we may be called true and faithful children of God and be overcomes of sin in the world.