

My Notes 8-8-2023 Handfuls On Purpose

Our Walk

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[Romans 8:1-14](#) *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 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:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 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.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 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.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 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.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 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.

14 For as many as are led by the Spirit of God, they are the sons of God.

This morning we will be in [Romans 8:1-14](#), and really what I need to do as you know, chapter divisions are not inspired that's not part of the Bible as they were added centuries after the New Testament had been completed, and we're glad for them because they, you know, it. gives us an opportunity to have chapter verse numbers so that we can make reference, but really the the book of Romans is really just a letter, and

there's total continuity, there's no stopping for chapters and so forth, and oftentimes these chapters were arbitrarily placed, and I think here, perhaps wrongly, because the last portion of [Romans 7:23-25](#) really leads up to the this kind of a glorious triumph in the first verse. So let's take a quick glimpse back at the 7th chapter, and that'll set things up a bit for the 8th chapter. There the last few verses of Chapter 7, verse 23 I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. Verse 24 Oh, wretched man that I am who should deliver me from the body of this death? Verse 25 I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin. So that whole 7th chapter, you know was all about Paul struggle as a believer, all of us struggle with the same thing and that is the old nature is still quite active in us [Galatians 5:17](#) speaks of the two natures that we have after we're born again with the new nature, the flesh lusts against the Spirit, he says, and the spirit against the flesh, and these are contrary one to the other, so that you cannot do the things which you would, and that goes right along the lines of [Romans 7:15-16](#) where Paul says 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. **16** If then I do that which I would not, I consent unto the law that *it is* good. That, you know, kind of circular argument that he gives here in the seventh chapter, but it kind of ends here in that 7th chapter with a rhetorical question. [Romans 7:24](#) **24** O wretched man that I am! Who shall deliver me from the body of this death? With the struggle that goes on with the sin nature? Who's going to? Who's going to deliver me, and or what can deliver me from the power of sin in the belief in the person's life, including the believers life? So that's that rhetorical question, and it really hails back to a very strange custom that they had during the 1st century, and that was when a person was had committed murder they would actually strap the dead corpse to that person, and it's so we have the notion that Paul is using there who shall deliver me from the body of this death, as though the sin nature is strapped to us in some fashion, like an albatross around our neck. You know, like the rhyme of the Ancient Mariner. The notion is that we we struggle with the old nature, and it's difficult to be rid of the old nature, and we kind of cry out who who shall deliver me from the body of this death, and so I thought again leading up to the 8th chapter, we see the notion of the struggle that the believer has with the old nature, and all of us again have to agree that it's resident within us the struggle that we have, but who is it that can deliver us? Well, let's try on a few things.

The law, because can the law deliver us? Now the law, the Mosaic law, not just the 10 commandments, but all that the law had to do with the law, judgment, and ordinances of the Old Testament it's a heavyweight and clearly has no power to save. It does have the power to convict and to condemn, but it does not have the power to save us. We'll see this in that in [Romans 8:3](#), and we'll study this at length for what the law could not do in that it was weak through the flesh. So the law can't save. So if we say well, who deliver us from the body of this death, certainly the law can't.

Well, what about religion? People like to be religious, go to church, and so on. I'm certainly an advocate of church attendance, but can religion save you? And the answer is evident, It cannot. The people that condemn Christ were religious people, and Jesus condemned them. In this passage in [Matthew 15:8](#) This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. So religion has no power to save either.

What about legislation? Well, we can see in our own wicked country in 1973 when they they constitutionally decided that there was a right to kill babies with the Roe Verses Wade decision, which was recently and rightly denounced by the current Supreme Court, but all that did was throw it right back in the hands of the states, and the states decide whether you can kill a baby or not. So legislation, well, it has no power to save, and we all remember the infamous decision of the Supreme Court to rule in favor of men marrying men this is outrageous, but this is what we have and the Bible describes this in [Psalm 94:20](#) Shall the throne of iniquity, having fellowship with the which frameth mischief by a law? So no legislation can not redeem us?

What about education? Some people think that if we just get enlightened and educated, well look at the educational system and how corrupt it is. Teaching little minds that we came from apes and from the primordial mud, and further than that now this is the, this is the new era of teaching of transgenderism to kindergarten kids. It's outrageous, but this is what we find now in critical race theory and sex education, and it has no power to save.

There are people that believe in programs, that we go to a program. In this particular ad it says why everyone should try a 12 step program. So programs don't save. We've all seen this already. We've seen people addicted to drugs, alcohol, porn, gambling and they go to meetings, and they have anger management meetings, and and no one is the better for it. They come back out and then they call it relapsing, and go right back into the inveterate sin that they hoped to be delivered from. No programs have no power to deliver from the body of this death a positive thinking.

Positive thinking Some people we have preachers that advocate positive thinking, but positive thinking has no power either to redeem us in concepts of confidence and self respect and self esteem and all this. Why? We do have an answer, though, to the question that Paul poses. Who shall deliver me from the body of this death? And the answer is Jesus. [Romans 7:25](#) I thank God through Jesus Christ our Lord. So Paul answers his own question in the 7th chapter, and this leads us right up, so to speak, almost like a musical crescendo to the [Romans 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. You're in Christ Jesus, so who can deliver us from the body of this death? Look at all the habits that people end up with smoking and tobacco and video games like porn, and gambling, you name it. The devil or whatever you have, he'll make sure that he addicts you to it, that's for certain, but who delivers us from the body of this death? Well, the answer again comes in this grand first verse. There is therefore now no condemnation to them which are in Christ Jesus, who walked not after the flesh, but after the Spirit. So the answer is regeneration, it's the only answer that can deliver us from the power of death and hell itself. Now I have underlined here there is therefore now no condemnation, and I think that's an important expression now, meaning that we're not waiting for deliverance in a great sense, yes we'll be delivered from the very presence of sin when we die and go to heaven, and that is yet to happen, but we're already now free from the condemnation of sin it is a present tense salvation. Now you hear some people saying, well, I hope I'm going to heaven, and that would seem to indicate there they're lacking understanding about what salvation is so they they're hoping that they're good enough, in other words, to get there, but the Bible says no, you have it now there's no condemnation now. Look what Jesus says here in the [John 5:24](#) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. So there's that word hath, and maybe that's archaic for us today, but it just means he has it, it's a present tense, has everlasting life. Jesus didn't say you're gonna wait for it. You have it now. So that's that's of course, look how that's repeated throughout the Gospel of John. In particular in [John 3:36](#) He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, and then in [John 6:47](#) Verily verily I say unto you, He that believeth on me hath everlasting life. Again in that same chapter [John 6:54](#) Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. [1 John 3:1-2](#) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

[2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Was it last week or the week before? Whatever we were teaching on this standing and the state? Did the believer the standing and the state? So the standing of what the believers is that we are we're already written down in the Lamb's book of life. We are saved and are saved forever no man can pluck us out of the Father's hand. We are sealed with the holy Spirit, those are all proofs of our eternal security in Christ. That we're now considered the sons and daughters of God that's our standing, but our state is a whole different matter. We're in physical frame that is corrupt and aging and will ultimately have to succumb to the powers of death. So our state is another matter, and so here in first John it says it doth not yet appear what we shall be. So that's the deliverance completely from the presence of sin, but we already claim ours our standing with the Lord, and [1 Peter 2:10](#) says it a little differently, Which in time past were not a people, but are now the people of God, which hath up to not obtained mercy, but now have obtained mercy. So we see the present tense there now no condemnation to them

which are in Christ Jesus.

[Romans 8:1](#) Look at the next phrase here to take apart **who walk not after the flesh,** but after the spirits, and this is a in a sense, it's a foregone conclusion. This is what believers are they walk not after the flesh, but after the spirit, hopefully that's everybody's experience here. So we might hear just depart for just a little bit and speak about the walk. Yeah a lesson I gave to you, what several weeks ago about walking and how we walk in the Spirit, and what what the Bible means when it says though we walk not after the flesh but walk in the Spirit, and I think that this, if you like practical lessons, this this could be one. How to walk in the Spirit? [Psalm 89:15](#) They shall walk, O Lord, in the light of thy countenance.

#1. Salvation So of course the first thing is a person has to be saved. Believe on the Lord Jesus Christ, and thou shalt be saved. The Spirit then it enters the person's life, and they are thus regenerated. Now there's the hope of eternal life in the bosom, and there is actually the power to overcome vices and habits and sinful acts, because now we have the power of the Spirit. Living in us.

#2. Baptized I would say, secondly, we have to certainly follow the Lord in believers baptism, and not that the baptism saves, but it is a commandment and it's a point of obedience. So a person that knows that they're saved is thus baptized in, Jesus.

#3. Reading the scripture. So I mean today we're reading the scriptures, and that's a good thing, but every day we should be practicing this, and reading. Reading the scriptures and some areas are more difficult than others to discern and understand, but we searched the scriptures, [John 5:39](#) for in them you think you have eternal life, and they are they which testify of me.

#4. Personal Prayer I'd say next to personal prayer life, we want to continue instant in prayer. [1 Thessalonians 5:17](#) pray without ceasing. So there's personal prayer, and then there's corporate prayer. We have that Saturday night zoom prayer meeting, and we're seeking the Lord, praying for personal matters and intercessory prayers and praying for revival and praying for those that have authority over us all this is quite necessary, and should be a part of walking in the Spirit.

5. Meditation, of course. We have those today that think of Eastern meditation, which is not what we're talking about here, which is almost a mindless exercise, you know? It's believed by the Eastern ascetics that you want to reach a certain level where you're not

thinking at all. The mind is totally void. Now imagine that this is just the opposite. As a matter of fact, Biblical meditation is taking a thought from God and meditating upon its meaning, and you see here in [Psalm 1:2](#) You do this meditation, so to speak, day and night, on the law of the Lord.

#6. Discipline the flesh [Galatians 5:16](#) *This I say* then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Then we might think of the disciplining of the flesh we walk in the spirit, and you shall not fulfill the lust of the flesh.

#7. Fellowship of course is, and it's vitally important that we have connection to a local church that's preaching the Word of God, fellowship cornea. [Hebrews 10:25](#) So not forsaking the assembling of ourselves together as the matter of some is but exhorting one another and so much the more as you see the day approaching, how necessary this is for Christian growth.

So that's a way of understanding walking. You know, we walk not after the flesh, but after the Spirit [Colossians 1:10-11](#) That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

All right, so we're going to move on here and we're going to see in [Romans 8:3](#) 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. Powerful passage here as well look a little closer here at this notion of what the Law could not do. You know, it's a heavy burden trying to fulfill the righteousness of the law and the flesh, and we stumble and fall, and so how much more important it is for us to realize that Christ has fulfilled the law of righteousness and nailed our failures to the cross, and as a result, now the law can no longer condemn us. Thus the law was weak through our flesh that was weak in the sense of it could it did not have the power to save us, and our flesh was just subject to sin and disobedience. So it was necessary that God would send his own Son in the likeness of sinful flesh, and we'll get to this point in a bit, and for sin condemned sin in the flesh, and how does he do it? He does it by becoming sin for us and taking the judgment of the law to the cross, and [Colossians 2:14](#) says he blotted out the handwriting of ordinances that was against us, in contrary to us, and he took it out of the way nailing it to his cross, but we look at this expression that [Romans 8:3](#) brings out weak through the flesh, and of course, we're speaking here of a spiritual condition. Earlier in the book of [Romans 5:6](#) it speaks of this as well. For when we were without strength in due time, Christ died for the ungodly. So without strength, weak, weak in the flesh. So we have, well, we have the the notion of being crippled by the fall, and this is

what happened to Adam. When Adam sins in the garden he is brought before the Lord. [Genesis 3:17](#) He tries to hide it first they hide their sin, but the voice of the Lord finds him out not to Adam, he said, because thou hast hearkened unto the voice of thy wife, and a statement of the tree of which I commanded these, saying thou shalt not eat of it curse, it is the ground for thy sake in sorrow shalt thou eat of it all the days of thy life. So we're weak in the flesh and crippled by the fall. We think of all of us now as sons and daughters of Adam and Eve, and we have inherited a sinful nature, and we're born with that sinful nature, and it requires a regeneration so that we could be made right with God again. It's the only the only hope for us actually so this concept of being weak in the flesh or crippled by the fall you know there's a grand illustration of this in the Old Testament and the person of Mephibosheth in [2 Samuel 9:7,11](#) Will you find the account here that's written of one of Saul's progeny is left, you know, usually when a new king takes power, as in the case of David then they kill off any remaining princes and those that might threaten the unity of the new formed Kingdom. So, but we remember that David made a covenant with Jonathan and he intended to keep that promise and he sought out if there were any remaining alive and found one Mephibosheth, and Mephibosheth if you know the story there during Saul's death and David's takeover his nurse took him as a young youngster, and ran away with him and hoped to save his life and in the process stumbled, and the child became lame for the rest of his life. So Mephibosheth is found out and they brought him to the king, and Mephibosheth assumes he's going to be executed, and just the opposite as a matter of fact, and David shows him great mercy, and so Mephibosheth bows before himself and said, What is thy servant, that thou shouldst look upon such a dead dog, as I am not in in a sense now Mephibosheth, then represents all of us who are weak in the flesh we're crippled by a fall, and the son of David. Rather than executing righteous judgment upon us, shows us mercies, and actually elevates our position that we might sit at the feet of the at the table of the king. So David said unto him, fear not asked for Mephibosheth said the king, He shall eat at my table as one of my King's sons, and so he becomes a child of the king. So we all see ourselves in Mephibosheth and recipients of mercy, even though crippled by a fall, and we were weak in the flesh, but God sending his own Son shows us great mercies and elevates our condition. Ok, back again we see this expression in verse three that I think is crucial for our understanding, and that is that God's sending his own Son in the likeness of sinful flesh. So the likeness of sinful flesh. So it is tantamount to our understanding salvation to see that Christ is made as we are, [Hebrews 2:10-15](#) is very clear on this as well, and that he also himself likewise took part of the same it says there. So the notion is that he has experienced life, as we have all experienced the likeness of sinful flesh. So what's happened and what's occurring there, that terrible moment at the cross, is that he's becoming sin and the judgment of sin in our place. Look at this, and that's the passage I was alluding to. [Hebrews 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 suffering. [Hebrews 2:14-15](#) For as much then as the children are partakers of flesh and blood he also himself likewise took part of the same; that through death he might destroy him that had the power of death that is the devil. 15 And deliver them who through fear of death, were all their lifetime subject to

bondage. So this is how God affects our salvation and the fact that the Christ is made in the likeness of men. [Philippians 2:7-10](#) We studied the kenosis. There are a number of weeks ago and that idea, but made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men. So how many places we find this expression? And so thus he himself likewise took part of the same. So that's, it's a generous act that the immortal becomes finite for the moment comes into the human experience tempted in all points as we are yet without sin. That'll say later in [Hebrews 4:15](#) That's the likeness of sinful flesh. So even though he's in the likeness of sinful flesh, yet he never once sins. So we we have to keep all of that in mind here. So it's the likeness of sinful flesh, but we have to say with the exclusion of the experience of sin itself. He defeated the devil. He's tempted 40 days and 40 nights, but Satan could not find any shrink in the armor, so to speak. Now of course, this notion of the immortal becoming flesh and blood ran against the grain of those heretics of the first three centuries of Christianity called the Gnostics, and I might add that the Gnostics did not begin just with Christianity. There were Gnostic Jews before this as well. These were pseudo intellectuals that believed that they had divine knowledge, special knowledge they understood things that others could not understand, and Paul refers to them here in [Galatians 1:6-8](#) when he says, I marvel, that you're so soon removed from him that called you into the grace of Christ unto another gospel which is not another, but there be some that trouble you and would pervert the gospel of Christ, but though we, or an Angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be a cursed. We would do well to understand that admonition for today, we're living with a amongst many heretics and teaching another gospel and preaching another Christ, and believers really need to know what the difference is these days now in particular here and focused here on our third verse, the likeness of sinful flesh. We have to realize that in the 1st century there was this gnostic notion that Jesus Christ was a good teacher. He was perhaps a prophet, but that he was not really God in the flesh. So one of the great fundamentals of the faith for anybody here that should want to go to heaven, we have to believe the fundamental truths, and one of the fundamental truths is the deity of Christ, that Jesus is God in the flesh, and that this is asserted and so many, many places, but the gnostics rejected that and had various forms of understanding who the Christ was, and one of those, was called Docetism, which is the Docetists believed, and it's taken from a Greek word here. Or do I have it yet? The Greek word dokein is to seem to seem as though so we have Christian heresy, one of the earliest Christian sectarian doctrines affirming that Christ did not have a real or natural body during his life on earth, but only an apparent or phantom one. Now this is just one of many variations of Gnostic teaching, but one thing that all the Gnostic teachings had in common was the rejection of the deity of Christ they saw him as just a man, maybe the Spirit of God coming upon him at times. Some said at his baptism and then left him before he died. There are various forms of this, so we can't when we use the word gnostic, it's kind of a generic term for the heretics of these first three centuries of Christianity, and I'm saying first three centuries, but really we have forms of this even today surviving. It's the same devil with the with the different package, that's all. At any rate we can see passages like [Romans 8:3](#) as affirming the mystery of godliness, the fact

that God becomes man who surrenders himself willingly to the experience of flesh and blood, and yet without sin. So to to gnostics, that's a contradiction, but believers understand that there's there are things and mysteries about the nature of the Father, Son, and Holy Spirit that human minds cannot really ever understand or plumb the depths of. We're contented to say the secret things belong unto God and the things revealed unto us. At any rate, we have the nature of Christ manifest here though in the flesh, and though experiencing the weakness of flesh as we do in the human constraints yet he does so without ever yielding to sin. Now this is something we cannot we can't say that Jesus, you know, was just pretending, but he actually experiences temptations, as you would, as I would, and yet without sin. That's what makes the holy difference here so he did no sin, [1 Peter 2:22](#) says. Neither was guile that would be deceit found in his mouth, and I already signed [Hebrews 4:15](#) in all points, tempted like as we are yet without sin, and then again in [Hebrews 7:26](#) he's wholly harmless, undefiled, separate from sinners, and made higher than the heavens. This is our great High Priest, then he has been touched or tempted with the feeling of our infirmities, and in all points tempted like as we are yet without sin. So we keep all of this in mind when we look at the gospel accounts of Jesus is no sooner baptized being full of the Holy Ghost returns from Jordan and in [Luke 4:1-2](#) was led by the Spirit into the wilderness, and here, of course, is where Satan comes with his various temptations, 40 days tempted of the devil, and in those days he did eat nothing. When they were ended, he afterward hungered, and when they were ended, he afterward hungered. [Luke 4:3-4](#) So the devil said unto him, If thou be the Son of God, command this stone, this stone to be made bread. So this first temptation, of course, Jesus said man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. So strike one, so to speak. The devil done what he could. [Luke 4:5-8](#) Then the devil taketh him to a high mountain, showed unto him all the kingdoms of the world in a moment of time, and the devil said unto him, All this power will I give thee in glory of them. For that is delivered unto me, and to whomsoever I will. Give it in, Jesus answered and said unto him. Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. So strike two, and then [Luke 4:9-12](#) He brought him to Jerusalem, and set him on a pinnacle of the temple, and said him to him, If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee to keep thee, and in their hands they shall bear thee up lest at anytime thou dash thy foot against a stone. So here is strike three and Satan is defeated and the Bible tells us Jesus answered thou shalt not tempt the Lord thy God. So when the devil had ended all the temptation. He departed from him. For a season. Of course he would be back we understand that's what the devil is, and so that's we see we weak in the flesh, and yet Christ comes also and adopts this weakened state, this corruptible state of humanity, and here he was the eternal word, [John 1:1](#) and the word becomes flesh and dwelt among us, and so now we understand that though we are weak in the flesh, you know that the law weaken the flesh. God sending his Son in the likeness of sinful flesh, the likeness of sinful flesh, and thus defeats sin, and does for us what we could not do for ourselves. [Hebrews 2:18](#) For in that he also himself suffered being tempted. He's also able to succour them that are tempted [Hebrews 4:15-16](#) For we have not an high priest,

which cannot be touched with the feeling of our infirmities, but was in all points tempted, as we are yet without sin. So let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Then so back to [Hebrews 2:11](#) where it tells us for both he that sanctifieth, and they who are sanctified, that's the Lord is he that sanctifies, and we that are the beneficiaries of his victories are all of one for which cause he is not ashamed to call them brethren, and also in Hebrews, you know, it's very clear there in that second chapter, really, another handful of promise. [Hebrews 2:17](#) Wherefore in all things it behooved him to be made like unto his brethren. So it behooved or this was part of the great plan is that God would experience life as we do, and sets everything in order, and does it as it ought to be done, the perfect man. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, in the the divine courts of God's justice for God to remain just and justify sinful men this was necessary that that he would be tempted in all points that he would be made like unto his brethren, that he would do all of this, and yet never once yielding to the sinful aspects of life, the lust of the flesh, the lust of the eyes, and the pride of life. [Hebrews 13:6](#) So we may boldly say the Lord is my helper I will not fear what man shall do unto me.

All right, we'll move to [Romans 8:4](#) and this one says that the righteousness of the law might be fulfilled in us who walked not after the flesh, but after the Spirit. So the righteousness of the law which remains, of course, it has no power to save us. It has the power to condemn us, though it has the power to convict us of our sins, but the righteousness of the law had to be fulfilled, and the only way it could be filled in and fulfilled in us is that Christ becomes our sin sacrifice, and so we see this that passage I've now quoted several times, but it's [Colossians 2:14](#) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. [Romans 10:4](#) So the law fulfilled in Christ, the righteousness fulfilled in Christ the law had to be done, and now it the benefit of it is given to us. So Christ, fulfilling of the law, becomes our imputed righteousness. Now I've used the word imputation so often, and it's a biblical word it is one of the great major doctrinal themes, [Romans 4:6](#) Even as David also described the blessedness of the man unto whom God imputed righteousness without works. So this is imputation no one goes to heaven because they have been forgiven of their sins alone. There's more to it than that not only have their sins been forgiven, but the righteousness of Christ has been imputed to them. So I mean it's the negative aspect is yes, he nails our sins to the cross, the positive aspect. Is that we're clothed in his righteousness, and because of this imputation, then our sins imputed to Christ, his righteousness imputed to us, we stand justified, and God remains then just and the justifier of them that believe in Jesus. [2 Corinthians 3:2-3](#) All right, so Ye are our epistles written in our hearts, known and read of all men. Forasmuch as you are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of living God, and tables of stone not in fleshy tables of the heart. So what God does, of course, is he writes the law in the heart of the believer, the

righteousness which Christ has now fulfilled, is now written in our hearts. So in [Jeremiah 31:33](#) After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts. So now you and I, even though we have that Adamic nature, and we have the flesh, you know, lusting against the Spirit, but the righteous law of God is within us, and it has been written now through the Holy Spirit, and that's why now the believers desire is to please God and we have conviction in our hearts when things aren't as they ought to be, and it's the Holy Spirit who quickens us. People that are lost have no conviction they live in sin. They're not convicted about it doesn't trouble them, and it was it's evidence that they have not been regenerated. They may even say that they're believers, but without the conviction of the Holy Ghost, how can one claim to be saved even in [Proverbs 3:3-6](#) it says let not mercy and truth forsake. They bind them about thy neck. Write them upon the tables of thine heart. So the righteousness of Christ fulfilled in us now, and this of course through meditation in the word [Psalms 119:9](#) Wherewithal shall young man cleanse his way? By giving heed thereto according to thy word, [Psalm 119:11](#) Thy word have I hid in my heart, That I might not sin against thee, and this is hopefully our common experience here as believers, the law written in our hearts and now I have a desire to live for the King.

Let's move on [Romans 8:5-6](#) 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. So this comes perhaps for all of us as believers, it's certainly, it's instructional. Again, we know that we have an old nature and that old nature there are certain things that appeal to us that are of a worldly nature and we have to be very careful about what sort of things we permit the influence is, you know, the carnal mind it has an appetite for things of the world, and we have to be very careful to guard our hearts, and thus this comes almost as an admonition, but it's a statement of fact. They that are after the flesh do mind the things of the flesh, and we see that, and this is how people become habituated to sin, and all sin is habit forming, you might say. So there's the notion of the flesh minding the things of the fleshly desires and craves the things of the flesh, but they that are after the spirit of the things of the spirit. So if we're after the Spirit, you know, we long to know more. We long to hear his word. We we want to live in his word, we want to obey the Lord, and these are all things that the Spirit is has taught us now, but the carnal mind it's just, it's at enmity with God, and [1 John 2:15-17](#) it says Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is of the world, not of the Father and the world passed away, and the fashion thereof. So that's the that's the picture here. The believer here, spiritually minded and so. [Galatians 6:7-8](#) Be not deceived, God is not mocked. For whatsoever a man so with that shall he also reap. Yeah, that's sort of the flesh shall love the flesh, reap corruption, and he that soweth to his flesh shall have the flesh reap corruption. He that soweth to the Spirit, shall of the Spirit.reap life everlasting. So it's just a it's a law of the harvest, isn't it?Certainly, and Romans is reminding us that not just in [Romans 8](#), but here in [Romans](#)

[12:2](#) And be not conformed to this world: but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God. It's one of the great places in the scripture, and the notion of being conformed to a pattern, and the idea of it being well found in so many places in the Scripture the notion of the fashion of the world. So one wants to be very careful about how closely we become attached to the things of this world, and we want to be conformed to a new image. We used [Romans 12](#) as one of our handfuls of purpose of weeks, maybe a month or so ago, and we noted here about this the the notion of being conformed to a pattern and we use the, you know, the play dough illustration, you know how you can put that in, and they had these various forms that you could use and then press it into the play dough and then you come out with a form and an image and a jello molds like that as well. You know, you pour the liquefied jello into a mold and let it gel and then it comes out with the pattern. Well, the world is all about that and you know it forms a certain pattern and we sometimes we get so involved in the world that we become like the world, and yet the Bible says not to be conformed to it, and that's walking after the flesh from our text here in [Romans 8](#), and we become like the world, or we can become like Christ of course, you know, the positive end is that we can be molded and shaped after the image of Christ, and we'll see that later here in the eighth chapter, there in 29th verse of [Romans 8:28-29](#) All things work together for good to them that love God, to them who are the called according to his purpose 29. For whom he did foreknow he also did predestinate to be conformed to the image of his Son. So the notion is in the opposite direction rather than conform to the world, we're conformed to Christ. [Romans 12:2](#) Be transformed by the renewing of your mind. Hey, there's that passage I just already quoted. So this is taken from [1 John 2:15-17](#) with an extended passage here 2:15 I think through 17. So there the world passes away, and the lust thereof, but he that do with the will of God abideth for ever so we put off concerning the the old nature which is corrupt and deceitful, and be renewed in the spirit of your mind, and that this is the hope of our our heavenly calling. A passage I had suggested a while back that you put to memory is [2 Corinthians 10:4-6](#) Much of what the devil does is the is operating in the mind and and trying to make the mind a conform to the world, and this, this notion about let this mind be in you, which was in Christ Jesus, and in [2 Corinthians 10:4-6](#) The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. There it is casting down imaginations and every high thing that exalts itself against the knowledge of God bringing into captivity every thought to the obedience of Christ, having in a readiness to revenge all disobedience when your obedience is fulfilled. So delightful passage here, which is it's very instructional to the believer to keep the the weapons of our warfare are certainly not from the fleshly end. It's spiritual, and it's mighty through God and we can pull down things that have strongholds in our lives, and realizing, you know, the devil has put chains on us and we have to cast those things down, and notice that it's, you know, in the imagery, in the imagination, casting down imaginations, the thought life has to be put in subjection, and this is this is the believers work of sanctification will be working on this until we reach heaven, and again, back to [Romans 12:2](#) We're not conformed to the world, so our minds have to be made right, and subjected to the new heart and new mind that the Lord gives to us. I think we

used this somewhat to in [Colossians 3:12-13](#) Where we put on therefore, as the elect of God, holy, beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; 13. Forbearing one another, forgiving one another, if any man have a quarrel against any see, this is all the nature of Christ, what we saw manifested in his earthly walk here on earth. He's showing us how a man ought to be. I've mentioned before that Christ's mission here, well, he's got many titles, but one certainly is the last Adam he's come here to to make right what the first Adam failed in. He's showing us how a man ought to be obedient, and what a man whose heart is after God and walks in the Spirit, how he would act and how he would respond in a even in a hostile environment, and that with kindness and humbleness and meekness and patience and long-suffering. That that's just the whole nature of it. So how different it is when we consider the mind of the world and worldly thinking, worldly wisdom? Things that are being taught, and this is so difficult for the next generation coming up because what we have now is institutional brainwashing and that's what public education has become, and we've got teachers that have our young people in classes for 30-40 hours a week in some cases, and they even have after school classes and things of this nature and and our our kids are learning things rather than learning them at home. They're learning them from the godless teachers and those that are, and we may have a few Christian people that are involved in secular education, but they're also having to teach these various devilish doctrines, and thus inculcating devilish philosophy in the hearts and minds of very impressionable young people.

All right, so we'll go here to [Romans 8:7](#) probably the last we can take here today, because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So we see this especially in our generation, so easy to see what the devil is doing. It's as a as it were at the mask is off the the devil strutting at this point. He's not very subtle. He's not hiding much any longer because he's he's taking a bold stroke here and he has the has captivated the minds and hearts of so many people that now it's considered strange that we run out to them to the same excess of riot, as [1 Peter 1:14](#) says. So we're finding this, and mad die against God that nature [James 4:4](#) tells us, Ye adulterers and adulteresses, know you not, that the friendship of the world is enmity with God whosoever therefore shall be a friend of the world is the enemy of God. Now the Bible is is a binary book. It's black and white. The Bible is very clear you're either for me or you're against me. You're either a friend of God or you're the you're the enemy of God. You can't have it both ways. Now the devil's all about putting his tentacles out and captivating many hearts and minds as he possibly can that he might damn their souls into an eternal lake of fire and brimstone. [2 Corinthians 2:11](#) So we all have to be aware we are not ignorant of his devices, we're told. So this natural mind that that's an enmity with God, the friendship of the world. There in [1 Corinthians 2:14-15](#) he says, But he natural man receiveth not the things of the Spirit of God, while neither can he know them, because they are spiritually discerned, but we have the mind of Christ. What a difference that makes. So the the devil has the ear of so many people today. The media is so anti Christian Godless, and the very stories and movies, and TV

programs that they put out, it's it's all Antichrist, and so people are captivated by this. We see them, you know, constantly in front of the TV tube and ingesting a lot of worldly thoughts and worldly philosophies, and they're influenced by it, and it's at enmity with God, and the the mind that intends to be stayed upon the Lord must be sedulously avoid these kind of influences? So, and we'll take this up next week. So then they that are in the flesh cannot please God, so we want to find out what it is, in fact that pleases God, but we'll take this up on our next study on Tuesday.

Lord So we're always glad to assemble we're grateful, Lord, for all that you give to us in the word. There's much, Lord to learn, and we just are here, Abbott learners students in the classroom of Christ, we just pray that you'll help us to discern and understand, and plumb the depths of your word here, Lord, grateful for such a chapter as this, Lord. It is indeed a magnum opus. It is a reminder and a refresher course of things that we've already learned. So you keep us, Lord, close to your heart, how grateful we are that we are now the sons and daughters of God, that our names indeed are indelibly written in the Lamb's Book of life because we have trusted Jesus as our Savior, but Lord, there's still work to be done our sanctification is not complete. There's much of the world that still leaves its marks upon us as well detracts from the things of God. We're caught up sometimes in things, Lord, that are not profiting the Kingdom. So you help us, Father, to know the difference and to be able Lord to walk in this spirit. In Jesus name Amen.