

To the Praise of the Glory of His Grace

Chapter 21

Ephesians 4:22–24

WHAT we are going to look at and study now, is an integral part of proper Christian doctrine, though practically it is seldom stressed in the Christian church. It is that before the *new man* (which we shall soon read about) is able to be *put on*, the former behavior of our *old man*, our corrupt sinful nature, passed on from Adam,¹ must be *put off*.

Ephesians 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

To actually begin to learn of Christ, and be taught by Him, will require putting off the *old man*, which is corrupt according to the *deceitful lusts*. What is apparent in this verse, is that the *old man*, the *natural man*,² which is derived from Adam,³ is

spiritually *corrupt*. The reason for this corruption, is the *deceitful lusts*, which rule him. All sin is mendacious, and all born in sin, are regularly deceived through *lusts* which continually lead them away from God. Because sin deceives, manipulates, and distorts the perception of the human mind, without the Word of God and Its strong influence upon the heart,⁴ men would forever remain ignorant of the unholy and unrighteous condition of themselves.⁵ (Rom. 7:11) *For sin, taking occasion by the commandment, deceived me, and by it slew me.*

(Matthew Henry's Concise Commentary, Rom. 7:7–13) There is no way of coming to that knowledge of sin, which is necessary to repentance, and therefore to peace and pardon, but by trying our hearts and lives by the law. In his own case the apostle would not have known the sinfulness of his thoughts,

¹ Rom. 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

Rom. 5:19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

² I Cor. 2:14 *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

³ I Cor. 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*

⁴ Heb. 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

⁵ Rom. 3:9–19 *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ¹⁰As it is written, There is none righteous, no, not one: ¹¹There is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: ¹⁴Whose mouth is full of cursing and bitterness: ¹⁵Their feet are swift to shed blood: ¹⁶Destruction and misery are in their ways: ¹⁷And the way of peace have they not known: ¹⁸There is no fear of God before their eyes. ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

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motives, and actions, but by the law. That perfect standard showed how wrong his heart and life were, proving his sins to be more numerous than he had before thought, but it did not contain any provision of mercy or grace for his relief. He is ignorant of human nature and the perverseness of his own heart, who does not perceive in himself a readiness to fancy there is something desirable in what is out of reach. (END QUOTE)

Not only are both lust and sin duplicitous, and will lead to death,⁶ but this deception will carry on without the deceived even knowing it. This is why divine intervention is essential, exposing those deluded by their natural born lusts, who have been charmed, lured, and captivated by what sin always promises, but rarely, if ever, performs. Absent the Word of God,⁷ and the Holy Spirit enlightening the sinner's soul, those deceived through lust, would never know that all who sin, must die.⁸ To sin against God, is to die without God. (Ezek. 18:4) *Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*

It is worthy to note, that if a man has been saved by Christ, and been given the Spirit of God, then not until he is willing to *put off the old man*, which has in his previous life thoroughly deceived him, can true spiritual growth occur. So that even if a

believer in the Lord Jesus Christ has been saved, not until they are willing to cease to walk by their previous carnal nature, can true inward transformation begin. This is because, once saved, we can practically only be led by one, or the other, of two natures, the Spirit or the flesh. Consequently, until someone is willing to *put off the flesh*, and voluntarily chooses to no longer be ruled by it, can that *new man* which *after God was created in righteousness and true holiness*,⁹ begin to rule the soul. In addition, just because someone has believed the Word, and has received the *seed* of the Holy Spirit,¹⁰ this does not mean that all their sin either has, or will, be abandoned. And though it is true that one cannot be born of God and remain totally controlled by sin,¹¹ sin can absolutely remain in control of various portions of the believer's heart.

The Corinthians are a historical example of a church saved by Christ, who had been *sanctified in Christ Jesus*¹² and were properly called *saints*, but still, had not overcome the strong and carnal divisiveness of their old nature. Fleshly pride still ruled them, and had never been put off by them. Because of their weak spiritual condition, the apostle Paul could not speak unto them as unto spiritual men, individuals who were being led and ruled by the Holy Spirit, and bore the fruits of the same Spirit in their lives.¹³ Instead the apostle

⁶ Jas. 1:15 *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

⁷ Rom. 7:7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

⁸ Ezek. 18:24 *But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.*

⁹ Eph. 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*

¹⁰ 1 Pet. 1:23 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

¹¹ 1 John 3:9 *Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*

¹² 1 Cor. 1:2 *Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:*

¹³ Gal. 5:22-23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*

²³ *Meekness, temperance: against such there is no law.*

could only address the Corinthians, and speak to them, as babes in Christ.¹⁴ Because the church at Corinth continued to be ruled by their *old man*, this prohibited them from being able to grasp any of the deeper truths of the Christian religion. There were much deeper truths that the apostle was capable of speaking unto the Corinthians about, but their carnal walk prevented him from doing so.

1 Corinthians 3:1-3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

²***I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.***

³***For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?***

(Barnes' Notes on the Bible, 1 Cor. 3:1) *Could not speak unto you as unto spiritual*—"I could not regard you as spiritual—as qualified to enter into the full and higher truths of the gospel; I could not regard you as divested of the feelings which influence carnal people—the people of the world, and I addressed you accordingly. I could not discourse to you as to far-advanced and well-informed Christians. I taught you the rudiments only of the Christian religion." He refers here, doubtless, to his instructions when he founded the church at Corinth. See the note at 1 Corinthians 2:13-15.¹⁵

But as unto carnal—The word "carnal" here σαρκινοῖς *sarkinois* is not the same which in 1 Corinthians 2:14, is translated "natural" ψυχικός *psuchikos*. "That" refers to one who

is unrenewed, and who is wholly under the influence of his sensual or animal nature, and is no where applied to Christians. "This" is applied here to Christians—but to those who have much of the remains of corruption, and who are imperfectly acquainted with the nature of religion; babes in Christ. It denotes those who still evinced the feelings and views which pertain to the flesh, in these unhappy contentions, and strifes, and divisions. "The works of the flesh are hatred, variance, emulations, wrath, strife, seditions, envyings" Galatians 5:20-21;¹⁶ and these they had evinced in their divisions; and Paul knew that their danger lay in this direction, and he therefore addressed them according to their character. Paul applies the word to himself Romans 7:14,¹⁷ "for I am carnal;" and here it denotes that they were as yet under the influence of the corrupt passions and desires which the flesh produces.

As unto babes in Christ—As unto those recently born into his kingdom, and unable to understand the profounder doctrines of the Christian religion. It is a common figure to apply the term infants and children to those who are feeble in understanding, or unable, from any cause, to comprehend the more profound instructions of science or religion. (END QUOTE)

(Matthew Poole's Commentary, 1 Cor. 3:1) *I, (saith he), brethren, could not speak unto you as unto spiritual*, that is, as to Christians who had made any great proficiency in the ways of God, and had arrived to any just degrees of spiritual perfection;

but as unto carnal, that is, persons who, though you are not under the full conduct and government of your flesh and sensitive

14 1 Cor. 3:1 *And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.*

15 1 Cor. 2:13-15 *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.* ¹⁴*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* ¹⁵*But he that is spiritual judgeth all things, yet he himself is judged of no man.*

16 Gal. 5:20-21 *Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,* ²¹*Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

17 Rom. 7:14 *For we know that the law is spiritual: but I am carnal, sold under sin.*

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appetite, yet are far from being perfect, either in faith or holiness. (END QUOTE)

Because there exists such a distinction between the flesh of man,¹⁸ and the Spirit of God,¹⁹ these two distinctly different natures, cannot either integrate or peacefully exist with the other. This is also why until Jesus died for man's sin,²⁰ could the Holy Spirit be given to those repentant of their sin.²¹ What this reveals to us is this, that sin must be dealt with on the cross, before the Holy Spirit could be given. Death to sin must occur, before the life of Christ can be imparted. Thus, the sinner's old nature, his *old man*, needed to die with the Savior,²² and be freed from sin, before a new spiritual nature could be sent, and ultimately walked in. This process of the believer's *old man* dying with the Lord Jesus on the cross, which paid the penalty

for sin,²³ is also revealed in the book of Romans, when the apostle in addressing the saints at Rome, revealed how their sin nature had been destroyed through faith in, and union with, the Lord Jesus Christ. (Rom. 6:6) *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

(Jamieson-Fausset-Brown Bible Commentary, Rom. 6:6) *Knowing this, &c.*—The apostle now grows more definite and vivid in expressing the sin-destroying efficacy of our union with the crucified Saviour.

that our old man—“our old selves”; that is, “all that we were in our old unregenerate condition, before union with Christ” (compare Col 3:9, 10; Eph 4:22–24; Ga 2:20; 5:24; 6:14²⁴).

18 Gal. 5:19–21 *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*

19 Gal. 5:22–23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law.*

20 Isa. 53:5 *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

1 Pet. 2:24 *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

Rom. 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

1 Pet. 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

21 Acts 2:34 *For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,*

22 Gal. 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

23 Isa. 53:10–11 *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. ¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

Gal. 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

Heb. 10:10 *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

24 Col. 3:9–10 *Lie not one to another, seeing that ye have put off the old man with his deeds; ¹⁰And have put on the new man, which is renewed in knowledge after the image of him that created him:*

Eph. 4:22–24 *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ²³And be renewed in the spirit of your mind; ²⁴And that ye put on the new man, which after God is created in righteousness and true holiness.*

Gal. 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Gal. 5:24 *And they that are Christ's have crucified the flesh with the affections and lusts.*

Gal. 6:14 *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

is—rather, “was.”

crucified with him—in order.

that the body of sin—not a figure for “the mass of sin”; nor the “material body,” considered as the seat of sin, which it is not; but (as we judge) for “sin as it dwells in us in our present embodied state, under the law of the fall.”

might be destroyed—(in Christ’s death)—to the end.

that henceforth we should not serve sin—“be in bondage to sin.” (END QUOTE)

It is an astounding spiritual truth, confirming the grace and mercy of God, that when a sinner unites himself with the Son of God, and identifies himself as a believer

and follower of Him, that the repentant one is brought to share in both Christ’s death, and resurrection.²⁵ This identification with the Son of God, through making the Lord Jesus, Lord of the life,²⁶ is what ultimately frees the sinner from his sin nature, and gives him hope of future glorification with the Savior.²⁷ There is but one punishment for sin, which is death,²⁸ and Jesus’ death on the cross, fulfilled this punishment for all who have believed upon Him. The spiritual confirmation of this new reality of actually possessing God’s salvation, is evidenced when saints are baptized with the Holy Spirit.²⁹

Once a man has died with Christ through union with Him, and been given the Holy Spirit as proof of his spiritual sonship,³⁰

²⁵ Rom. 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Rom. 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

²⁶ Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

²⁷ Col. 3:4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Heb. 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Rom. 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. ³⁰Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Phil. 3:20-21 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

²⁸ Gen. 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Ezek. 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

²⁹ Acts 2:38, 41 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . .⁴¹Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Acts 11:15-16 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. ¹⁶Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Acts 10:44-45 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. ⁴⁵And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

³⁰ Gal. 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Rom. 8:14-16 For as many as are led by the Spirit of God, they are the sons of God. ¹⁵For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

¹⁶The Spirit itself beareth witness with our spirit, that we are the children of God:

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and adoption into God's family,³¹ then to practically experience the power and freedom of Christ's redemptive work, a *walk in the Spirit* must be begun. To do this requires that the *old man*, the previous heart, life, manner, and behavior of the lawbreaker, must be put off, before the new man, who has been created in Christ Jesus, can be put on. For not until the believer willingly puts off the *old*, is space provided for the *new*. No man can be led by two natures at the same time, consequently not until there is true repentance for our sin nature, and a willful decision to no longer be led by it, can a true life of holiness begin to be experienced.

Galatians 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

In this verse we have the practical reason why so many Christians, though their sin has been put to death with Christ, still practically experience such a strong struggle within themselves, in attempting to do God's will. It is because a sincere and genuine walk in the Spirit, and obedience to It, has not occurred.³² Content with their previous fleshly nature, many

carnal Christians do not deeply desire to be led by God's holy nature. Simply put, because there is not a concerted, continued, and passionate pursuit to walk in the Spirit, the flesh remains exercising great influence over the soul, even though it has already been redeemed by God. And though legally, in the Lord's eyes, saints have been freed from sin—because they have chosen not to fully devote their lives to Christ, and solely be ruled by His Spirit, their spiritual growth is stunted. We know this, because if there is a sincere and genuine walk in the Spirit by anyone, they *shall not fulfil the lust of the flesh*. Hence, by walking in the Spirit, the power and strong influence of the flesh, loses its control, and a consistent walk with God can be maintained.

(*Barnes' Notes on the Bible*, Gal. 5:16) *This I say then*—This is the true rule about overcoming the propensities of your carnal natures, and of avoiding the evils of strife and contention.

Walk—The Christian life is often represented as a journey, and the word walk, in the scripture, is often equivalent to live; Mark 7:5.³³ See the notes at Romans 4:12; Romans 6:4, note; Romans 8:1, note.³⁴

Eph. 1:13–14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,¹⁴ Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

I John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

I John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

II Cor. 1:21–22 Now he which stablisheth us with you in Christ, and hath anointed us, is God,²² Who hath also sealed us, and given the earnest of the Spirit in our hearts.

31 Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

32 Rom. 7:18–20 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.¹⁹ For the good that I would I do not: but the evil which I would not, that I do.²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

33 Mark 7:5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

34 Rom. 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Rom. 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom. 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

In the Spirit—Live under the influences of the Holy Spirit; admit those influences fully into your hearts. Do not resist him, but yield to all his suggestions; see the note at Romans 8:1. What the Holy Spirit would produce, Paul states in Galatians 5:22-23.³⁵ If a man would yield his heart to those influences, he would be able to overcome all his carnal propensities; and it is because he resists that Spirit, that he is ever overcome by the corrupt passions of his nature. Never was a better, a safer, or a more easy rule given to overcome our corrupt and sensual desires than that here furnished; compare notes, Romans 8:1-13.³⁶

And ye shall not fulfil ...—Margin, “Fulfil not”—...It is not by philosophy; it is not by mere resolutions to resist them; it is not by the force of education and laws; it is only by admitting into our souls the influence of religion, and yielding ourselves to the guidance of the Holy Spirit of God. If we live under the influences of that Spirit, we need not fear the power of the sensual and corrupt propensities of our nature. (END QUOTE)

For a saved one to be truly led by the Spirit of God, then it is needed that he offers his entire and full earthly life to God. To keep back even a part of our commitment to the Lord, will prohibit advancing and maturing up in the new spiritual life given to us through faith in His Son.

Rom. 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present*

your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

To present ourselves to God, as living sacrifices, will require the denial of self, and a decision to no longer be led and influenced by our previous selfish and undeniably sinful nature. It is to, without hesitation, surrender to God all of our heart, soul, life, and daily decisions, to pursue obeying divine will. It is to deny self, and to present our lives to God, as living sacrifices, cheerfully abandoning all previous lusts, with the sole intention of pleasing Him. Yet, not until this is actually done, will the internal conflict within ourselves, between the flesh and the Spirit cease.

Galatians 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

(Barnes' Notes on the Bible, Gal. 5:17) *For the flesh lusteth against the Spirit*—The inclinations and desires of the flesh are contrary to those of the Spirit. They draw us away in an opposite direction, and while the Spirit of God would lead us one way, our carnal nature would lead us another, and thus produce the painful controversy which exists in our minds. The word “Spirit” here refers

³⁵ Gal. 5:22-23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.*

³⁶ Rom. 8:1-13 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

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to the Spirit of God, and to his influences on the heart.

And these are contrary ...—They are opposite in their nature. They never can harmonize; see Romans 8:6–7³⁷; compare below Galatians 5:19–23.³⁸ The contrariety Paul has illustrated by showing what each produces; and they are as opposite as adultery, wrath, strife, murders, drunkenness, etc., are to love, joy, goodness, gentleness, and temperance. (END QUOTE)

Again, just because someone has been saved by God, does not mean that either the Holy Spirit, or the Lord Jesus, have been fully accepted as the only true Rulers of the heart. This is why the scriptures repeatedly reveal, that the Holy Spirit can be quenched,³⁹ grieved,⁴⁰ and resisted,⁴¹ ultimately prohibiting God’s will from being fully obeyed in the believer’s life. Understandably, the flesh of man and/or the sinful nature of man, desires not to do divine will, even as the Spirit, has the same spiritual distaste for all fleshly will. To hope to join these two completely different natures, that are inherently opposed one to the other, is impossible. And, because God’s Holy Spirit, and man’s

naturally born sinful nature are diametrically opposed to each other, then it remains impossible for any man to be led by both natures at the same time. Simply because each nature has a different origin, and each nature is led by completely different competing desires.

John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

(Jamieson-Fausset-Brown Bible Commentary, John 3:6) That which is born, &c.—A great universal proposition; “That which is begotten carries within itself the nature of that which begat it” [Olshausen].

flesh—Not the mere material body, but all that comes into the world by birth, the entire man; yet not humanity simply, but in its corrupted, depraved condition, in complete subjection to the law of the fall (Ro 8:1–9⁴²). So that though a man “could enter a second time into his mother’s womb and be born,” he would be no nearer this “new birth” than before (Job 14:4; Ps 51:5⁴³). (END QUOTE)

Because the flesh of man, and the Holy Spirit of God, cannot coexist, then it is easy to see, that the *old man*, that sinful

37 Rom. 8:6–7 For to be carnally minded is death; but to be spiritually minded is life and peace. ⁷Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

38 Gal. 5:19–23 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. ²²But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law.

39 1 Thess. 5:19 Quench not the Spirit.

40 Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

41 Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

42 Rom. 8:1–9 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ³For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ⁴That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ⁵For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ⁶For to be carnally minded is death; but to be spiritually minded is life and peace. ⁷Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ⁸So then they that are in the flesh cannot please God. ⁹But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

43 Job 14:4 Who can bring a clean thing out of an unclean? not one.

Ps. 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

nature derived from Adam, must be put off, before it is even possible for the new man, created in Christ Jesus,⁴⁴ be put on. Just as Jesus spake that no man dare put new wine in old bottles,⁴⁵ lest the bottles (i.e. skins) burst and the wine is spilled and ultimately lost upon the ground, so cannot the Spirit of God rule a man's life, until his old life—his previous sensual, carnal, and selfish life—is put off.

I Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

It is important to note, that what most view as a little sin, or a little walk in the flesh, can in fact ultimately destroy the entire Christian walk, and if not careful even put in jeopardy, maintaining eternal life.⁴⁶ It takes but a little leaven, to leaven the whole lump, and but a few deceitful lusts and/or pride of life, to ruin and prohibit, full and complete obedience to God. This is because what the Spirit

embraces, the flesh despises; and what the flesh despises, the Spirit inevitably favors. It thus takes very little of either nature—the Holy Spirit, or the flesh—to completely nullify both the desire and will of the other. This was evidenced in the Old Testament, when but a few Holy Spirit-inspired words from the prophet Nathan, completely changed David's mind toward his sin against Bathsheba and Uriah.⁴⁷ But, the reverse is also true, when even a little sin is embraced, and refused to be repented of, the sad result will be that all genuine and sweet fellowship with the Father is broken. This will also regularly occur, whenever sin is committed, but denied by the offender.

I John 1:8–10 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

⁹If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

44 Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

45 Luke 5:37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

Mark 2:22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Matt. 9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

46 Heb. 10:26–27 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,²⁷ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

47 II Sam. 12:1–9, 13 And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. ²The rich man had exceeding many flocks and herds: ³But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. ⁴And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. ⁵And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: ⁶And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. ⁷And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; ⁸And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. ⁹Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. ¹³And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

To the Praise of the Glory of His Grace

¹⁰*If we say that we have not sinned, we make him a liar, and his word is not in us.*

If sin is denied, and remained in, the Word of God will not live in the believer's heart. For one cannot truly hold to the truth of God's Word in the heart and affectionately love it, and at the same time deny that sin has been committed. To also deny that sin lives within us, is to engage in an argument and war with the Lord, that no man will ever win.

(Meyer's NT Commentary, John 1:8) Purification from sin presupposes the existence of sin even in believers; the denial of this is self-deception. (END QUOTE)

Because there is no sin which is actually *little* in God's eyes, it takes but a small amount of disobedience, unfaithfulness, or resistance to divine will, to uproot all fellowship with the Father. This is also why when believers are doozily of the opinion, that it is unnecessary to put off the *old man*, we know that sin continues to both rule and influence their behavior, and as such, no real fruit of the Spirit⁴⁸ will be evidenced in their life. Because also the fruit of the Spirit is produced by first a walk in the Spirit,⁴⁹ then apart from obedience to the promptings of our new nature, formed after God in Christ, then bearing true spiritual fruit will remain illusive to us.

Ephesians 4:23–24 *And be renewed in the spirit of your mind;*

²⁴*And that ye put on the new man, which after God is created in righteousness and true holiness.*

It is only as the Christian is *renewed in the spirit of* (his or her) *mind*,⁵⁰ that true fellowship and growth with the Father and the Son can occur.

The Greek word for *renewed* is #365 *ananeousthai*. *Strong's Lexicon* defines #365 *ananeōō* "to renew, renovate, i.e. reform."

HELPS Word-studies defines #365 "*ananeōō* (from 303 *aná*, 'up, completing a process,' which intensifies 3501 / *néōs*, 'recent, new')—properly, going up to a higher stage (level of sanctification) by God's power; divinely renewed.

"365/*ananeōō* ('make new in relation to time') is only used in Eph 4:23. Here believers are reminded of God's continuous offer to bring new strides in their sanctification through 'sanctified reasoning'—raising the meaning up to new levels of spiritual comprehension and reality." (END QUOTE)

To *put on the new man* is to be led by that new heavenly nature, that is supernaturally given to us through making Jesus Christ, Lord of our life.⁵¹ It is to put on that new heart which Ezekiel the prophet, prophesied of, God sending to rebellious Israel. (Ezek. 36:26) *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

(Benson Commentary, Ezek. 36:26) *A new heart also will I give you*—A new disposition of mind, excellent in itself, and vastly different from what it was before; a frame of soul

⁴⁸ Gal. 5:22–23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.*

⁴⁹ Gal. 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*

⁵⁰ John 16:13 *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

⁵¹ Rom. 10:9–10 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* ¹⁰*For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

changed from sinful to holy, from carnal to spiritual; a heart in which the law of God is written, Jeremiah 31:33;⁵² a sanctified spirit, in which the almighty grace of God is victorious, and turns it from the world to God, and from all sin to all holiness; a state of mind which is the supernatural gift of God, and not wrought in any man by his own power. *And I will take away the stony heart*—The hard, senseless, unfeeling, inflexible heart; the heart unapt and averse to receive any divine impressions, and to return any devout affections. *Out of your flesh*—That is, out of you. *And I will give you a heart of flesh*—A soft and tender heart, that has spiritual senses exercised, and is conscious to itself of spiritual pains and pleasures; a heart of quite another temper, hearkening to God's law, trembling at his threats, moulded into a compliance with his whole will; disposed to do, to be, or to suffer what God wills; receiving the divine impress as soft wax receives the impress of the seal. *I will put my Spirit within you*—My enlightening, regenerating, and sanctifying Spirit; that Holy Spirit which is given to and dwells in all true believers; *and cause you*—Sweetly and powerfully, yet without compulsion; *to walk in my statutes*—In all my ordinances and commandments, and that from judgment, choice, and affection. For our spirits, when renewed by God's Spirit to a disposition conformed to his holiness, readily comply with his will in all things,

concur with his designs, and become *workers together with him*. *And ye shall keep my judgments, and do them*—Ye shall be willing and able to perform all acceptable obedience, and to live a life of universal holiness and righteousness. (END QUOTE)

This promise of Ezekiel has been fulfilled, when now, through faith in Christ, the divine nature of God, the Holy Spirit, enters our heart. Because also we have been made a new creation in Christ,⁵³ we should live our lives according to the very same holy nature which has provided for union with God. And though the believer's earthly body remains bound to sin, the believer's Spirit, is connected to the living Christ. (Rom. 8:10) *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness*. It is this new spiritual life, which is walking righteously before God, that provides hope of sharing with Christ in resurrected glory.⁵⁴ Because we are even now recognized as members of the kingdom of God⁵⁵ and citizens of heaven,⁵⁶ we should devote our remaining earthly life, in service to our Lord, with the sole hope of pleasing Him, and living earthly lives, worthy of the grace and mercy shown to us.⁵⁷

52 Jer. 31:33 *But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*

53 II Cor. 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

54 Col. 3:4 *When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*

II Thess. 2:14 *Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*

I Thess. 2:12 *That ye would walk worthy of God, who hath called you unto his kingdom and glory.*

II Cor. 4:17 *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*

55 Luke 6:20 *And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.*

Matt. 5:3 *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

Matt. 5:10 *Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*
Matt. 25:34 *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*

56 Phil. 3:20 *For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

57 Col. 1:10 *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*

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*Eph. 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
I Thess. 2:12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.*