

THREATS TO CHRISTIAN FREEDOM: LICENSE
PART 3

TEXT: GALATIANS 5:13-24

February 5, 2012

INTRODUCTION/REVIEW:

The freedom to which Christians have been called is constantly under attack. We are continually faced with the twofold threats of *diminishing* the law (legalism, vv. 2-12) or *dismissing* the law (license- vv. 13-24). Having thoroughly refuted legalism and defended the Christian's freedom, Paul recognizes the fact this freedom can be abused. Therefore, to guard believers against misunderstanding Christian freedom and thereby falling prey to the threat of license, Paul, in vv. 13-24, discusses four aspects of Christian freedom. So far, we have seen:

- I. PAUL DEFINES THE NATURE OF CHRISTIAN FREEDOM. VV. 13-15
 - A. CHRISTIAN FREEDOM ISN'T A LICENSE TO INDULGE IN THE FLESH. V. 13A
 - B. CHRISTIAN FREEDOM FULFILLS THE LAW RATHER THAN DISMISSES IT. VV. 13B-14
 - C. CHRISTIAN FREEDOM DOESN'T DESTROY BUT RATHER BUILDS THE CHURCH. V. 15
- II. PAUL DESCRIBES THE CONFLICT OF CHRISTIAN FREEDOM. VV. 16-18
 - A. THE COMMAND, V. 16A
 - B. THE PROMISE, V. 16B
 - C. THE OPPOSITION, V. 17
 - D. THE POWER, V. 18

LESSON:

From v. 18, we learned that regardless of how intense we may struggle with the desires of the flesh—and fail—we are not condemned. We don't lose our justification. A believer's sin is just as great as the unbeliever's sin. However, the difference is that the believer's sin is forgiven and not imputed (counted against) to him because he is no longer under law. But, the one who fails to trust in Christ and is under law, his sins are retained and counted against him. Martin Luther writes,

No matter how much the flesh may seethe and rave, none of its agitation or fury can harm or condemn him (Christian-J.F.)...because they walk by the Spirit and are led by Him, they are not under the Law. That is, the Law cannot

accuse and terrify them; and even if it tries to do so, it cannot bring them to the point of despair (*Luther's Works, vol. 27, pp. 78-79*).

However, the conflict with the flesh can become so intense at times we can fail to perceive our sin and lose sight of the good news announced in v. 18. Therefore, when the alluring power of the gospel fails to motivate us, Paul shows us that God exposes our sin by His law and issues a solemn warning against it in order to call us to repentance and faith in Christ. John Calvin writes,

If men knew themselves, they would not need this inspired declaration, for they are nothing but flesh; but such is the hypocrisy belonging to our natural state, we never perceive our depravity till the tree has been fully made known by its fruits...The apostle therefore now points out to us those sins against which we must fight, in order that we may not live according to the flesh" (*Calvin's Commentaries, vol. 21, pp. 164-165*).

By contrasting the works of the flesh with the fruit of the Spirit, Paul is providing believers with a clearly defined standard by which to decide whether they will be led by the Spirit or by the flesh. Continually being made aware of our sin is not a hindrance to walking by the Spirit but rather a great advantage to believers. The Heidelberg Catechism in Q. 115 asks, "If in this life no one can keep the Ten Commandments perfectly, why does God have them preached so strictly?" Here's the answer, "A. First, that throughout our life we may more and more become aware of our sinful nature, and therefore seek more eagerly the forgiveness of sins and righteousness in Christ. Second, that we may be zealous for good deeds and constantly pray to God for the grace of the Holy Spirit, that He may more and more renew us after God's image, until after this life we reach the goal of perfection."

Concerning the ongoing convicting work of the law, Martin Luther observes, "...the more aware they are of their weakness and sin, the more they take refuge in Christ, the mercy seat...They plead for His assistance, that He may adorn them with His righteousness and make their faith increase by providing the Spirit, by whose guidance they will overcome the desires of the flesh..." (*Luther's Works, vol. 27, pp. 86-87*).

Hence, to motivate believers to walk by the Spirit rather than by the flesh, Paul, in vv. 19-23, contrasts the fruit of Christian freedom. Specifically, he contrasts the works of the flesh with the Fruit of the Spirit.

III. PAUL CONTRASTS THE FRUIT OF CHRISTIAN FREEDOM. VV. 19-23

In vv. 19-23, Paul shows that a life of bondage under the law is controlled by the flesh and issues in sins that originate from the Old Adam. The works of the flesh reveal a life that dismisses God's law (license). In contrast, a life of freedom in Christ is directed by the Holy Spirit and issues in qualities that are pleasing to God. The Fruit of the Spirit reveals a life that fulfills God's law (love). The works of the flesh

reveal vices that flow from a selfish will. The Fruit of the Spirit reveals virtues that flow from a life conformed to God's will. First, Paul gives a description of the works of the flesh (and then concludes by issuing a warning against them (v. 21b).

A. A DESCRIPTION OF THE WORKS OF THE FLESH, vv. 19-21A

Paul begins by saying it is not difficult to perceive when someone is being directed by the flesh in contrast to be directed by the Holy Spirit ("Now the deeds of the flesh are evident" (φανερός, "readily known, visible, clear, plainly to be seen, open, plain"). God's law makes our sins crystal clear (cf. Rom. 3:20; see Heidelberg Catechism, Q. 3).

In vv. 19-21a, Paul lists 15 works of the flesh. This list is intended to be illustrative rather than exhaustive (cf. "those who do such things," 5:21b). These 15 sins are arranged into three different groups. The first and third groups deal how we live in relation to our neighbor and apply to the 2nd Table of the Law. The second group deals with how we live in relation to God and applies to the 1st Table of the Law. The first group Paul lists is sexual sins.

1. SEXUAL SINS, v. 19B

These first three works of the flesh represent sins forbidden by the 7th commandment, "You shall not commit adultery" (Ex. 20:14). The 7th Commandment is not to be restricted to sexual sin within marriage. The 7th Commandment reveals that it is God's will that we keep ourselves pure and holy (cf. 1 Thess. 4:3). Thus, God forbids all immoral acts, gestures, words, thoughts, desires and whatever may entice us to impurity and immorality. The three terms Paul lists overlap and are used to designate all sexual sin.

"Sexual immorality" (πορνεία) is a general term that denotes any kind of sexual misconduct/wrongdoing (DNTT, vol. 1, p. 500). πορνεία can mean "licentiousness," referring to unrestrained/unregulated sexual misconduct. "Impurity" (ἀκαθαρσία) denotes a state of moral corruption. It speaks of that which is filthy and dirty. It focuses on the defilement and filthiness generated by sexual immorality and the separation from God that such defilement brings (see Schreiner, *Galatians*, p. 346).

"Sensuality" (ἀσέλγεια) means "to live licentiously; it is a lack of self-restraint which involves one in conduct that violates all bounds of what is socially acceptable, self-abandonment" (BDAG, p. 141). In Ephesians 4:19, Paul speaks of those who have given themselves up to licentiousness. The emphasis here is the lack of restraint and unbridled passion of sexual license; a loss of a sense of shame (see Schreiner, *Galatians*, p. 346). Concerning "sensuality," F.F. Bruce writes, "wantonness is vice that throws off all restraint and flaunts itself, unawed by shame or fear, vice paraded with blatant impudence and insolence, without regard for self-respect, for the rights and feelings of others, or for public decency" (*Galatians*, p. 247).

Why does Paul begin with sexual sins? It is not because sexual immorality is worse than idolatry, jealousy, envy, etc... The Holy Spirit is just as grieved over our so-called “refined sins” as He is our “gross sins.” The seriousness of our sin is not simply to be measured by its consequences but by the authority of the One who gives the command (see Jerry Bridges, *The Discipline of Grace*, p. 37).

Paul begins with sexual sin first because of its prevalence in the 1st Greco-Roman culture. One Bible scholar notes that the sexual habits of Greco-Roman culture were sheer chaos. This chaos was noted not only by Christian but also pagan writers who were disgusted with the unspeakable sexual immorality (see Fung, *Galatians*, pp. 255-256).

Second, sexual sin clearly displays a licentious heart! Unrestrained sexual sin clearly reveals a heart that dismisses God’s law (i.e., the 7th Commandment) rather than fulfills it. Those who think unrestrained sexual sin is a mark of freedom are deceived (see Schreiner, *Galatians*, p. 346). Sexual sin flows from a rebellious, selfish will that harms and violates others (cf. v. 15) rather than protects and serves others. Timothy George writes, “Acts of sexual immorality, although often done in the name of love, are really the antithesis of love, which is the foremost fruit of the Spirit” (*Galatians*, pp. 392-393). The harm done to others by sexual sin is incalculable. All sexual sin is clear evidence of license (hating and harming one’s neighbor) rather than love (Note: purity fulfills God’s law, cf. v. 14).

The next two works of the flesh focus on the corruption of worship. They deal with how we live in relation to God and apply to the 1st table of the Law. Specifically, the next two “works of the flesh” denote sins forbidden the 1st 2nd and 10th Commandments: “³ “You shall have no other gods before me. ⁴ “You shall not make for yourself a carved image... ¹⁷ You shall not covet...” (Ex. 20:3-4, 17).

2. SACRED SINS, v. 20A

By “sacred” we mean that which pertains directly to the worship of God. Both sins listed in this group focus on the refusal to worship the one true God (see Schreiner, *Galatians*, p. 346). “Idolatry” (εἰδωλολατρία) refers to the worship of idols; image worship (Note: This word only occurs in the NT and Christian writings dependent on the NT, Fung, *Galatians*, p. 256). Paul has already referred to the idolatrous pagan religion the Galatians had been saved out of in 4:8-9.

The making of Aaron’s golden calf represented a false representation of Yahweh, the true God, and was clearly a dismissing of the 1st and 2nd Commandments (cf. Ex. 32:4). It is important to note that idolatry and sexually immorality/licentiousness; πόρνοι) are often linked together (cf. 1 Cor. 6:9; see *TDNT (Abridged)*, p. 920.).

In Paul’s day, temple prostitution was rampant. The homage worshippers would pay to false gods in temples was often accompanied with sexually immoral acts with temple prostitutes. Though we may not have temple prostitution as in Paul’s day, we

still have idolatrous temple prostitution in the form of computers, tablets, smart phones and televisions. Sadly, the pervasive influence of sexual idolatry is rampant not only in our culture but also within the church!

In Colossians 3:5, Paul says that covetousness is idolatry. Covetousness reveals desires, which dominate the heart and thus take precedence over the worship of God alone (covetousness then leads to the breaking of the 1st Commandment; cf. Matt. 19:16-22).

“Sorcery” comes from the Greek word, φαρμακεία, from which we get the word pharmacy. This word originally referred to the use of drugs for medical purposes but came to be associated with the occult since drugs were used to produce mind-altering states to help worshipper communicate with the gods (i.e., demons, cf. 1 Cor. 10:19-20). This is how this term came to be associated with sorcery/witchcraft and therefore lies in the sphere of idol-worship and magic (cf. Ridderbos, *Galatians*, p. 205). Schreiner clarifies the point Paul is making in regard to sorcery, “...instead of trusting in God, people try to manipulate circumstances to bring about the end they desire. Sorcery, then, turns one from trust in the living God to dependence on other sources” (*Galatians*, p. 346).

It is vital to note that God cares about our worship. Will-worship (idolatry) instead of pure worship is a clear indication of a licentious heart (i.e., a heart that disregards God and refuses to give Him praise and thanks, cf. Rom. 1:21-25).

3. Social sins, vv. 20b-21a

In vv. 20b-21a, Paul list 10 social sins, which creates discord in the church and destroys its fellowship (cf. v. 15). The first eight refer specifically to the breakdown in relationships. As previously noted, this third group of sins deals with how we live in relation to our neighbor and applies to the 2nd table of the Law (i.e., loving our neighbor).

“Enmities” (ἔχθραι; note plural) denotes manifestations of hatred as well as the underlying hateful sentiments that burn in a person’s heart. It is a breaking of the 6th Commandment. Enmity is the exact opposite of what Jesus—in the Sermon on the Mount—told His disciples is demanded in the law, “...Love your enemies (ἔχθρός)...” (Matt. 5:44). “Strife” (ἔρις) is the result of “enmities” (i.e., hateful attitudes; the breaking of the 6th Commandment). “Strife” refers to the quarrelsome contention that divides believers from one another. F.F. Bruce notes that the Greek goddess, Eris’s malignant influence produced war and destruction (*Galatians*, p. 248). What great damage is done to the church, marriages, friendships, etc... when they are guilty of bitter conflict. Hateful attitudes and actions are the opposite of peace, which is a fruit of the Spirit (cf. 5:22).

“Jealousy” (ζήλος) denotes selfish resentment of another person’s success, which originates from a covetous heart (i.e., dismissing the 10th Commandment). “Fits of

anger” (θυμοί) refers to an uncontrolled temper. It is in the plural denoting outbursts of rage/violent outbursts that are poured out on others (i.e., “flying off the handle” i.e., dismissing the 6th Commandment). “Rivalries” (ἐριθείαι) denotes “selfish ambition” (note again the plural). This term is taken from the political culture of ancient Greece, where it meant “office seeking” (cf. George, *Galatians*, p. 395). We are all too familiar with the corrupting influence of “self-seeking” politicians! If self-seeking corrupts politics, how bad does it corrupt the church! This word denotes a person who is totally self-absorbed and cares for no one but himself. He doesn’t look to serve and meet the needs of others but seeks after his own needs and praise (cf. Gal. 6:6, 10). Selfish ambition is the exact opposite of what the 8th Commandment requires of us, which is “to promote my neighbour's good wherever I can and may, deal with him as I would like others to deal with me, and work faithfully so that I may be able to give to those in need (cf. Heidelberg Catechism, Q. 111).

“Dissensions” (διχοστασία) denotes division in a community (again in the plural). “Rivalries” (selfish ambition) cause division and dissension in the church. Rivalries create elitist groups and party spirits. In Romans 16:7 (the only other place Paul uses this word), Paul warns the church against those who introduce divisive teaching in the church. Clearly, the Judaizers introduction of legalism into the Galatian churches caused great division within the fellowship (dividing the church between the circumcision party vs. the non-circumcision party; cf. Gal. 2:12; 6:13, 15).

“Divisions” (αἱρέσεις; note plural again) has the idea of “choice” thus suggesting party, sect or factions. The focus, like “dissensions,” is on selfish-exclusiveness and “party spirit” that creates division, which no doubt arose from the legalistic heresy introduced by the Judaizers. It is instructive to note that “divisions” gives us our English word, “heresies”. The Galatians were choosing between the party of Paul (true gospel) and the party of the Judaizer’s (false “ἕτερος” gospel; cf. 1:6). In 2 Peter 2:1, Peter warns against false teachers who introduce destructive heresies (αἱρέσεις) into the church. In Titus 3:10, Paul instructs the church to “reject a factious (αἱρετικὸν) man after a first and second warning.”

“Envy” (φθόνου), is closely related to jealousy but the difference lies in the fact that envy is always evil. F.F. Bruce defines envy as “...the grudging spirit that cannot bear to contemplate someone else’s prosperity” (*Galatians*, p. 249). It is regarding another person with ill-will because of what he has or is. Again, this is the breaking of the 10th Commandment, which forbids covetousness (i.e., desiring to possess what others have) and requiring us to be satisfied with what God has given to us (cf. Philip. 4:11; 1 Tim. 6:8; Heb. 13:5).

“Drunkenness” (μέθαι) and “carousing” (κῶμοι) refer to a self-indulgent lifestyle that is unconstrained by moral norms. While the use of wine is in itself no sin (cf. Jn. 2:10; 1 Tim. 5:23), excessive abuse of it, which leads to drunkenness and reckless living, is. Carousing occurs three times in the NT and is always used in close

association with drunkenness (cf. Rom. 13:13; 1 Pet. 4:3). Martin Luther writes, "...the flesh is usually powerfully stimulated after excessive drinking and gluttony" (*Luther's Works*, vol. 27, p. 92).

Alcohol abuse was a common problem in Roman culture. Paul may have had in mind the drunken celebrations that characterized pagan worship in the 1st century (4:8-9; e.g., the mystery religion of Dionysos, the wine god, which practiced cultic inebriation, see George, *Galatians*, p. 397). Whatever the precise idea, the point Paul is making is that drunkenness always leads to immoral living and unloving acts toward others. Drunkenness weakens one rational and moral control over their words and actions (see Bruce, *Galatians*, p. 250). In 1 Corinthians 5:11 and 6:10 it is closely related with verbal abuse and stealing/selfishness. In Ephesians 5:18, Paul says drunkenness leads to dissipation (reckless, wild living). In Paul's day, as well as our own, alcohol abuse lead to child and spousal abuse, marital unfaithfulness, reckless and licentious behavior and the breakdown of moral restraint. So, again, the idea Paul is illustrating is a life void of moral restraint/license.

Paul has provided for us an illustrative rather than exhaustive list of the licentious reality of the flesh. All of these works of the flesh share a common theme (i.e., a dismissing of the law and hurting rather than loving others). Thus, vv. 19-21a illustrate what it looks like for those who are directed by the flesh (license, self-will; dismissing the law) rather than the Spirit (love, God's will; fulfilling the law).

The consequence of dismissing God's law is serious. Paul repeats a stern warning he had previously given to the Galatians during his first preaching of the gospel.

B. A WARNING AGAINST THE WORKS OF THE FLESH, V. 21B

Paul warns, "...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" (v. 21b).

Having just illustrated the sins of the flesh Paul now concludes by stating the end of the flesh. From Paul's warning we see how God omits nothing by which he may draw us to Himself. The warning of God's law is intended to call us to repentance, not just initially but throughout our entire lives. In v. 18, Paul announced the good news that all who are led by the Spirit are no longer under law. Such good news is intended to motivate us to walk by the Spirit and fulfill God's law rather than dismiss it and walk by the flesh. But, when the allurements of the gospel effects us little, God warns us with the terror of His law. Thus, we learn that the grace of God should never be promised to us without being accompanied with the warning of God's law.

The reason we must continually have God's law preached to us so strictly is because we are so extremely prone to license (i.e., to indulge our fleshly desires; to dismiss the law). Paul is once again warning that the preaching of the gospel of justification

by grace and freedom from the law through faith in Christ alone doesn't give a person an occasion to turn their freedom into license (cf. v. 13). Therefore, without the ongoing warning of law, the stimulant of the gospel would prove ineffectual.

Consequently, Paul warns that the final end of all who are directed by the flesh is exclusion from the kingdom of God (Note: The future tense signifies certainty, "they will not inherit" κληρονομήσουσιν). Calvin asks, "What can be conceived more dreadful than that men should walk after the flesh, and shut themselves out from the kingdom of God" (*Calvin's Commentaries, vol. 21, p. 166*).

The Kingdom of God in this context refers to the inheritance in the age to come (i.e., the resurrection; the perfected kingdom; a completely new creation, cf. Rev. 21-22). Those whose lives are not under the reign and rule of Christ now will be excluded from the consummated blessings of His reign and rule in the future. For those who are led by the Spirit, the Second Coming of Christ will be the manifestation of His glory and the glory of His Kingdom, a glory which we already grasp by faith (see Graeme Goldsworthy, *Gospel and Kingdom*, pp. 95-96). But, for those who are led by the flesh, Christ's Second Coming will be a manifestation of judgment, which already rests on all unbelievers even though they do not presently acknowledge it (cf. Jn. 3:36).

Now, if not rightly understood, this passage could cause believers to improperly doubt their salvation. First, it needs to be asked, "Is Paul contradicting what he previously taught in chapters 1-4 concerning justification by grace through faith alone? Is he now teaching that we are justified by works and not by faith alone (i.e., a believer can disinherit the Kingdom of God by his practice; lose his justification)? The answer is a resounding no! Timothy George rightly notes, "There is nothing in this passage that suggests the slightest hint of compromise on this cardinal doctrine of the Christian faith." Paul is not teaching a new ground by which one is justified. His point is that those who dismiss God's law without any struggle (cf. v. 17) give clear evidence (v. 19) that they do not possess genuine justifying faith because genuine justifying faith doesn't lead a person to dismiss God's law (cf. 2:17-21).

Still, the question remains, "What Christian can claim that he has not been guilty of committing at least one of these sins—perhaps repeatedly—since his initial conversion?" Again, Paul is not seeking to drive struggling believers (v. 17) into doubt and despair (i.e., fearing, "I am not going to inherit the kingdom of God"). In v. 17, Paul recognizes that a Christian can and will continually and habitually sin! Thus, the answer is not found by suggesting that Paul is speaking of continual, habitual practice (see John MacArthur, *Galatians*, pp. 162-163; cf. Gal. 5:17; Rom. 7:14-24).

The phrase, "those who practice such things..." refers to unrestrained license and indulgence in the flesh. But, a life of Christian Freedom will be marked by struggle and conflict rather than ease and indulgence without repentance. A life of Christian Freedom is marked by the believer constantly yielding to the desires of the Spirit in opposition to the desires of the flesh—albeit imperfectly.

In v. 21, there is no hint of struggle, no hint of opposition, no hint of yielding to the desires of the Holy Spirit—as suggested by the phrase, “those who practice such things...” A Christian will not live in sin licentiously without a struggle. Rather, a Christian will sin often and perpetually but with a great struggle. All who are led by the Spirit will experience great opposition between the desires of the Spirit and flesh.

Paul then is saying that a Christian doesn’t make an unrestrained fleshly lifestyle his practice (*modus operandi*) because he is being led by the Spirit (v. 18). The Holy Spirit brings about conviction, confession and evangelical repentance. A Spirit-directed lifestyle is not marked by an unrestrained indulgence in the flesh (i.e., a life void of confession and repentance; license). Rather, a Christian is characterized by an intense struggle (v. 17). A Christian continually finds himself confessing sin, repenting of his fleshly ways and yielding again and again to the Spirit.

John Calvin writes,

For who is there that is not chargeable with some of those sins? I reply, Paul does not threaten that all who have sinned, but that all who remain impenitent, shall be excluded from the kingdom of God. The saints themselves often fall into grievous sins, but they return to the path of righteousness, “that which they do they allow not,” (Rom. Vii. 15,) and therefore they are not included in this catalogue. All threatenings of the judgments of God call us to repentance. They are accompanied by a promise that those who repent will obtain forgiveness; but if we continue obstinate, they remain as a testimony from heaven against us (CC, Galatians, p. 166).

REFLECTION:

This passage makes it evident who the true saints are. Thus, ask yourself, “Do you make it a practice to indulge in your flesh—to be directed by your flesh—without a struggle and repentance (unrestrained license)?” If so, the Apostle says, “Be warned! Those who practice such things will not inherit the kingdom of God.”

Saints will sin—sometimes grievously (see Canons of Dort: Perseverance for a helpful description of the believer’s struggle and God’s gracious preserving). A saintly life is not characterized by freedom from all temptation and sin but rather an intense struggle, confession and repentance. Martin Luther writes,

Ps. 32:5-6 testifies that saints confess their transgressions and pray for the forgiveness of the guilt of their sin; it says: ‘I said: ‘I will confess my transgression to the Lord’; then Thou didst forgive the guilt of my sin. Therefore let everyone who is godly offer prayer to Thee.’ The entire church, which certainly is holy, prays that its sins may be forgiven; and it believes in the forgiveness of sins. In Ps. 143:2 David prays: ‘Enter not into judgment with Thy servant; for no man living is righteous before Thee’; and in Ps.

130:3-4: 'If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with Thee.' This is how the greatest saints speak and pray—David, Paul, etc... (*Luther's Works*, vol. 27, pp. 76-77).

So, in contrast to those who “practice” the works of the flesh, a Spirit-directed Christian “struggles” against them. Therefore, do you experience warring opposition with the desires of your flesh? Do you find yourself heavily burdened by your sin due to your constant yielding to the desires of the flesh? Do you find yourself frustrated because you are prevented from giving full obedience to the Law because of the opposing desires of your flesh?

If this is how you find your present state, take heart! Do not doubt! Do not despair! This is evidence of a life being led by the Spirit. Therefore, Paul’s warning does not apply to you! Though your sins may be many, the Law cannot condemn you. Paul does not warn that all who have sinned will be excluded from the Kingdom of God. Rather, he warns that the Kingdom of God will be closed to all who remain unrepentant and are given completely to unrestrained license.

Despite all the severity with which Paul condemns the works of the flesh, he still announces the good news that all sin can be forgiven through faith in Christ (cf. 1 Cor. 6:9-11). Let us never forget—which is so often the case—that grace is for those who are weary and heavy laden. To those who experience a great conflict and struggle, Jesus speaks these words of invitation and promise, comfort and good news, ²⁸ “Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹ “Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. ³⁰ “For My yoke is easy and My burden is light” (Matt. 11:28-30).

To come to Jesus is to trust in Him/believe in Him. Such a life of faith, which is a gift of the Holy Spirit, produces the fruit of the Spirit and is the remedy to the works of the flesh.

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