

law of sin and death

law of the Spirit of life in Christ Jesus

walking after the flesh

walking after the Spirit

Romans 8:1-8 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.

- For the law of the Spirit of life in Christ Jesus
- hath made me free from the law of sin and death
- That the righteousness of the law might be fulfilled in us
- who walk not after the flesh
- but after the Spirit

Introduction:

Most chapters, within this Theme Study, can be read in any particular sequence without too much confusion in not knowing which chapter(s) to investigate next for any further clarification. Here, it is encouraged to first read the chapter on "oldness of letter" and "newness of spirit". That chapter lays foundation in Romans 6 & 7 for Paul's deduction found in Romans 8, thus beginning with... "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." In reading the beginning verses in Romans 8, it is essential to understand the origin, source and implications, as laid out in Romans 6 & 7, between the oldness of the law and newness of the spirit.

Chapter 8 can be one of those 'tough' chapters, found in Romans, to fully comprehend. The biggest mistake most often made, after reading verse 1, is declaring that the phrase... 'no condemnation to them which are in Christ Jesus', is solely referring to one's justification or standing before God.

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.

- There is therefore now no condemnation to them which are in Christ Jesus
- who walk not after the flesh, but after the Spirit

This is easily proven false! Paul's statement refers to one's walk (state) in Christ Jesus, not to one's standing (being justified). Chapters 6 & 7 clearly show options the child of God has regarding his 'walk' and encouraged to... "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." **Romans 6:12-13**

No Condemnation

Here is a Webster's definition of the word 'condemnation', to then be followed by my simplistic definition of same word, put into Paul's context.

Webster's Revised Unabridged Dictionary 1913Condemnation

Con"dem·na"tion, n. [L. condemnatio.]

1. The act of condemning or pronouncing to be wrong; censure; blame; disapprobation.

In every other sense of condemnation, as blame, censure, reproof, private judgment, and the like. Paley.

2. The act of judicially condemning, or adjudging guilty, unfit for use, or forfeited; the act of dooming to punishment or forfeiture.

A legal and judicial condemnation. Paley.

Whose condemnation is pronounced. Shak.

3. The state of being condemned.

His pathetic appeal to posterity in the hopeless hour of condemnation. W. Irving.

4. The ground or reason of condemning.

This is the condemnation, that light is come into the world, and men loved darkness rather light, because their deeds were evil. **Joh 3:19**.

My definition, as to what Paul is saying, in light of what he reveals in chapters 6 & 7, is that... there is therefore now no condemnation (***not given reason to point a finger at***) to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

This point was well illustrated by Paul earlier in his letter to the Romans.

Romans 2:23-24 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written.

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- through breaking the law dishonourest thou God?
- For the name of God is blasphemed among the Gentiles through you, as it is written

Lamentations 2:15-16 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? 16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

- they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?
- All thine enemies have opened their mouth against thee: they hiss and gnash the teeth
- they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it

The righteousness of God, under the law, was the law to be lived out via faithful obedience. Contrary to what some may believe, the spirit of God did not indwell the OT saint, as the Spirit does today in the believer. Case after case can be given as to how the spirit of God was given under circumstances, as well as taken away, but never did the OT saint experience a 'new birth', as perhaps assumed today.

The Mosaic Covenant was given to Israel to accomplish several things and one of those things was simply for Israel to 'do right', from God's perspective. This 'righteousness' of the law was spelled out in dos and don'ts, to be observed by the surrounding nations as blessings and curses weighed in the balance.

Without the abiding presence of the indwelling Spirit, as the OT saint was relying solely on one's faithful obedience in the flesh, Israel was doomed to fail... "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." **Romans 8:3-4**

Today, the child of God, 'doing right', from God's perspective, might be fulfilled in us, who walk not after the flesh, but after the Spirit. 'Walking after the Spirit', will be defined shortly.

There are two points that can clearly be discerned in Romans 8. The first is, that without the indwelling Spirit of Christ, one is none of His. The second point being, that in spite of having the indwelling Spirit of Christ, one can still choose to live after the flesh.

Law of the Spirit of life in Christ Jesus

The Proof is in the Pudding

There is a saying... "The proof is in the pudding." Little needs to be said or added to that of Paul's own commentary on the Spirit of Christ's relationship to the believer and vice versa.

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.

- to them which are in Christ Jesus
- who walk... after the Spirit

8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

- For the law of the Spirit of life in Christ Jesus
- hath made me free

8:9 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.

- ...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

8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

- And if Christ be in you, the body is dead because of sin
- but the Spirit is life because of righteousness

8:11 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.

- 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

8:14 For as many as are led by the Spirit of God, they are the sons of God.

- For as many as are led by the Spirit of God
- they are the sons of God

8:15-16 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God:

- but ye have received the Spirit of adoption, whereby we cry, Abba, Father
- The Spirit itself beareth witness with our spirit, that we are the children of God

8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

- but ourselves also, which have the firstfruits of the Spirit

8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

- Likewise the Spirit also helpeth our infirmities
- but the Spirit itself maketh intercession for us

8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

- he that searcheth the hearts knoweth what is the mind of the Spirit
- because he maketh intercession for the saints according to the will of God

Those to whom Paul addresses in his pre-prison epistles, as well as to the converted non-covenanted Gentiles, in his prison epistles, are said to have been sealed with the Spirit.

2 Corinthians 5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit

Ephesians 1:13 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

The Discerning Difference Between the Believer and Nonbeliever

A Missing Link

Perhaps no other passage, in the New Testament, discerns more between the believer and nonbeliever than what Paul wrote to the Corinthians.

1 Corinthians 2:11-14 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 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.

- For what man knoweth the things of a man, save the spirit of man which is in him?
- even so the things of God knoweth no man, but the Spirit of God
- Now we have received, not the spirit of the world
- but the spirit which is of God; that we might know the things that are freely given to us of God
- Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth
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In general, why does all mankind think alike, regardless as to where in the world they live or language barriers that exist between? Why is it that an unbeliever, can't understand where a believer is coming from, as to his way of thinking? Or, a believer can't make much headway with even the simplest of doctrinal truth with an unbeliever? There's a 'missing link'! The natural man cannot receive the things of the Spirit of God, because they are spiritually discerned.

I'll never cease to be amazed over the growth and learning process, in a Christian's experience, via the Spirit's teaching method of comparing spiritual things with spiritual. Also, I'll never cease to be dismayed over the inability to teach other professing Christians, who reject the very words of God that enables the learning process... "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." **1 Thessalonians 2:13**

Today, the majority of professing Christendom believe that the 'word of God' hovers somewhere in limbo between all the various translations. In other words... the 'words' of God escape us in leaving everything to man's or one's interpretation.

Walking After the Spirit

A New Creature in Christ

So many statements are easily verbalized, but hard to explain and seemingly even more difficult to sense in a Christian's life's experience. Paul states that a believer is a 'new creature in Christ'.

2 Corinthians 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.

- Therefore if any man be in Christ, he is a new creature

Genesis 1:20-21 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

- Let the waters bring forth abundantly the moving creature that hath life
- And God created great whales, and every living creature that moveth

There is often criticism, followed by 'correction', of the usage of the word 'creature', as used in a KJB, instead of 'creation', found in so many other translations. Just in case the reader has never searched out the word 'creature', in a KJB, it is found 15 times in the OT (Ge 1:20-21,24; Ge 2:19; Ge 9:10,12,15-16; Le 11:46; Eze 1:20-22; Eze 10:15,17,20). The adjective 'moving', is used in first occurrence as the adjective 'living', is associated with all others. In other words... if any man be in Christ, he is a new moving/living creature going forward! "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (8:2).

In the NT, the word 'creature' is found 13 times and simply references something that is real or has life (Mr 16:15; Ro 1:25; Ro 8:19-21,39; 2Co 5:17; Ga 6:15; Col 1:15,23; 1Ti 4:4; Heb 4:13; Re 5:13). On the other hand, the word 'creation' is found but six (6) times in the Bible, all in the NT. (Mr 10:6; Mr 13:19; Ro 1:20; 2Pe 3:4; Re 3:14). All but one reflects back to creation (Gen 1) and the other one (Ro 8:22) to the creation collectively... "**For we know that the whole creation groaneth and travaileth in pain together until now.**" **Romans 8:22**

Again, if any man be in Christ, he is a new (moving/living) creature going forward! Old things are passed away! Leave the KJB alone! It will explain itself with clarity and meaning.

Walking After the Spirit

What exactly does it mean to 'walk after the Spirit'? A main function of the Spirit is its working presence within the inner man of the believer. As subtle as it may all seem, here are the realities to look for while considering that a child of God is now a new creature in Christ.

1. The child of God addresses God as Father.

Mark 14:36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Romans 8:15-16 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God:

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

2. The child of God groans within waiting for the adoption, to wit, the redemption of his body.

Romans 8:22-23 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

3. The Spirit begins the process of leading the child of God.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

4. A process of the Spirit leading the believer involves teaching via comparing spiritual things with spiritual.

1 Corinthians 2:12-13 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 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.

The working of the Spirit, within the life of the believer, becomes a combined effort on behalf of both, the indwelling Spirit and the believer's spirit. Starting from scratch, a new beginning of a renewing process starts taking place.

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

Colossians 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

2 Corinthians 4:16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Three Aspects of the End Game

There are various aspects, in the end game, of the Spirit's teaching and we're going to consider three (3) of them: **1.** Fruit of the Spirit **2.** Good Works Before Ordained **3.** Growing in Grace and in Knowledge

1. Fruit of the Spirit

Galatians 5:1-26 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 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. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 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. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

In Galatians 5, Paul holds the fruit of the Spirit in contrast to the law and works of the flesh.

[1-6] The child of God now had a liberty that the OT saint didn't have! A fear factor of bondage that was always held above their head, regarding the penalty of sin and sins, due to disobedience, was eliminated in Christ. However, there were still those who had it in mind, that it was easier doing something for righteousness, than being something... "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

In context, 'fallen from grace', has absolutely nothing to do with losing one's salvation, but everything to do with stepping outside the program which replaced the means of justification under the law; righteousness via faithful obedience.

[7-12] There is a mindset, from behind particular denominational pulpits, that certain standards must be maintained to acquire righteousness, which is contrary to the message of the cross! Preaching works for justification and then maintaining that justification via works is not only wrong, but heresy... "I would they were even cut off which trouble you."

[13-15] Then there is the flip side to this argument! If one is not under the condemnation of the law, then this liberty must have been given to grant freedom to live after the flesh? Wrong! What is being missed in this line of thinking is the purpose behind both the law and grace... "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." **Romans 8:3-4** In other words, Christ didn't free us from the penalty of sin to serve the flesh, but to accomplish something the law failed in doing, but from a different perspective.

[16-18] It is important for the child of God to understand the difference between having the lusts of the flesh, from that of fulfilling the lusts of the flesh. From Paul's own testimony (Rom 7:14-25), the child of God will have the lusts of the flesh till death do us part... "O wretched man that I am! who shall deliver me from the body of this death?" **Romans 7:24** Fulfilling or living out the lusts of the flesh is the issue at hand!

[19-21] Though we cannot see one another's heart, the lusts of the flesh are easily identified when lived out! Not only does Paul spell out the manifestations of the lusts of the flesh, but as he does also in Ephesians (5:1-10), reminds us... 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. In other words, this is Paul's reminder of the judgement regarding the children of disobedience.

[22-26] The fruit (singular) of the Spirit is also spelled out. Paul's statement that ... 'against such there is no law', simply means that the things listed (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance) are not condemned or contrary to the law. The fruit of the Spirit is the atmosphere created about the child of God who is allowing the Spirit to perform a work within the child of God. Again, the righteousness of the law is being fulfilled by those who allow the Spirit of God to work within the believer.

If one recognizes their position in Christ, having crucified the flesh with the affections and lusts, then... 'If we live in the Spirit, let us also walk in the Spirit'.

2. Good Works Before Ordained

Is the end game, of being a new creature in Christ, solely exhibiting the fruit of the Spirit to onlookers? Absolutely not! In fact, if one studies the Abrahamic and Mosaic Covenants,

blessings and curses were part of the overall package, which was based on faithful obedience. Laws dictated the treatment of Israelites towards Israelites and Israelites towards strangers. Physical blessings were evidence of a nation walking in favor of God.

Exodus 18:20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Deuteronomy 28:1-13 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. 3 Blessed shalt thou be in the city, and blessed shalt thou be in the field. 4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. 5 Blessed shall be thy basket and thy store. 6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. 7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. 8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. 9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. 10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. 11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee. 12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:

- And all these blessings shall come on thee...
- The LORD shall command the blessing upon thee...
- The LORD shall open unto thee his good treasure...
- and thou shalt lend unto many nations, and thou shalt not borrow...
- the LORD shall make thee the head, and not the tail...
- if that thou hearken unto the commandments of the LORD thy God...

Same Principals, but Opposite!

Under the Mosaic Covenant, imputed righteousness, as well as physical blessings, were based on faithful obedience. In this dispensation of the grace of God, opened to non-covenanted Gentiles, it's exactly the opposite! Imputed righteousness is by grace, through faith and without works.

As God didn't deliver us from the law's penalty of sin and sins, to then live after the flesh, so God didn't deliver us from 'works', just so we don't have to 'work'. For the converted non-covenanted Gentiles, who now find themselves a 'new creature in Christ', God before ordained good works for them to walk in.

Ephesians 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

- For we are his workmanship, created in Christ Jesus unto good works
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These 'before ordained good works', are scattered throughout Paul's epistles and are covered in detail in chapter titled, "Gentiles".

3. Growing in Grace and in Knowledge

There's one other aspect, of walking after the Spirit, that must be interjected here. There is a growing in grace and in knowledge, based on Paul's unique apostleship to the body of Christ, that even Peter recognizes in his second epistle.

1 Timothy 2:3-4 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.

- Who will have all men to be saved, and to come unto the knowledge of the truth

2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance... **15-18** And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

- but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance
- the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you
- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ

Unfortunately, there is a mystery hid in the prophets as well as one hid in God, revealed to and through Paul, that remain much a mystery today found absent from behind the pulpits in the denominational system. Blindness to these mysteries not only creates contradiction and confusion, within the denominational system, but also impedes the growth process in Christians.

Ephesians 1:15-18 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

- That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him
- The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints

Ephesians 3:3-9 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

- that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel
- Whereof I was made a minister...
- that I should preach among the Gentiles the unsearchable riches of Christ

Ephesians 4:11-16 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in

the measure of every part, maketh increase of the body unto the edifying of itself in love.

- Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ
- That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...
- according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love

Ephesians 6:18-19 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

- that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel

Colossians 1:25-27 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

- To whom God would make known what is the riches of the glory of this mystery among the Gentiles
- which is Christ in you, the hope of glory

Colossians 2:1-2 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

- and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ

Colossians 4:2-3 Continue in prayer, and watch in the same with thanksgiving; 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

- that God would open unto us a door of utterance, to speak the mystery of Christ

1 Timothy 3:8-9 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience.

- Likewise must the deacons...
- Holding the mystery of the faith in a pure conscience

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth... **24-25** And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

- Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth
- In meekness instructing those that oppose themselves
- if God peradventure will give them repentance to the acknowledging of the truth

If one would be honest, many pastors and deacons would be disqualified today from their lack of knowledge or acknowledgement of these mysteries committed to Paul. There is a freedom that comes through a Pauline perspective... "And ye shall know the truth, and the truth shall make you free." **John 8:32**

Walking After the Flesh

There has already been enough evidence given, in discussion under the topics of 'law of the Spirit' and 'walking after the Spirit', indicating that the child of God can live 'after the flesh'. However, we'll further develop this topic here.

Not only is being renewed in the spirit of one's mind, a deliberate action, on behalf of a child of God, but one that can also be thwarted by the believer. Converted non-covenanted Gentiles were instructed to, not only not walk as other Gentiles walk, in the vanity of their mind, but to be renewed in the spirit of their minds. In conclusion, they were told ... "And grieve not the holy Spirit of God...". The Spirit of God, the very means in which any believer is sealed, can be thwarted in that process of the new man being created within each and every believer... 'which after God is created in righteousness and true holiness.'

Ephesians 4:17-32 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ; 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 That ye put off

concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 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. 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

- that ye henceforth walk not as other Gentiles walk, in the vanity of their mind
- But ye have not so learned Christ
- That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts
- And be renewed in the spirit of your mind
- that ye put on the new man, which after God is created in righteousness and true holiness
- And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption

Paul's message was exactly the same to those Gentiles, who were first being saved by grace during the early Acts period, after that the 'door of faith' had been opened up to the Gentile. One cannot help but recognize Paul's exhortation on responsibility to... 'let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Corinthians 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain... **14-18** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty... **2 Corinthians 7:1** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

- We then... beseech you also that ye receive not the grace of God in vain
- Be ye not unequally yoked together with unbelievers

- let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God

Let Us Cleanse Ourselves

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

- let us cleanse ourselves from all filthiness of the flesh and spirit
- perfecting holiness in the fear of God

That Ye Put Off the Old Man

Ephesians 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 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.

- That ye put off concerning the former conversation the old man
- that ye put on the new man, which after God is created in righteousness and true holiness

Law of Sin and Death

Sin & Death

Paul's usage of the word 'death', in Romans 8, brings confusion in the minds of many in trying to interpret exactly what Paul is saying.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

- hath made me free from the law of sin and death

Romans 8:6-7 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.

- For to be carnally minded is death

Romans 8:12-13 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.

- For if ye live after the flesh, ye shall die

Death Under the Mosaic Covenant

Under the Mosaic Covenant, certain sins brought forth impending physical death. Christ Jesus not only broke that curse, but also... "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." **Acts 13:38-39**

This then begs the question as to how to interpret Paul in saying... 'For to be carnally minded is death; but to be spiritually minded is life and peace', along with... '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.' Do these scriptures imply that after having been saved, one falls back under the condemnation of the law? In other words, after having been justified from all things, from which one could not be justified by the law of Moses, that in committing such after having been justified, physical death is imminent?

First, let it be understood that unless being caught up in a 'rapture', all are appointed to die at some point... "And as it is appointed unto men once to die, but after this the judgment:" **Hebrews 9:27**

Second, Paul's comments immediately follow verse 1, which begins deduction reflecting back on chapters 6 & 7.

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.

As pointed out earlier in this chapter, my definition as to what Paul is saying, in light of what he reveals in chapters 6 & 7, is that there is therefore now no condemnation or in other words... not given reason to point a finger at...

Not believing that Romans 8:1 is referring to one's standing, but to one's state, what does the term 'death' apply to in context?

There are two distinct applications to the term 'death', as used by Paul.

A. Physical Death

It would be naïve to believe that a physical death would be excluded from interpretation based on God's reaction to the Corinthian church, as recorded by Paul.

1 Corinthians 11:26-32 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are

weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

- For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself
- For this cause many are weak and sickly among you, and many sleep

Regardless of one's interpretation of what 'the Lord's supper' is or isn't or as to whom it applies or doesn't, there were those who paid a penalty of physical death over division created within the assembly.

Paul uses the word 'carnal' repeatedly in his description of the Corinthians.

1 Corinthians 3:1-4 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? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

- could not speak unto you as unto spiritual, but as unto carnal
- For ye are yet carnal...
- are ye not carnal?

Another example can be given, found in the same assembly, where physical death wasn't taken off the table as punishment. The following passages are self-explanatory, but a few key comments will follow.

1 Corinthians 5:1-5 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

- It is reported commonly that there is fornication among you
- For I verily... have judged already... In the name of our Lord Jesus Christ...
- To deliver such an one unto Satan for the destruction of the flesh
- that the spirit may be saved in the day of the Lord Jesus

2 Corinthians 2:4-11 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love

which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

- Sufficient to such a man is this punishment, which was inflicted of many
- So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow
- for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ
- Lest Satan should get an advantage of us: for we are not ignorant of his devices

2 Corinthians 7:8-12 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

- for ye were made sorry after a godly manner, that ye might receive damage by us in nothing
- For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death

1. Though Paul's comments in 2 Corinthians 7:8-12 could cover several issues addressed in Paul's first letter, it appears that focus is on the one who had his father's wife. Without much other detail given, perhaps this was the situation when the man came to Christ... but then, maybe not?

2. It appears that physical death was avoided because of the response of both the accused and the accusers in how everything was dealt with.

3. Even if a physical death came into play... 'that the spirit may be saved in the day of the Lord Jesus.' This is a vast difference between justification under the Mosaic Covenant from that under grace today!

4. Though churches are very liberal today, in dealing with sin/sins within assemblies, Paul's intervention, as an apostle, brings into question the degree in how far it goes... does the church pray for the destruction of one's flesh (death) today?

Life Experience: Disclaimer - Before looking at the second aspect of Paul's usage of the word 'death' in context, the following personal comment is injected here. Having a godly wife of 34 years, dying at the early age of 52 from cancer, I'm the last person to reason why anyone dies at any particular age or stage in life, regardless of being a believer or non-believer.

Ecclesiastes 8:14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

Ecclesiastes 9:2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

If one can discern between 'life's happenings', that fall upon both the godly and ungodly, the non-believer as well as the believer, they're a much better discerner of spiritual things than me.

Though having been involved in dealing with several church related moral issues, I have never turned anyone over to Satan for the destruction of the flesh.

B. The Death of Fruitlessness

Having proved that the child of God can chose to live after the flesh, without having consequence one would find themselves with under the Mosaic Covenant, then the obvious question is... what is the consequence of such a choice under grace today?

Before proving this next point with scripture, take another look at Paul's references to death, life, flesh, peace, Spirit, and being carnally minded or spiritually minded.

"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." **Romans 8:5**

"For to be carnally minded is death; but to be spiritually minded is life and peace." **Romans 8:6**

"So then they that are in the flesh cannot please God." **Romans 8:8**

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." **Romans 8:12**

"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." **Romans 8:13**

In Paul's first letter to Timothy, Paul describes two different states (one's walk), that a saved widow could find herself in.

1 Timothy 5:1-6 Rebuke not an elder, but intreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity. 3 Honour widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth.

- Now she that is a widow indeed, and desolate
- trusteth in God, and continueth in supplications and prayers night and day
- But she that liveth in pleasure is dead while she liveth

The two different states (walks) are easily picked out. One walk before God is good and acceptable, as the other walk before God is as though she is dead while she liveth. In other words, the second walk is a fruitless experience.

At the judgment seat of Christ, things done in one's body are simply divided into two categories; good or bad.

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

- that every one may receive the things done in his body
- according to that he hath done
- whether it be good or bad

The Lord Jesus Christ came to this earth with purpose in mind and one aspect of that purpose was to meet the needs of others. It was with that in mind when Paul instructed the Galatians to fulfil the law of Christ.. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light." **Matthew 11:28-30**

Galatians 6:2-10 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in

himself alone, and not in another. 5 For every man shall bear his own burden. 6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

- Bear ye one another's burdens, and **so fulfil the law of Christ**
- Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap
- For he that soweth to his flesh shall of the flesh reap corruption
- but he that soweth to the Spirit shall of the Spirit reap life everlasting
- As **we have therefore opportunity, let us do good unto all men**
- **especially unto them who are of the household of faith**

The actions of a child of God are a choice. One can lead a life of dead works walking after the flesh or intentionally have the mindset of the Spirit in service of others. Those of us who profess Christ, must be careful to maintain good works, which things are good and profitable unto men!

Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

- that they which have believed in God
- might be careful to maintain good works
- These things are good and profitable unto men

Titus 3:14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

May we live to be not unfruitful, for the cause of Christ!