



**THE TWO
NATURES IN THE
CHILD OF GOD**

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in the
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VIEWING NOTES

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INTRODUCTORY NOTES

This revision is based upon the excellent booklet by Dr. E.W. Bullinger entitled by the same name which we recommend everyone read and is available for free as a PDF on our website, www.Believer.com

We have revised this booklet to be contemporary and also have made sure that all the doctrine is correct according to all that Dr. Bullinger and other believers who accurately study the Word of God have found to be The Truth.

All of the scriptures used in this text are from King James Authorized Version of 1611 unless otherwise noted.

God's perfect truth strikes a blow to the base of the tree of human tradition and religion which has kept so many under the fear that their life may not measure up or be good enough for salvation. Once we learn the truth of the Two Natures from God's Word we are freed to live a Christian life and walk. The Truth removes many of the misconceptions that fill the teachings of the churches today and cause God's people so much confusion and heartache.

PREFACE

The experience of the child of God is described, in **(Galatians 5:17)** by the following words, "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."

In everything but this, the one that claims salvation can imitate the true child of God: and it is this which distinguishes the merely religious person from the real Christian. Every true child of God always has an internal conflict within as described in **(Galatians 5:17)**. But not every child of God understands the doctrine concerning it. To have the conflict without knowing the doctrine is the source of much confusion, unrest, and discouragement. To know the doctrine and not to have the conflict is fatal, and will result in sure disaster. The only remedy for this is to learn direct from the Word of God all that is there taught concerning the nature inherited through the generations from Adam, and the nature given through regeneration by Almighty God. The Scriptures can give each believer the only true knowledge concerning "God's workmanship"; and the key to the experiences which are otherwise unexplainable in a believer's life. When the doctrine of the two natures is clearly understood, then and only then that which before was the cause of doubt and fear is not only removed, but it becomes the solid ground of assurance and is indeed the best assurance that one can ever have that they are God's workmanship. And be confident that God has actually begun in them that good work which He will perfect and complete **(Philippians 1:6)**.

The object of the following pages is to give the knowledge of this doctrine, so that the experience, which produces doubt and fear, may become the source of peace and joy.

E.W. Bullinger.

INTRODUCTION

"That which is born of the flesh is flesh,
And that which is born of the Spirit is spirit"

John 3:6

We hear a lot these days about what is referred to as "Jesus' teaching," and attempts are made to put it above and against Paul's teaching. These overlook the fact that both Gospels and Epistles are given by the "Inspiration of the same Holy Spirit." Men converse in this manner, not because they desire to know or to obey the teaching of the Lord Jesus, but because they wish to lower the authority of the teaching of God by Paul and what they call Pauline Theology. If we bring them face to face with the actual teaching of the Lord Jesus, they will have none of it. They will turn back and walk no more with Him ([John 6:66](#)) for they will be "filled with wrath", and seek to do away with Him ([Luke 4:28, Luke 4:29](#)) In ([John 3:6](#)), we have the teaching of the Lord Jesus on a fundamental doctrine. It states an eternal truth. But it is the one truth which the natural man, the man of the flesh, will not have. It declares that by nature we are descended from fallen Adam. We are his children, conceived in His image.(Genesis 5:3) "And Adam lived an hundred and thirty years, and begat a son in his own-likeness, after his image; and called his name Seth" and are partakers of his fallen nature. Born of the flesh we possess the nature of the begetter and are flesh. And this flesh as "the teaching of Jesus" declares" profiteth nothing" ([John 6:63](#)) "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." and "in it dwelleth no good thing" ([Romans 7:18](#)) "For I know that in me [that is, in my flesh] dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." But, as we have said this is the teaching which man will not receive. Pulpit, platform, and press with one voice proclaim the opposite and declare that there is some good thing in man and that all we have to do is to discover and improve it.

It is against this lie of the devil, that the ax of Divine truth is laid when the Lord Jesus declares that "That which is born of the flesh is flesh" and that "The flesh profiteth nothing" ([John 6:63](#)). "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." and that in it dwelleth "No good thing". If any good thing is to be found in man, it must be first put in by God. It must be "born of the Spirit" and, when that "good thing" is thus born and found in a man, then it is seen to partake of the nature of the begetter. It is spirit. It is Divine. Now, these two natures are so opposite in their origin, nature, and character that they each have several names and each name reveals some fresh new trait and some additional truth. Let us first look at the names by which man, by nature is spoken of.

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THE TWO NATURES IN THE CHILD OF GOD

CHAPTER 1

THE NAMES AND CHARACTERISTICS OF THE OLD NATURE

1. "THE FLESH"

We read in [\(John 3:6\)](#) "That which is born of the flesh is flesh." It comes by birth as generated by a fallen father for everyone is a descendant of Adam. Concerning this Flesh, we are told that it "cannot please God" (Romans 8:8), it "profiteth nothing:" [\(John 6:33\)](#) and there is "no good thing:" (Romans 7:18).

Now, this is a vital and fundamental truth. The question is, Do we believe it? Do we believe God or man? If we believe God, then we shall see that the great bulk of what goes by the name of "public worship" is vanity. True worship must be wholly that of the spirit, or the new nature. We must be able to say with Mary, "My soul doth magnify the Lord, my spirit hath rejoiced in God my Saviour." (Luke 1:46,47)

It is only as saved ones that we can truly worship. If the flesh of itself "profiteth nothing" [\(John 6:63\)](#), then it is clear that we cannot worship God with any of the senses (which all pertain to the flesh). We cannot worship with our eyes by gazing at an alter or stained glass. We cannot worship with our noses by smelling of incense. We cannot worship by touching a bible, candle, or statue. We cannot worship with our ears by listening to music. No, nor can we worship with our throats by singing. All that comes from the flesh "profiteth nothing" [\(John 6:63\)](#), God has "no respect to it", and it is labor in vain. Protestant Christians will agree with us in what we say about gazing on alters, or the smelling of incense; but what about the other senses of the flesh? What about the ears and the throats? The churches today all seem to be music crazed. They even call music leaders worship leaders and bands or choirs worship teams. And what with choirs "1,000 strong", and "string bands", "solos", "choruses", "anthems", and the new "Gospel of Song". We have come upon a time when the "flesh" seems to hold universal sway in what still retains the name of worship.

But unfortunately it "profiteth nothing" [\(John 6:63\)](#). This flood of music is advancing side by side with another, of which the cry is sing and "Be filled with the Spirit" (Ephesians 5:18). But the "Word of truth" is wrongly divided here. For a full stop, (a period) is put after the word Spirit: as a result, it goes unnoticed that, if we are filled by The Spirit, it will be seen that we are "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts" (Ephesians 5:19). Not only in your throats and not to any audience or congregation, but "to The Lord." It is not an "ear for music" that is wanted, but a "heart for music". From this title of The Old Nature, we learn that "the flesh profiteth nothing" [\(John 6:63\)](#). This solemn truth is fundamental to Christianity. While the opposite is fundamental to religion. Religion has to do with the flesh, Christianity has to do with Christ and the new nature which is *pneuma-Christou* (Christ-spirit) and as a result Christ-in, but we shall have more to say on this later.

2. "THE NATURAL MAN"

We are told that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he get to know them because they are spiritually discerned" ([1 Corinthians 2:14](#)). The natural man cannot get to know it, because it is only discerned by the spirit, or the new nature within us, created and enlightened by The Holy Spirit. This is conclusive as to the character, power, inclination, and condition of "the natural man"; which means man by nature, as he is born into this world.

3. "THE OLD MAN"

And what about him? He, we are told "is corrupt according to the deceitful lusts" ([Ephesians 4:22](#)) The old man is full of desires or lusts. These lusts are deceitful and deceiving. They are in all things contrary to God, contrary to His Spirit, and His Word; and to the new nature, the spirit, when it is once implanted within us.

4. "THE OUTWARD MAN"

This is what can be seen and what will die, (2 Corinthians 4:16) and it happens day by day. This tells us that as long as we are in the flesh, we must suffer this "burden". And that no ordinance related to what "perishes" can be of any use in that domain where everything is and must be spiritual or of The Spirit.

5. "THE HEART"

That is, the natural heart is "deceitful above all things, and desperately wicked" (Jeremiah 17:9). So deceitful is it that it constantly deceives and betrays us. So deceitful that none but God can really know it. The Lord Jesus has some teaching about the heart of the natural man in ([Matthew 15:19](#)) "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

The churches may talk about "a change of heart" but it is never changed. A "new heart" must be given. They may talk about improving man's heart (or nature) but the old heart cannot be improved, and the new heart needs no improvement. Spiritualists and philosophers may talk about "the divine in man" and try to convince us that this "old thought of the East, the cradle of all philosophy, is permeating the religions of the West." But it is Satan's lie, which we shall neutralize with the truth of God's Word. Even man at times is compelled to confess and to own that, all his efforts to improve "the heart of man", end in failure.

6. "THE CARNAL MIND."

This aspect of the old nature is even more serious than the others. They relate rather to acts, conditions, and character. The carnal mind relates to one's thoughts; to the mental activities, reasonings and imaginations of the natural man (Romans 8:7) which are the opposite of God's thoughts as was manifested in the past. The Word tells us in (Genesis 6:5) "Every imagination of

the thoughts of his heart was only evil continually". And God has declared, even of this mind of the flesh, in (Isaiah. 55:8) "My thoughts are not your thoughts, neither are your ways My ways".

"The carnal mind" means, as is shown in the margin of (Romans 8:7) "the mind of the flesh" (*phronema sarkos*), as it is called in the ninth Article of the Church of England,⁽¹⁾ which declares that:

"Original sin standeth not in the following of Adam (as the Pelagians⁽²⁾ do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far⁽³⁾ gone from original righteousness, and is of his nature inclined to evil so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos* which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God."

The Article thus agrees with the categorical declarations of the Word of God, which declares in (Romans 8:7-8) that this "mind of the flesh" is "Enmity against God." "Not subject to the law of God, neither indeed can be." "And cannot please God."

The "mind"⁽⁴⁾ is the source of the thoughts: and thoughts are the source of actions. "The mind of the flesh", therefore, is that part of the flesh which thinks and its thoughts are always contrary to God, and have, as the concluding words of the Article (quoted above) declare, "the nature of sin".

7. "SIN"

We must distinguish between "sin", and "sins". "Sin" is the root, "sins" are the fruit. In Romans, from 1:16 to 5:11, it is "sins", considered as the outcome of the old nature, which are dealt with; and we are shown how they are put away, and how God can be just, and yet be Justifier of the sinner who is saved on faith-principle instead of law-principle. From Romans 5:12 to 8:39, it is "Sin" that is dealt with the old nature. For, though the sinner is justified by Christ, he still feels the working of the old nature, and experiences the conflict between that and the new nature. The object of this section is to teach us that though we still see the fruits, we are to regard the old tree as though it had died and to reckon that we died in Christ's death. No change has taken place. The root remains. The change is in our standing before God. We now stand on a different plane: "we walk by faith"; and by faith, we reckon that, though the flesh is in us, we are "not in the flesh"; and, despite the fruits which we see from time to time, we believe God when He tells us that the tree, in His sight, is condemned. A new graft has been put in, which can only produce "fruit unto God"; while all that is produced from the old stock (below the graft) is worthless, and is cut away as such by the great Gardener's hand. We are His "husbandry". He grafts in us the new nature, and we believe Him when He tells us of all the wonders that He has accomplished through His work.

What a wonderful truth that completely sets us free and puts us into his domain and away from the world.

CHAPTER II

THE CHARACTER AND END OF THE OLD NATURE

Now that we've looked at the many names given to the old nature in scripture, we'll look at what the scripture says about the nature itself and its end.

1. IT CANNOT BE CHANGED

(John 3:6) "That which is born [or begotten] of the flesh is flesh". And remains flesh! No known power can turn it into spirit. Men talk about a change of nature, but it is only talk. It does not alter the fact. Men are never satisfied with their attempts to change it, but they are constantly disappointed. They are constantly demonstrating the fact that neither education nor religion can alter the old nature, or impart a new one. The flesh can be highly cultivated. There are the refined "desires of the mind"⁽⁵⁾, as well as the coarse "lusts of the flesh" **(Ephesians 2:3)** "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others" but they are equally "far off" from God as **(Ephesians 2:13)** tells us, and alike under His "wrath" **(Ephesians 2:3)** the flesh can be made very religious. Indeed, these two go very well together: for religion consists of ordinances, rituals, and ceremonies. It stands in meats and drinks. It thrives on vows, and pledges, and badges. All these are outward and are for the flesh. All these are within the power of the flesh. It can observe days, and feasts, and fasts (Colossians 2:16) "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:", and **(Colossians 2:20-21)** "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Touch not; taste not; handle not;" along with (Romans 14:5-6) "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not and giveth God thanks." The flesh revels in "Rules for daily living". It delights in "ordinances". All these minister to the flesh: and; religious flesh "takes to" these, just as irreligious flesh "takes to" vice. Hence the danger of any so-called religious service in which there is anything that ministers to the flesh, or where provision is made for it. Beautiful music, heart-breaking anecdotes, fervent appeals, all these can make what may be called "converts": but cannot keep them, once converted. This is why there is such deep concern as to how many of such "converts" may "stand" They may stand for weeks, or months, or years, but they will never stand for eternity.

All these outward things "perish with the using" **(Colossians 2:22)** "Which all are to perish with the using; after the commandments and doctrines of men,". They are born of the flesh. Only "that which is born (or, begotten) of the Spirit is spirit" **(John 3:6)**". "Whatsoever God doeth, it shall be for ever" (Ecclesiastes 3:14); and "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13). These words were spoken by the Lord to those whose religion was of the flesh, and consisted in washings and making long prayers; to those who honored God with their lips, and supposed that man was defiled by "that which goeth into the mouth" (Matthew 15:11).

They were spoken concerning the "Scribes and Pharisees, which were of Jerusalem" (Matthew 15:1), the place of religious observances, and they are spoken to-day to all who "teach for doctrines the commandments of men" (Matthew 15:9): who make men religious by working on the feelings of the flesh: and seek to make them holy by saying "Touch not, taste not, handle not" ([Colossians 2:21](#)): and who make of greater account "that which goeth into the mouth" (Matthew 15:11), than "that which cometh out of the heart" ([Matthew 15:18](#)); as though the one possessed a supernatural power which could influence the other. No! The nature of the old man cannot be changed. "It is not subject to the law of God, neither indeed can be." (Romans 8:7). This forever settles the matter, for all who are subject to the Word of God.

When once this fact is realized, it becomes impossible for us to pray "Make clean our hearts within us"; for, the question naturally arises, which "heart"? The old one, or the new one? If the old, it cannot be cleansed. If the new, it needs no cleansing. David could say, "Create in me a clean heart, O God" (Psalm 51:10): but that is a very different thing. A newly created heart is the very opposite of making the old heart clean.⁽⁶⁾ This simple fact and truth of God's Perfect Word is an ax laid at the root of all the modern "clean heart" teaching of those who, though justified by grace, are seeking to be sanctified by works. All such come under the reproof of ([Galatians 3:3](#)). Are ye so foolish [or unintelligent] having begun in the spirit [or the new nature], are ye now made perfect [or, perfecting yourselves] by the flesh? It is the great doctrine of the two natures in the child of God which corrects all this teaching of the present day, which leads so many into soul-trouble. Instead of seeing, in the conflict, they mourn over, the very ground of all assurance, they are seeking to get rid of it altogether by attempting to accomplish that which is absolutely impossible, by cleansing and improving the old nature. Overall such teaching and all such efforts, the death knell tolls out the solemn sentence "NEITHER INDEED CAN BE" (Romans 8:7).

2. ITS END IS DEATH!

The flesh, and all that pertains to it, its religion and its ungodliness, virtue and vice, all end in death. All is for time, and not for eternity. "In Adam all die" (1 Corinthians 15:22). "The mind of the flesh is death" (Romans 8:6) "For to be carnally minded *is* death, but to be spiritually minded *is* life and peace." Being connected with the body, it is called "this body of [or appointed for] death" ([Romans 7:24](#)). Nothing but death can be the end of all that is of the flesh. It is born of the flesh. The "first Adam" was made of the dust of the earth, and to dust all his descendants "return" (Genesis 3:19).

3. HE THAT SOWETH TO HIS FLESH SHALL, OF THE FLESH REAP CORRUPTION ([Galatians 6:8](#))

All efforts to improve the flesh, all provision made for the flesh, all ordinances connected with the flesh, all end in corruption and death: all "perish with the using" ([Colossians 2:22](#)). But our subject has a happier and more blessed side. There is such a thing as the new nature, as we shall see in our next chapter.

CHAPTER III

THE NAMES AND CHARACTERISTICS OF THE NEW NATURE

It is a great and blessed fact that there is something Divine as well as human; something begotten by God as well as by man. There is "spirit" as well as "flesh". "That which is born of the Spirit is spirit" ([John 3:6](#)). This new nature has, like the old, several names.

1. IT IS CALLED SPIRIT

The new nature is personified and spoken of in the masculine gender. It cannot refer to the believer as a whole; for, if we say that "we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:10). For "If we say that we have not sinned, we make him a liar, and his word is not in us" and our sins are provided for in ([1 John 2:1-2](#)). But the new nature is born of God and does not sin, and does not lie in [the power of] the evil one. The new nature, therefore, being "spirit", and being begotten or produced in the believer by the power of the Holy Spirit, is Divine.

2. DIVINE NATURE

Hence this new nature, being divine in its origin, is called *theia phusis*, "DIVINE NATURE" (2 Peter 1:4). This is why it is said to be "perfect", and unable to commit sin.

[\(1 John 3:9\)](#) "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God". Everyone that has been begotten⁽⁷⁾ of God⁽⁸⁾ does not produce sin [as his fruit], because His seed [the new nature] abideth in him: and he [the new man] cannot sin, because of God he [or, it] has been begotten."⁽⁹⁾

(1 John 5:18-19) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness."

We know that everyone that has been [born] begotten⁽⁷⁾ of God⁽⁸⁾ does not sin; but he [the new man] that was [born] begotten⁽¹⁰⁾ of God⁽⁸⁾ keepeth him, and the evil one toucheth him not. We know [as a matter of fact] that we are of God⁽⁸⁾; and, the whole world lieth in [the power of the evil one] wickedness.

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3. THE NEW MAN.

"And that ye put on the new man, which after God is created in righteousness and true holiness." [\(Ephesians 4:24\)](#) and "And have put on the new *man*, which is renewed in knowledge after the image of him that created him:" [\(Colossians 3:10\)](#). This is in contrast with "the old man", which, as we have seen, is one of the titles of the old nature. This, being entirely new, is called "a new creation" in (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." and in (Galatians 6:15) "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature". And is said to be "according to the image of him that created him" [\(Colossians 3:10\)](#). Nothing short of this avails in God's sight. However men may "make a fair show in the flesh", "it profiteth nothing" [\(John 6:63\)](#) "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation" (Galatians 6:15) "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." and [\(Colossians 2:10-11\)](#) "And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:".

4. THE INWARD MAN.

"For I delight in the law of God after the inward man:" [\(Romans 7:22\)](#), "For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day." [2 Corinthians 4:16](#) , and "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;" [\(Ephesians 3:16\)](#). This is in contrast with "the outward man" which perishes day by day, while this "inward man is renewed day by day". In [\(Ephesians 3:16\)](#) it is rendered "the inner man", but the Greek, and the meaning are the same. Instead of perishing, it is constantly being nourished and replenished day by day with grace and strength by the Holy Spirit; so that Christ thus dwells in the heart by faith [\(Ephesians 3:16\)](#) and we get to know something of His love which passeth knowledge and are filled with all the fullness of God [\(Ephesians 3:19\)](#). This explains [\(Ephesians 1:23\)](#) and shows how the church, which is the body of Christ, is "the fullness of Him that filleth all [the members of His body] with all [needed spiritual grace and strength]". The inward man delights in the law of God [\(Romans 7:22\)](#). The flesh mind "is not subject to the law of God" [\(Romans 8:7\)](#). As a result there is constant conflict between them, which must go on until death ends the struggle. This is what caused the Apostle Paul (and all who have like precious faith) to cry out, "O wretched man that I am! Who shall deliver me from the body of this death" [\(Romans 7:24\)](#), or, as in the margin this body of death, the genitive, "of death", is probably the genitive of relation, as in (Romans 8:36), where the Greek "sheep of slaughter" means, and is rendered "sheep for the [i.e., appointed for] slaughter". So here, "the body of death" is the "body appointed to death" (Hebrews 9:27) and the cry is, "who shall deliver me from this?" and the triumphant answer is, "I thank God [He will deliver me] through Jesus Christ our Lord" [\(Romans 7:24-25\)](#).

This next verse furnishes us with another title.

5. THE MIND

(Romans 7:23) "But 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." And **(Romans 7:25)** "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". The word here used for "the mind" is *nous*⁽¹¹⁾ and denotes the new nature. It is used in contrast with "flesh" [as "spirit" is], because it denotes that which is inward and invisible. This "mind" serves the law of God **(Romans 7:25)** and delights in it **(Romans 7:22)** hence, "the law of the mind" is put for "the law of God" in **(Romans 7:23)** "But 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."

6. PNEUMA-CHRISTOU OR CHRIST-SPIRIT

(Romans 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". There is no article or word for "the" in the original Greek. This is not another name for the Holy Spirit⁽¹²⁾. But this *pneuma-Christou* is the new nature that makes us "sons of God".

In Galatians we have further instruction concerning Romans teaching; and in (Galatians 4:6) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba*, Father." we have the explanation of Romans chapter 8 "because ye are sons, God hath sent forth the *pneuma* [or spirit] of His Son into your hearts, crying, *Abba*, [my] Father". *Pneuma-Christou* is therefor another name for the "sonship spirit" which we have in (Romans 8:15) "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." not "the spirit of adoption", as in A.V., but a "sonship spirit", *pneuma whyothesias*. Thus, the new creation within us is called *pneuma-Christou*, because "the Holy Spirit Himself beareth witness with our spirit (or new nature) that we are children of God; and, if children, then heirs; heirs of God and joint-heirs with Christ" (Romans 8:16-17). This is why it can be truly said: "Now if any man have not *pneuma-Christou* [or the new nature] he is none of His" (Romans 8:9). For Christ is the Son of God, and all the sons of God possess the precious gift of a "sonship spirit". That is why it is called *pneuma-Christou*, or Christ-Spirit. Being sons of God, with Christ, we are then "heirs also; not only God's heirs, but Christ's joint-heirs; if so be that we suffer together, that we may be glorified together also" (Romans 8:17). This is the precious truth conveyed by this name which is given to the new nature. It is called *pneuma-Christou*; because it is the sign and token that it is Christ-spirit, and therefore a "sonship spirit"; because "whom he foreknew he predestined also [to be] conformed to the image of His Son, that He might be the Firstborn among many brethren" (Romans 8:29). Oh! what a wonderful inheritance we have as "sons of God". Are we aware that *pneuma-Christou* (or the new nature) certifies our right to this high title? That we are sons not just servants? Not only "God's people," but the "sons of God" as well? Sharing in all the blessings of His beloved Son? Yes. Sharers in His sonship (John 1:12), **(1 John 3:1-3)**, His perfect righteousness **(Philippians 3:9)**, His holiness **(1 Corinthians 1:30)**, His peace (Philippians 4:7), His Father's secret purposes (Ephesians 1:9), His Father's love **(1 John 3:1)**. His glorious resurrection body **(Philippians 3:21)**, His coming glory (Romans 8:17), **(Colossians 3:4)**, (1 John 3:2), and His Everlasting Presence. In other words Himself (1 Thessalonians 4:17).

"So dear, so very dear to God, dearer we cannot be;

For in the Person of His Son, We are as dear as He."

And all this because God has created within us a new nature, which He calls *pneuma-Christou*. But, meanwhile, here on earth, it is our privilege to share His rejection. "The world knoweth us not because it knew Him not" **(1 John 3:1)**. Let us not feel discontent or down about this. Let us rather rejoice that we are counted worthy of so high a portion. It is exactly in connection with this very fact that the reckoning of faith and hope and love come in. "For I reckon that the sufferings of this present time are not worthy [to be compared with] the glory which shall be revealed in us" (Romans 8:18). The order of the Greek words shows us where the emphasis is to be placed, though the English of the A.V. reads more smoothly. The fact that we have been rejected by a religious world, and by a worldly church, must be a blessed reminder to us that we are God's sons, and therefore partakers of the Christ-spirit, or the new nature, which is God's gift.

It is in this same verse (Romans 8:9), and in connection with this name for the new nature, that another name is given to it. It is called;

7. PNEUMA-THEOU, OR DIVINE SPIRIT (ROMANS 8:9,14).

The Greek is literally "spirit of God". Not "the Spirit" (for there is no article), but "God's spirit"; or, as we may render it, Divine spirit. The two occurrences of this expression in this chapter tell us all we can know about this aspect of the new nature. It is so-called because, the thought that is associated with it is that, it comes from God. God is the Creator, He is the Giver of the new nature.

It is "new" in contrast with the old. It is "spirit" because it is in opposition to the "flesh". It is "inward" in contrast with the "outward". It is "mind" in contrast with the "body". It is *pneuma-Christou* or sonship-spirit, in opposition to a bondage spirit. And it is *pneuma Theou* or Divine spirit, because it is from above, from God; and is begotten "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

Those, who are so begotten, are, and have the right to be called, "sons of God". The two verses in (Romans 8:9,14), in which this title of the new nature is used, tell us all that we can learn of this aspect of it: Verse 9, "Ye are not in flesh, but in *pneuma*, if indeed, *pneuma Theou* dwells in you." Verse 14, "As many as are led by *pneuma Theou*, they are sons of God" as in (John 1:12,13). This completes the titles of the new nature, and from them, we learn the precious truths revealed in them. Each title has its own aspect and brings out some special teaching connected with it. As we first gave the titles and characteristics of the old man, and then its character and end; so we have now given the titles and characteristics of the new nature, and reserve our remarks on its character and end for our next chapter.

CHAPTER IV

THE CHARACTER AND END OF THE NEW NATURE

WE are now in a position to consider what we are taught as to the new nature itself. We have looked at its various names and characteristics, and now we wish to learn what is said about its character and end.

1. "IT CANNOT BE CHANGED"

In this respect it is like the old nature: "That which is born of the Spirit is spirit", and remains spirit ([John 3:6](#)). No power can ever change it into flesh, or alter its character. It is divine in its origin, and perfect in its nature ([1 John 3:9; 5:18](#)). Its origin is the Spirit of God ([John 6:63](#)). Its instrument is the Word of God ([1 Peter 1:22,23; John 6:63](#)). It is not altered or affected by any of the frailties, infirmities, or sins of the flesh. By it, we are made the sons of God, and it is the token to us that God is our Father. The gift of this new nature, or spirit, is called our "sealing", which is ours on believing⁽¹³⁾ ([Ephesians 1:13](#)). Once understand and believe this blessed fact it becomes difficult, if not impossible, for us to pray: "take not Thy Holy Spirit from us."⁽¹⁴⁾ No! God will never take away from His children, that new spirit which He has put within them: for "the gifts and calling of God are without repentance or change of mind" ([Romans 11:29](#)). If Israel, though cast off (not cast away) for a season, is "beloved for the fathers' sakes" ([Romans 11:28](#)), the sons of God are beloved for His own sake. For, as it is written in (Romans 8:30) "Moreover whom He did predestinate [to be conformed to the image of His Son, ([Romans 11:29](#))] them He called also; and whom He called, them He justified also; and whom He justified, them He glorified also." Grace ensures glory: for "the Lord will give grace and glory" ([Psalms 84:11](#)). If He gives the grace it is the pledge that He will give the glory. It must be so. He will not make us "perfect in Christ Jesus" ([Colossians 1:28](#)) and then judge us imperfect. He will not make Christ to be our righteousness and holiness ([1 Corinthians 1:30](#)) and then unmake His own work.

If we are once "complete" in Christ ([Colossians 2:10](#)) we cannot become incomplete. He will not deny or forsake the work of His own hands (Psalm 138:8). This mystery or secret was "ordained by God before the world": and this is specially declared to have been "with a view to our glory" ([1 Corinthians 2:7](#)). We may be perfectly sure therefore that His purpose cannot and will not fail; and that it will end in "our glory". The new nature, given by the pure grace of God, will necessarily end in the eternal glory of God. It came from God and must return to God. This new nature cannot be forfeited, No, not even by sin: for even this contingency is provided for in ([1 John 2:1,2](#)), "If any man sin we have an Advocate (or defense attorney) with the Father Jesus Christ the righteous, and He is (and remains) the propitiation (or sacrifice) for our sins."⁽¹⁵⁾ It is this connection, with sinning, that we are reminded that God is still our "Father"; and that we are still His children: that our relationship has not been broken. "If any man sin"; What then? In that contingency, we are not told what we are, but what Christ is. We are not reminded of what we have done, but what He has done. We are not turned upon ourselves and our confession, but we are directed upward to Christ and His position. Our thoughts are not occupied with our humiliation, but with Christ's "propitiation": that is always before the Father; for Christ is there, and we are there in Him. Our

confession guarantees our forgiveness for by grace He is Faithful and He cleanses us from all unrighteousness ([1 John 1:9](#)); for when we first laid our hand, by faith, on Christ as the sin-offering, there owned ourselves as lost sinners. Then we were "sealed" (on this believing), and our position and standing before God was secured and assured by the gift of the new nature. So secure is our standing in Christ that two Advocates, or Comforters, are provided. The word is *Parakletos* and means, one called to one's side for help, comfort, advocacy, or for whatever one may need. It occurs only in John's writings and is translated "Comforter" in his Gospel, and "Advocate" in his Epistle.

But the fact remains that Christ tells us in the Gospel that we have one Advocate (the Holy Spirit) with us, that we may not sin: and the Holy Spirit tells us in the Epistle that we have another Advocate (Jesus Christ the righteous One) with the Father, if we do sin. So that all is foreknown, foreseen, and provided for; and nothing can forfeit this wondrous gift of God. Nor will God ever recall His gift, or take from us that spirit, or new nature, which He implanted in us, His sons when He sealed us as His children.

2. THE NEW NATURE IS "LIFE AND PEACE" ([Romans 8:6](#))

The body is dead, or reckoned as having died, on account of sin, but the spirit, or new nature, is life on account of righteousness. The gift of the new nature is "eternal life" for those who have died with Christ and are now righteous in His righteousness. This is the very reason why the Lord Jesus says, "they shall never perish, neither shall any man pluck them out of my hand" ([John 10:28](#)). This is said because they have received the gift of eternal life. As the end of the old nature is "death", so the end of the new nature is "life", "eternal life" that has no end. It is written, "he that soweth unto his own flesh (the old nature), from the flesh he shall reap corruption: but he that soweth unto the *pneuma* (or new nature) from the *pneuma* he shall reap life everlasting" ([Galatians 6:8](#)). This involves a third truth, and fact, as to the end of the new nature, which will be to the greatest and most blessed result of possessing this priceless gift.

3. THE ISSUE AND END OF THE NEW NATURE WILL BE RESURRECTION ([Romans 8:11](#))

For, the *pneuma* (the gift of the spirit, or new nature) of Him that raised up Jesus from among [the] dead dwelleth in you, He that raised up Christ from among [the] dead shall make alive your mortal bodies also on account of His *pneuma* (or spirit, the new nature) that dwells in you.

The resurrection of the Lord is mentioned twice in this one verse: first, the fact of his own resurrection, as "Jesus" (the lowly one, humbled in death) and then, the doctrine that he was raised as "Christ" the glorified one, necessitating the resurrection of all the members ([1 Corinthians 15:42-44](#)). It is because these members possess "Divine spirit" or *pneuma-Christou* (Romans 8:9), that they are reckoned as having risen when He rose. This is knowing "the power of His resurrection" ([Philippians 3:10](#)). This is very different from knowing the traditional teaching of today. The possession of this new nature, if we understand it correctly, is a sure and certain guarantee that we will be made alive again, and that these mortal bodies of our humiliation will be transformed into the glorious body of that risen Christ ([Philippians 3:21](#)). No wonder that those who do not understand the doctrine of the two natures, do not understand the doctrine of the

resurrection. No wonder that they are misled by false hopes, both as to this life and the next. In this life they are possessed by the false hope of improving that which can never be improved: and as to the next life, they possess the false hope of glory apart from resurrection, which can never be realized. The one is a fruitless task, and the other a groundless hope. Together, they make void the sure and certain words of Scripture: for, it is when we are "clothed upon with our house (or spiritual body) which is from heaven, that mortality shall be swallowed up of life" **(2 Corinthians 5:2-4)**. And, it is in resurrection, not till then, and therefore not at death, that "this corruptible [body] shall put on incorruption, and this mortal [body] shall put on immortality" **(1 Corinthians 15:54)**.

Traditionalists subvert this precious truth, and assure us that all of this takes place at death. Consequently they deprive the doctrine concerning the new nature of its glorious crown, which is the blessed hope that He who raised up Christ from the dead will raise those who have this precious gift by resurrection.

As a result the blessed hope of resurrection is done away by the false doctrine the Apostle Paul warned us against saying it does eat like a canker in (2 Timothy 2:17). The Greek word for canker is *gagraina* from which we get gangrene for which there is still no remedy but... to cut it out. The Apostle warned us that this doctrine was so evil it could overthrow the faith of those who believed "that the resurrection is past already" (2 Timothy 2:17-18). What resurrection could (2 Timothy 2:18) be speaking of?

Certainly not the resurrection of Jesus Christ for that is Glorious not gangrenous doctrine. What else could it be? Not an early departure of The Church as some teach for the Apostles and early Christians were still present so who would believe it? The only answer is the false teaching that when a believer dies they will experience an early resurrection and go to be with The Lord. In Paul's day only a few believed this lie, but today it is common and considered mainstream. Instead of using Scripture, modern teachers, resort to the language of pagans and spiritualists. Their terminology is adopted instead of the sure and certain Word of God.

Consequently, man's word "passing," or "having passed on", or "passing away", or "gone up yonder" should be substituted for the Scripture's "falling asleep". "No death" is used instead of God's word "death". And a present "transition" is used for future "translation at resurrection".

"There is no death. What seems so is transition."

These false expressions are borrowed from spiritualism, and the quotation is made from the Unitarian platonic poet, and both are in flat contradiction to the language of the Word of God. It is what Scripture calls "handling the Word of God deceitfully" **(2 Corinthians 4:2)**. What is this but to deny the resurrection altogether? and practically to say that, for the deceased at least, "the resurrection is past already?" (2 Tim. 2:18). What is this but the teaching of those whose "word doth eat as doth a canker... who concerning the truth have erred... and overthrow the faith", not of some, but of many?

An eminent American physiologist once made a statement as to the "article of death", a brief criticism in a religious weekly of it ended thus: "A soul awake to itself must find in death either the moment for reckoning with a judge, or the moment for speeding to a Saviour."^a This may be old-fashioned, but it is a true doctrine. Yes, this is "old all rite" as old as **(Genesis 3:4)**, but it is not

a Author unknown.

"true". It may be "doctrine", and it may be "theology", but it is not "Scripture". Scripture assures us, of one of these two classes at any rate, that "we which are alive and remain (unto to the coming of the Lord) shall in no wise prevent (or precede) them that are fallen asleep" (1 Thessalonians 4:15 [R.V.]). But, according to the above "gangrenous doctrine", we shall precede them; for that, without resurrection, we shall "speed to a Saviour", it will be by dying, and not by being alive and remaining till the coming of the Lord. According to the above "false doctrine", the traditionalist wish (1 Thessalonians 4:15) ought to have been written: "we who are alive and remain... shall follow them which have preceded us". But, it is not written this way.

And those who are content with the words of God will continue to hold fast "that blessed hope" and to "wait for God's Son from heaven" (1 Thessalonians 1:10). We will not exchange "that blessed hope", which God has given us in His Word, for this false and groundless hope; which was conceived by the great enemy of truth; satan's lie born in Babylon; nursed in tradition; and held by religionists of all kinds. A false hope which is common to the Heathen, to Spiritualists, and to every false system of Religion: but which is unknown to the sure Word of God. Well did the Saviour say of this very doctrine of Resurrection, "Ye do err, not knowing the Scriptures, nor the power of God" (Matthew 22:29). No! we, like the Apostle Paul, would not be "unclothed" in death ([2 Corinthians 5:4](#)), but would wait for Resurrection. If we are called to fall asleep, we shall do so in the sure and certain hope of resurrection, "earnestly desiring to be clothed upon with our house (or body) which is from heaven ([2 Corinthians 5:2](#)), that mortality might be swallowed up of life" ([2 Corinthians 5:4](#)): and we, in our resurrection bodies made like the Lord's own glorious body ([Philippians 3:21](#)), shall be forever "present (or at home) with the Lord".

This is the conclusion, in (2 Corinthians 5:1-9) which commences with the word "for", of the statement which commenced in (2 Corinthians 4:14) with the words: "Knowing that He Who raised up the Lord Jesus, will raise up us also with Jesus and will present us with you."

This is the glorious end of the new nature. As the old nature ends in death and corruption, so the new nature will end in resurrection life. For "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Romans 6:23). The one is God's judgment; the other is God's grace. The one is sin's "wages"; the other is grace's "gift". This gift is possessed, and will be enjoyed, only by those to whom it is "given". The Lord Jesus in His last prayer declared that the Father had given Him power "that He should give eternal life to as many as thou hast given him" (John 17:2,6,9,11,24). Therefore it is written: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life: and he that hath not the Son of God hath not life" (1 John 5:11,12). These words state a Divine universal truth, and they are true not only of the Church but of all to whom this "gift" shall be "given". Especially true, therefore, are they of those who are, "in Christ", sons of God, heirs of God, joint-heirs with Christ.

CHAPTER V

THE CONFLICT BETWEEN THE TWO NATURES

HAVING learned so much, separately, about the characteristics of the two natures, from Romans 6-8., we have now to learn the experience and the doctrine about them, as existing together in the one personality. This doctrine is taught chiefly in Romans 7. Every child of God has this experience, but not every child of God knows the doctrine. This means nothing but trouble, confusion, doubt, and anxiety. No rest can be known, no peace can be enjoyed unless we learn for ourselves from the Word of God, what The Lord's own explanation is concerning the conflict between the two natures. The experience of that conflict is trouble and unrest, and nothing but the knowledge of the true doctrine concerning it can remove that trouble; and, not only does it remove it, but at the same time it provides us with the greatest assurance that we can possibly have on earth that we are the children of God. The experience of this conflict is the one thing in which the true child of God differs from the mere religious professor. The latter knows nothing of or felt the turmoil of the abiding sense of inward corruption which this experience always creates. The very fact, therefore, of this experience of the conflict, is the best, and indeed, the only real assurance we can have that we are "born of God" ([1 John 3:9](#)); that we are "His workmanship" ([Ephesians 2:10](#)); and that He has begun in us that good work which He will carry on, carry out, complete, and perfect concerning us ([Philippians 1:6](#)). The right understanding of the doctrine concerning this experience can bring only peace and comfort to us: and without it all must be trouble, unrest, and confusion.

It is this which forms the subject of Romans 8; Let us note how it stands in the general structure of the Epistle. It forms part of a larger member which begins at chapter 5 verse 12, and goes on to the end of the eighth chapter verse 39. The subject is sin (or, the old sinful nature).

THE STRUCTURE OF ROMANS 5:12 – 8:39.

A | 5:12-21. Condemnation to death of many,
 through the disobedience of one: but life and righteousness
 through the obedience of one, Jesus Christ.

B | 6:1 – 7:6. We are not in sin, having died in Christ.

B | 7:7-25. Sin in us, though we risen with Christ.

A | 8:1-39. Condemnation of sin in the flesh:
 but no condemnation to them which have life and
 righteousness in Christ Jesus.

From the structure of this passage, we see that the conflict arises through sin (i.e., the old sinful nature) being in us, though we are risen with Christ. This is the subject of chapter 7, from the seventh verse: (not of the whole chapter). The first six verses of chapter 7; belong to chapter 6; and the object in the member B (ch. 6:1 – ch. 7:6), is to show how we are not in, or no longer reckoned as being under, the condemnation of sin since we died in Christ.

The object of Romans chapter 7:1-6 is to show how the Lordship of the Law can be exercised only during life (Romans 7:1). Death releases us from its claim against us (Romans 7:2). This is illustrated by the case of a married woman who may lawfully marry again if her husband be dead (Romans 7:3). The conclusion is that we who have died with Christ (Romans 7:4) are therefore free from the law and can be united to Christ (Romans 7:4) in a new sphere, or plane, altogether in resurrection life and, having died with Christ, are altogether free from the authority, and power, and claims of the old law.

This last paragraph may be set to the eye in the following structure:

ROMANS 7:1-6

- C 7: 1.The Lordship of the Law during life.
 - D a 2.Death releases the wife from its claims.
 - B 3. Result – Union with another husband.
 - D a 4. Our death in Christ releases us from its claims.
 - B 4. Result – Union with Christ.
- C 7: 5,6. Deliverance from Lordship of the Law by death.

The way is now clear for the teaching that, though we are no longer in our sins, sin is in us; and, from the moment that the new nature is implanted within us it reveals the presence of the old nature; and the conflict between them begins. "These are contrary the one to the other so that ye cannot do the things that ye would" (**Galatians 5:17**). The two natures thus dwell side by side in one personality. Like the graft of a rose on a brier, or an apple on a crab-apple, it is one tree; but all that is brought forth above the graft is a new kind of fruit, while all that is brought forth from the old stem, below the graft, is of the nature of the old tree, and is carefully and continually cut off with the pruning-knife. The experience is so interlaced that it is difficult for man's word to describe it or explain it. Only "the Word of God" can do that, nothing else. "It is able to divide what is of [the] soul" (i.e., soulical or natural, the old nature), and what is "of [the] spirit" (i.e., the new nature); and is able to judge [yes, and to condemn] the thoughts and intents of the heart (i.e., the old nature) (**Hebrews 4:12**).

It is out of the heart (or, old nature) that all evil thoughts come forth (**Matthew 15:18-20**). The Word of God is "able to judge" these "thoughts and intents" and enables us to judge and condemn them; yea, and enables us to discern and divide between what belongs to the old, and what belongs to the new nature.

As the two natures are in the one person, so the "I" in Romans 7; relates sometimes to one and sometimes to the other. Then we read (**Romans 7:18-25**) "For I know (as a matter of fact from God's Word) that in me (that is, in my flesh, my old nature) dwelleth no good thing. For the will⁽¹⁶⁾ [to do good] is present with me, but the how to perform that which is good I find not.⁽¹⁹⁾ For the good [thing] that I would [do] I do not: but the evil which I would not [do], that I do.⁽²⁰⁾ Now if I do that which I would not [do], it is no more I that do it, but sin that dwelleth in me.⁽²¹⁾ I find then a law that when I would do good the evil is present with me.⁽²²⁾ For I delight in the law of God after the inward man (the new nature).⁽²³⁾ But, I see another law in my members, warring against the

law of my mind (or new nature), and bringing me into captivity to the law of sin which is in my members." Here we have the very explicit declaration that the new nature (called the "inward man" and the "mind") delights in God's law; while there is, at the same time, the old nature (called "the flesh") which delights in obeying its own law, and carries on a constant war against the new nature. The result of this unceasing warfare is the wretchedness which leads the ego in the next verse to cry out, in broken gasps: "O wretched - I - man!" which is translated, "O wretched man [that] I [am] who shall deliver me out of this body [appointed to] death?⁽¹⁷⁾ I thank God,⁽¹⁸⁾ [He shall deliver me] through Jesus Christ our Lord." Yes, He will deliver all who have this conflict, in the only possible way; either by Death or Resurrection. Only in Resurrection will death be "swallowed up in victory". Then shall we cry, no longer, "O wretched man." But rather "O death, where is thy sting? O grave, where is thy victory?" That will be the end of this warfare. Well, may such a one cry "I thank God [He will deliver me] through Jesus Christ". This is our present cry of patience and of faith. But the moment is coming when we shall actually cry, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ **(1 Corinthians 15:54-57)**.

Because of this blessed hope, this revelation may well end with the exhortation: "Be ye steadfast, unmovable, always abounding in the work of the Lord." **(1 Corinthians 15:58)** Be not moved by the varying episodes and experiences of the conflict. Rejoice in the present assurance of grace as to our perfection in Christ Jesus; Rejoice in the promise of future victory, when we shall be made like His own body in glory. So shall we be free to engage in the work of the Lord, yea, to "abound" in it. No longer striving to exterminate the enemy, or to have any temporary victory which we may gain over it, but looking forward to that great final victory which He has promised to **give**.

A certain class of the modern holiness teaching in this sphere of truth robs it of all its beauty and its power. It realizes the fact of the conflict within us but would have us engage in the hopeless task of improving or eradicating the old nature. It would therefor, at best, occupy us with ourselves, and would have us ignore the emphatic assurances from God's Word that the old nature, or the flesh, can never be changed into spirit. And, supposing it could be eradicated, where is it to go? What is to become of it? It is "flesh"; and nothing can end the burden of the "flesh" but death and resurrection. No amount of surrendering, or believing, can get rid of "the flesh". It is born of flesh and is flesh. Any effort to change this will be an endless labor in vain. How then can this be eradicated? And eradicated from what? It is confusion like this that we get into, the moment we use non-Scriptural terms; but, in this case, the term "eradication" is not only non-Scriptural but is un-Scriptural. The Scripture word is "deliverance" and "victory", and this, not victory over "sins" as such, but over "sin" itself, over this death-appointed body. This "deliverance" will be experienced only in resurrection. We are delivered from our "sins" here, and now. Our salvation by, and in, Christ assures us of this. It is for these He was delivered **(Romans 4:25)**. These God has remitted **(Romans 3:25)**. These are all forgiven and covered **(Romans 4:7)** and **(Colossians 2:13)**. We are not any longer in our trespasses and sins. We were once in them, as it is written in **(Ephesians 2:1-3)**, "and you [did He quicken] when ye were dead in your trespasses and sins, wherein in times past ye walked according to the course⁽¹⁹⁾ of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience [unbelief]; among whom we also, all once had our conversation [or, lived our life] in the lusts of our flesh [or, the old nature] practicing the things willed by the flesh and the thoughts [of our heart, or, old nature] and were by nature, children [destined to] wrath⁽²⁰⁾ even as the rest". And "for because of these things cometh

the wrath of God upon the children of disobedience [or unbelief]" [\(Ephesians 5:6\)](#). But from all these "sins" we have been delivered. And from that "far off" distance we have been "made nigh by the blood of Christ" [\(Ephesians 2:13\)](#). It is not now a question of "sins" but of "sin".

WE ARE NOT IN OUR SINS, BUT "SIN" IS IN US.

This is the great subject of Romans 7, and we continue to feel the motions and leadings of "sin"; yea, we feel them most when we would do good. Sad indeed is this experience. Yea, the old nature seems all the more malignant because of the presence of the new. The new nature seems to stir up the old and to make its opposition all the more bitter. It is as though the old tenant resents the incoming of the new tenant. Until the new tenant sheds its blessed light abroad within, we do not see or realize the depths and powers of the old one. Some have been astounded to discover in themselves tendencies and desires which they never knew the existence of before. They simply carried those desires out "in times past", being "dead" to all sense of their real nature, and awful character. But now, there is a new will directing the members. The members were once under the entire domination of the old will: but they have now been absolved from their allegiance. The old will has no longer dominion over them [\(Romans 6:14\)](#). The old will is in us, and does all it can to influence our members; but, it no longer has the control. The conflict between the two natures may be compared to a ship, on which a new Captain has been put on board by the owners. The old Captain has so long held command, and his hatred toward the owners is so great that he has practically treated the vessel as his own; and kept the crew in perfect bondage. The crew has submitted to it, never having known any other authority; or understood what real liberty of service was. From time to time they have heard of it; they have passed other vessels which they saw at once were very different from their own. But, now that the new Captain is in authority and they begin to find out what the difference really is. The new Captain always has control and is in charge of the ship. The ship is the same, the crew is the same. Even the old Captain remains on board. The book of instructions which the new Captain has brought on board tells that the old Captain has been judged and condemned: but the sentence cannot be executed except by the proper judicial authorities when they reach port. They cannot put him ashore, or throw him overboard. But, he no longer "holds the helm or guides the ship". He tries from time to time to get hold of the wheel but in vain. He succeeds sometimes in putting forth his old influence by creating distraction and disaffection in some members of the crew; for he knows them and their weaknesses well from his former complete control of them. He occasionally bribes or deceives some of them into acts of insubordination which they afterward deeply regret. But the old Captain cannot get at the "ship's papers". They are now put quite out of his reach, where he cannot touch them. He cannot succeed in altering the ship's course; or change the port for which she is now making. He does not read the book of instructions; and if he looks at it, he does not understand it [\(1 Corinthians 2:14\)](#). The ship's company were once at his command and carried out only his will: but there is now no obligation for any of them to obey his orders, or to recognize his authority. They are released from it, and henceforth they are under the orders of the new Commander. They are to "reckon" the old Captain as already condemned, and the sentence is only waiting to be carried out. As to his power over them, they are to reckon themselves "as good as dead" so far as he is concerned.

This is the argument of (Romans 6:17-19). "But thanks be to God that [though]⁽²¹⁾ [R.V. whereas] ye were the servants (or bond-servants) of sin, yet⁽²²⁾ ye have obeyed from the heart that form of

doctrine [~~line⁽²³⁾~~ of teaching] unto which ye were delivered⁽²⁴⁾⁽¹⁸⁾. And being set free from [the dominion of] sin, ye became servants of righteousness⁽¹⁹⁾. I speak as a man, on account of the weakness of your flesh: for as ye [once] yielded your members in bondage to [work] uncleanness and to iniquity to [work] iniquity; even so now ye present your members in bondage to righteousness to [work] holiness." We, therefore, have not only been delivered from our sins, but have been delivered unto this line, or kind of teaching, if we have "so learned Christ" (**Ephesians 4:20**).

But the question is, have we "so learned Christ"? and have we gotten to know the wondrous deliverance which we have obtained in and through Him? The Apostle wonders if we understand and believe the "line of teaching" given in Romans 6. After speaking of how "other Gentiles walk", who know not this deliverance, he turns to these Ephesian saints and says;

"But ye did not thus learn Christ, if indeed ye heard Him, and were taught by Him (according as [the] truth is in Jesus⁽²⁵⁾) to have put away from~~you~~⁽²⁶⁾ [all that was] according to your former course of life, the old man, which is corrupt according to its deceitful lusts, and to be renewed⁽²⁷⁾ in the spirit, that is to say, ⁽²⁸⁾ your mind (or new nature), and to have put on⁽²⁹⁾ the new man, which, according to God, was created in righteousness, and true holiness. Wherefore, having put off⁽³⁰⁾ falsehood, speak ye, each one, truth with his neighbor; for we are members one of another" (Ephesians 4:20-25).

This passage speaks of what they had done in consequence of having received the new nature. It does not tell them what they were to do. They were not told to put off the old man. That had been done. They are being reminded of what they had already "learned" from, or concerning Christ, and of the blessed position of the believer in relation to the conflict between the two natures. This is the "truth" which the members of the one body were to speak of to each other (**Ephesians 4:25**). We are to remind each other that the old man has been deposed from his dominion and that we have been put under the dominion of the new man. The moods and tenses in this passage must be carefully noted. For unless we know the doctrine of the two natures, we miss the whole scope of the passage. And if we do not discern the scope we cannot understand the moods and tenses. We are to remember the old man has been dealt with and the new man is already present. They are not commands for us to do what has already been done. These Ephesian saints were not being told "to put off" or "to put on" anything; but, all has been done for them and us by God, the one command is to "speak" of, and talk about, this precious "truth" with the other members of the one body. And if we have "so learned the Christ" (i.e., Christ spiritual or mystical) and "heard Him," and have been "taught by Him," this is what we shall do. We shall not do this if we have listened to man, and been taught by man. Man will teach us and tell us that we have got to spend our life trying "to put off the old man", and laboring "to put on the new man". He will put us under these hopeless tasks and bring us into a new kind of bondage: all the more deceitful and dangerous because it seems such good work. But it is bondage all the same. It is not the "truth" that we learn of Christ. It is not "the line of teaching" unto which we have been delivered. We were not delivered from one bondage to come under another; however plausible it may seem.

Man's teaching either ignores the doctrine of the two natures altogether, and is devoted to rules and regulations for controlling the old nature (the only one he knows of): or, where the doctrine is

known, it is spoiled by not knowing all that is "taught by Him" concerning our present deliverance from the dominion of the old man now, by the reckoning of faith in **(Romans 6:11)**; and the future and perfect deliverance from it in resurrection **(Romans 7:24)** and **(1 Corinthians 15:57)**. Hence, man's teaching perverts the blessed doctrine by promising us that, if we follow his prescriptions we can get rid of the old nature now by our acts of "surrender"; and thus he paves the way for ignoring altogether, and doing without the only deliverance which God has promised by means of resurrection "through our Lord Jesus Christ"; by substituting death as our hope. This is why "that blessed hope" of the Lord's coming has been so long lost to the great majority of believers. This is why "the hope of Resurrection" has been superseded by the Babylonian tradition of death and the words of the serpent "ye shall not surely die" **(Genesis 3:4)** or an "intermediate state" which is so universally substituted for the Word of God.

There are responsibilities, under which the doctrine concerning the two natures puts us, and there are practical precepts connected with both. But these are all in full harmony with the great lessons which we learn in the school of grace, where grace itself is at once our Saviour and our Teacher **(Titus 2:11-13)**.

CHAPTER VI

OUR RESPONSIBILITIES AS TO THE OLD NATURE

WE have seen that, though the two natures dwell side by side in the same personality, it is clear that we have certain responsibilities with regard to each of them, quite apart from precepts, rules, regulations, and "commandments of men".

1. OUR FIRST RESPONSIBILITY IS TO ACCEPT GOD'S ESTIMATE OF IT.

The Word of God does not reveal the doctrine to us without giving us the needed instruction. Holy Scripture is "profitable for both" **(2 Timothy 3:16)**; so that, with the "instruction" in righteousness is the correct "doctrine" (or right believing) and it provides "reproof" (or evidence when we are believing rightly) and gives us "correction" (to get us back to believing rightly) so that we may carry out the good works which He (God) gives us to perform. If then we recognize this as our first responsibility, then we shall reckon that our old nature "died with Christ" **(Romans 6:11)**. We are not left in doubt as to what this means. The verse begins "Likewise reckon ye:" Like what?

The preceding verses tell us:

"For he that is dead is freed⁽³¹⁾ from sin. Now if we are dead with Christ, we believe that we shall also live [again] with him: knowing that Christ having been raised up from among [the] dead dieth no more; death no more hath dominion over Him. For He who died, died unto sin once for all; but He who liveth, liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." **(Romans 6:7-11)**.

Observe, it does not say we are to feel ourselves as dead; or that we are to realize it; but to "reckon" it as being really so in God's sight, as though it were an accomplished fact. These five verses **(Romans 6:7-11)** are added as an explanation and illustration of the statement of the fact

in the previous verse (Romans 6:6). **"Knowing this, that our old man was crucified with [Christ]."** We have the same fact in (Romans 7:6), "But now we were cleared [or, discharged] from [the claims of] the law, having died to that in which we were held". We have the same testimony in ([Galatians 2:20](#)), where the Apostle emphasizes an important, independent, and dogmatic statement by using the Figure, *Epanadiplosis*, (sis,) which commences and closes the sentence (in the Greek) with the same word "Christ"; thus emphasizing and marking off the statement; setting it forth distinctly and attracting our attention to it, and fixing it upon it. "Christ I was crucified with; yet I live, [and yet] no longer I, but He liveth in me, Christ." This is how the Apostle "reckoned" that he died to the law. Even so, it is our first bounded duty to reckon that we are (as regards the law and all its claims on us) as though we were dead persons.

This is not a matter of feeling, but of FAITH. If we are guided by our feelings we shall never enjoy it. It is for us to "believe God". "Faith cometh by hearing, and hearing by the Word of God" ([Romans 10:17](#)). God has declared this great fact in His Word or we could have never known it; we hear that Word; faith believes it, and rejoices in what it hears; and believes God, quite apart from the question of feeling. So that our first responsibility as to the old nature is to accept God's estimate of it, and to reckon it, as He does, as having died with Christ when He was crucified.

2. OUR NEXT RESPONSIBILITY IS THAT WE ARE TO RECKON IT AS BEING DEAD FOR WHAT IS GOOD, AS WELL AS FOR WHAT IS BAD

When we say "good" we mean, of course, good for God; good in God's sight; good for eternity; good in God's estimate, good as what He looks for and can accept. In His sight, there is in the old nature, as we have already learned, "no good thing". So that when we say we are not to cultivate the good in it, we do not mean what man would call "good", but what God reckons as "good". We are to reckon the old nature as dead in all its goodness as well as in all its badness and to have done with all expectation of producing anything for God from it, as we are of one who is actually dead and buried. When God says it is dead, He expects us to believe it is dead, because He says it is. He looks for us to own it as buried.

In the natural man, there may be found natural religious and amiable characteristics: and he may cultivate these. But the child of God need not, and is not, to cultivate these. For, by walking according to the new nature, and being led by that, what need will there be for cultivating the flesh? Led by that, we have Christ in the place of "religion"; and, we have "the mind of Christ". This infinitely exceeds anything that we could ever produce by any attempted cultivation of the old nature. This leads to...

3. A THIRD RESPONSIBILITY, WHICH IS TO "MAKE NO PROVISION FOR THE FLESH" [Romans 13:14](#)

But always to remember "the flesh profiteth nothing" ([John 6:63](#)). This is what man calls "the teaching of Jesus", our Lord and Master. But though man so calls it he does not want it and he will not have it. At any rate, he will pick and choose what "teaching" he likes. Nevertheless, this is what the Lord taught: "the flesh (or old nature) profiteth nothing". If we believe His estimate of it we shall never seek to make it, or force it, to do anything for God, either in the way of worship or

service; we shall never try to get it to do anything by way of meeting God's demand for righteousness. We shall remember that all such righteousness is "as filthy rags" ([Isaiah 64:6](#)). The flesh can be made very religious. Indeed, it is just this which distinguishes "religion" from Christianity. Religion has to do solely with the flesh. All its ordinances are on, or connected with, the flesh. They are all things that the flesh can perform. In Isaiah chapter 1 we have a picture of what "religion" consists of. When our Lord appeared on earth this exhibition of religion was at its height. Never was there a greater or more precise observance of all its ordinances and ceremonies. But these can never give a new nature, or change the old. This is shown by the fact that it was the religious part of the nation that crucified the Lord Jesus. That is what religion, even when given by God, culminated in when perverted and misused by the old nature. It is to this that such passages as these refer: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world" ([James 1:27](#)). That is to say if it is a question of religion, or of outward acts and observances, then acts of mercy and kindness are purer and better by far than all outward religious acts of service and services; bowings and kneelings; crossings and counting beads; drawing near with the lips; and the observing of days; and keeping of feasts.

This is the essence of the argument in the Epistle to the Colossians, which sums up this very question; "Wherefore if ye be dead⁽³²⁾ with Christ from the rudiments [religious ordinances] of the world, why, as though living in the world, are ye subject to ordinances, (Touch not, taste not, handle not; which all are to perish with the using); after the commandments and doctrines of men?" ([Colossians 2:20-23](#)). The flesh can understand and be subservient to these ordinances, for they all belong to "earthly things" whereas, "If ye then be risen⁽³³⁾ with Christ, seek the things which are above, where Christ sitteth on the right hand of God. Set your mind⁽³⁴⁾ on the things above, not on the things which are upon the earth. For ye are dead,⁽³⁵⁾ and your life is hid with Christ in God" ([Colossians 3:1-3](#)). This is why we are taught, as possessors of the new nature, not to make provision for the old nature; not to feed it up with the nourishment which it loves; not to seek to please or gratify it, not even in what in man's sight appears "good".

The old nature is full of pride. This is why those gatherings and congregations are crowded where the teaching is what is called "practical"; and the hearers are told to "do" this or that (not that they necessarily think much afterward about doing it); but still it gratifies the old nature of the religious man: and, the old nature, even in the child of God, loves to hear "precept upon precept, precept upon precept". **But, let God be honored, and Christ glorified, His Word magnified and man abased, that is what the old nature will not have.** The old man would have the churches and meeting halls empty where Truth is taught to show the works of the flesh profit nothing and where the worship is actually spiritual. All this is hateful to him, and he will plainly tell you how thoroughly he dislikes it. But where provision is made for him; where there is plenty of music in the choir, and "precept upon precept" in the pulpit, and worldliness in the parish room, there he will be found, with the multitude.

There is more danger for the child of God in the things that pertain to "religion", and in the refined desires of the carnal mind, than there is in the coarse and vulgar "lusts of the flesh". The child of God will not readily, or so easily: make such provision for the flesh. His real

snare is when the provision is made by others for what is not openly associated with vice and irreligion, worldliness, or immorality.

4. THE FIFTH VERSE ADDS ANOTHER RESPONSIBILITY: "MORTIFY, THEREFORE, YOUR MEMBERS WHICH ARE UPON THE EARTH" Colossians 3:5

This sounds very strange at first, after being told repeatedly that we "died with Christ". It sounds practical also. But for a thing to be practical, it must be practicable. It must be something which we are able to do. The word "mortify" is *nekroo*, to make dead; hence, to treat as having become dead. The Scripture's meaning of the word, maybe gathered from its usage. It's other two occurrences show us, unmistakably, what this usage is:

(Romans 4:19) Of Abraham, it is written: "Being not weak in faith, he considered not his own body [now as good as] dead he being about a hundred years old, neither yet the deadness⁽³⁶⁾ of Sara's womb." **(Hebrews 11:12)** "Therefore sprang there even of one, and him as good as dead..." It is not a question of what the word means in the Lexicon, or how it was used by the Greeks: but it is a question of how the Holy Spirit uses it. And we see from the two passages just quoted that it is used of one who was actually alive; but, "as good as dead", i.e., impotent as to producing life, and as to all practical purposes. Moreover, the word is used in **(Colossians 3:5)**, not of the old nature itself, but of its "members" (as of Abraham's and Sarah's members): and the exhortation is consequent on the doctrine in the preceding verses.

It begins with "therefore", and the argument is: Seeing that ye died with Christ, occupy yourselves with heavenly things and not earthly things; set your mind on Christ and on the blessed fact that ye are "complete in Him", and that when He appears in glory ye also shall be manifested in glory. Be not weak in faith: consider not your members which are upon the earth; but reckon them as good as dead, "ye having put off the old man with his deeds, and having put on the new, which is being renewed unto full knowledge,⁽³⁷⁾ according to [the] image of Him that created him" **(Colossians 3:1-10)**.

It is because we have died with Christ, and have put off the old man, and have put on the new, that we are to "reckon" the "members" of our body "as good as dead", and to consider them as being impotent, and unable to produce any "living", or "good works".

All so-called "good" works done by the old nature are "dead" works. They are wrought by our members which are, in God's estimation, "as good as dead". Only those "good works" which God Himself has "prepared for us to walk in" **(Ephesians 2:10)**; and which are done in the spiritual strength of the new nature.

Oh! that God's estimate may be ours: that, like Abraham, we may be not "weak in faith" in this important matter; but strong, believing God; and thus, set free to center our affections on the things which are above, where Christ sitteth at the right hand of God; and to wait for our manifestation with Him in glory.

CHAPTER VII

OUR RESPONSIBILITIES AS TO THE NEW NATURE

Our responsibilities to the new nature are the exact opposite of those for the old nature. Our first responsibility of the old nature was to regard it as having died with Christ. So our first great responsibility to the new nature is;

1. TO BELIEVE OURSELVES ALIVE IN A NEW SPECIES OF LIFE [\(Romans 6:11\)](#)

This new nature is life, new Life, spiritual life, divine life, eternal Life. And we are to believe that we are now "alive", and living in this new life, living on a new plane of life unto and for God. And that this life is "in Christ Jesus" not in "Jesus Christ", as translated in the Authorized Version^b. How the A.V. should ever have said "Jesus Christ" is incomprehensible for there is no question in all of the various reading of the Greek⁽³⁸⁾. It is plainly and indisputably, "in Christ Jesus". For the believer is never said to be "in Jesus".

It is not in a dead Jesus, but in a risen and living "Christ" that we now stand. We are to "believe" now by faith, not by feeling, that we really do stand before God in this new species of life. As long as we look at ourselves we shall never be able to "believe" it, for we shall see no reason why He should ever have given us this wondrous "gift". We shall see no cause for it in anything that we have ever done.

If we are to carry out this belief we shall have to "believe God". In [\(Ephesians 2:4-9\)](#) He has given us every encouragement so to do; for there He reminds us that it was while we were children of wrath and unable to think a good thought or to do a good work, then it was that "God, who is rich in mercy, for his great love wherein he loved us, Even when we were dead in sins, hath quickened [made Alive] us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" [\(Ephesians 2:4-9\)](#). If it is not by "works", then certainly it is not by feeling. It is only by the act of faith that we can enter into, and enjoy, this precious declaration of an accomplished salvation. But this leads us to another responsibility, look at the following verse [\(Ephesians 2:10\)](#). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Therefore,

2. WE ARE TO WALK IN THIS NEW LIFE

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

b Authorized Version KJV

The Greek here for "new", *kainotes*, newness. It is from *kainos*, new, not as being young, or fresh, or recently made, which is *neos*; but, as being new-made, and different from what had been before; new, in the sense of coming in the place of what had formerly been. *Kainotes* occurs only in (Romans 6:4, and 7:6), but in each case, the word is used in a different association or connection.

In **(Romans 6:4)** it refers to our walk and in **(Romans 7:6)** to our service.

- a As to our walk, it is to be in "newness of life": i.e., as living on a new and different plane of life; no longer merely the physical life; but now, the spiritual life. No longer the life as derived from the first Adam, but the life as derived from the last Adam, even Christ. A new sphere of life altogether. The former was of the earth, earthly: the latter is heavenly in its origin, its course, and its end. Our seat of government⁽³⁹⁾ now is in heaven, and our "walk" is to be governed by that heavenly government and not by any authority having its origin on the earth. As we walk about in the world we are to always think of and to remember that we are in it, but not of it. And, as all who walk are responsible to look and see where they are going, we are to "look for the Saviour, the Lord Jesus Christ" **(Philippians 3:20,21)**: and this is to govern our walk.
- b In **(Romans 7:6)** this new sphere of life is used in connection with service. But now we are delivered that is discharged from the law, having died to that in which we were held. So that we are now privileged to serve in newness of spirit, that is, in the new sphere of the new nature, and not in the old⁽⁴⁰⁾ sphere of the letter of the law. This tells us that our service is no longer to be governed by the "letter" of the law, but by its "spirit" and our service is to come from a new motive altogether. The other is old⁽⁴⁰⁾ and antiquated, out of date. Now, not from duty, but from love; not from the observance of rules and regulations, but from delight; not from vows or pledges, but in perfect freedom of action; not as bond servants, but as sons. A totally new sphere of service is brought to us by the new nature. Our responsibility going forward is to serve God on this new plane of service. Unless we are very careful we will find ourselves constantly dropping into the old bondage of the law, and acting in a servant-spirit instead of a son-ship-spirit.
- c But there is a third walk connected with this "newness", or new sphere, into which the new nature brings us, and that is in connection with worship. It is spoken of in **(Galatians 5:25)**, and it follows on as an additional thought to living in this new spiritual sphere. It has to do with our walk and worship, as being "in Christ", and not according to the religious ordinances of the world.

"If we live [according] to [the] spirit (or new nature), [according] to [this] spirit we should walk" **(Galatians 5:25)**. That is to say, we, who have this new nature are to walk accordingly. The verb rendered "walk" here is a different word from that we have had in **(Romans 6:4)** and (Galatians 7:6). It is *stoiched*⁽⁴¹⁾, and it always means to walk according to religious rules and regulations; and has reference to outward religious rites, ordinances, and ceremonies. The noun *stoicheion* occurs only in two of the seven Church Epistles, viz.: Galatians and Colossians, which are both corrective of doctrinal errors, arising from being ignorant of the teaching of Romans and Ephesians respectively. It occurs twice in each epistle Galatians 4:3,9 and Colossians 2:8,20. Three out of the four times it

is associated with the word "world" or "cosmos", and thus refers to what is outward and material, in contrast with, and opposition to, what is inward and spiritual.

The uncertainty as to its meaning, in both the A.V.^c and R.V.^d, is shown by the inconsistent renderings. In the A.V., in Galatians, it is rendered "elements" in the text, and "rudiments" in the margin; while in Colossians it is "rudiments" in the text, and "elements" in the margin. The R.V. has the latter rendering of Colossians in all four passages of the A.V.

The word refers to all that is outward in religious observance. And all religious acts that have to do with the flesh, or the old nature. So that the responsibility brought before us in Galatians 5:25 tells us that, as we are now living in the new sphere of life, so we are to walk according to the new spiritual nature. And not to follow, or walk in, or according to, the outward religious ceremonialism of the world. Neither adhere to heathen institutions or Jewish rites, meats, drinks, and washings, nor days, months, seasons, and years, **(Galatians 5:10,11)**, **(Colossians 2:16,17)**, **(Romans 13:1-9)**, or according to any Babylonian traditions.

Thus there are three distinct responsibilities as to our walk according to the new nature: they are **Life, Service, and Worship**; and relate, respectively, to what is **Inward, Outward, and Upward**. As to the sphere within, we are to walk according to the new sphere of life into which the new nature introduces us **(Romans 6:4)**. As to the sphere without, we are to serve according to the same newness of the spiritual or new nature **(Romans 7:6)**. As to the sphere above, we are to "worship God in [or, according to] the spirit", not according to the religious traditions and ordinances and commandments of men **(Galatians 5:25; Colossians 2:20-22)**. These are the same three spheres which are all summed up in **(Titus 2:11-13)**, and these are the same three lessons that grace teaches. For grace not only brings us salvation, but it teaches us "that having denied⁽⁴²⁾ ungodliness and worldly lusts [all the products of the old nature], we should live soberly, and righteously, and godly in this present world: looking for that blessed hope, even [the] glorious appearing of our great God and Saviour, Jesus Christ".⁽⁴³⁾ Here we are taught how we are to live in our new sphere, or plane, of life.

3. AS TO THE WORLD WITHIN, OUR WALK IS TO BE "SOBERLY"

The Greek is *sophronos*, with self-control over all our desires, and a dignified constraint over all our members. This alone, and nothing short of this, is "gospel temperance". To limit this self-control to only one desire is to miss the whole point. And to leave all other desires of the flesh and the mind without restraint or control is to act as though they may be left alone. But true gospel temperance includes self-control over not only drinking but overeating, dressing, reading, spending, saving, traveling, talking, sight-seeing, visiting, singing, etc. It covers the whole of what is called "purity". It includes every part of our daily life; not only the coarse lusts of the flesh, but the refined desires of the mind, It covers not only what is unlawful, but what is lawful and expedient.

Man's misguided definition of "temperance" is the result of walking according to the flesh, and not according to the spirit. It would control only one of the lusts and leave the door open to all the others. Money saved in drinking may be lost in gambling. And thus the mere ethical reformer is only

c Authorized Version KJV

d Revised Version KJV

picking off a dead leaf or rotten fruit here and there, while what is wrong lies at the root. It is not reformation that is needed, but regeneration. A "reformed person" is far from being a saved sinner. Such work is good for the world to be engaged in. But it is not the work of the Church of God to labor to make reformed persons. A minister of the Gospel cannot engage in it without neglecting the higher, and only work for which he is commissioned.

No! The walk, according to the new nature, settles all such questions like these, for the child of God and includes the whole. But a walk according to the flesh, is occupied with only a certain part of the whole. As to the world within, our walk is to be with self-control in all things.

4. THE WORLD WITHOUT OUR WALK IS TO BE *DIKAIOS*, UPRIGHT, RIGHTEOUS, CORRECT

And this, not only for righteousness but from righteousness. Not because it is required by the laws and commandments of men, but because it is the desire of our new nature. Not from a sense of duty, but from the power of love. Not as servants, but as sons. Not as compelled by pledges, or badges, or vows, or programs, but as guided by the divine nature within, to walk righteously keeping the world outside.

5. THE WORLD ABOVE OUR WALK IS TO BE "GODLY"

This means to have God for our one and only object. He will exist, not in the ordinances and ceremonies of man's religious traditions, but in the activities of our new nature. In a word, it is Christ only, in place of all that goes by the name of religion. It is Christ, and not the "Christian religion", as being one of the many other religions; but Christ, or true Christianity. Then, and only then will we fulfill this responsibility of our new nature, and be of those "who [according] to spirit (or the new nature), worship (or serve) God; and glory in Christ Jesus; and have no confidence in the flesh" ([Philippians 3:3](#)).

6. TO FEED AND NOURISH IT ON ITS OWN PROPER FOOD

As the old nature, the flesh is fed and nourished by that which is extraneous to it for it cannot feed on itself. So it is with the new nature. Its food must come from without. It requires to be constantly supplied with the food provided and suited for it. **That food is the Word of God.** Hence we are told that, as new-born babes, we are to desire the sincere or pure milk of the Word, that we may grow thereby ([1 Peter 2:2](#)). The Word of God is the food of the new nature. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the LORD [God] shall man live." ([Deuteronomy 8:3](#)). There is food of all kinds in it. Milk for babes, and meat for the strong: comfort for the mourners, help for the weak. As new-born babes desire milk, so the new-born child of God needs and yearns for the milk of the Word. This is the only food for the new nature. But it must be "pure": the living Word, the Lord Jesus Christ; and the written Word, "the scriptures of truth". Not one without the other. "I am the bread of life", the bread which supports life. "The bread of God is He which cometh down from heaven" ([John 6:33, 35, and 48-51](#)). And then, of the written words of God, Jeremiah could say, "Thy words were found and I did eat them, and thy Word was unto me the joy and rejoicing of my heart" ([Jeremiah 15:16](#)). If this could be said by one

under the old Covenant, *a fortiori*, how much more must it be so for those under the new covenant, and for the possessors of a "divine nature". If the manna from heaven is called "angel's food" how much more can the Word be called "the bread of God"?

It is only by feeding on the Word that the new nature can be properly nourished. It cannot thrive on man's words, nor on all his "great thoughts". They are useless in the spiritual sphere. The new nature would starve on human reasoning and worldly literature. All these, at best, would make a "man of men"; but he who feeds on the God-breathed Scriptures will become a "man of God" (**2 Timothy 3:17**). He would be thoroughly fitted out⁽⁴⁴⁾ for every emergency; ready for every difficulty; equipped for every conflict; provided against every danger; armed against every temptation; prepared for every trial. The Son of God, when tried, fell back on the Word of God. His first ministerial words were, "It is written"; and His first ministerial utterance was in the words of Scripture (**Deuteronomy 8:3**). Three times the Lord spoke on that solemn occasion, and each time it was in the words of Scripture.

In His last ministerial utterances in John 17, three times did He again referred to this Word. "**THY WORD is truth**" (John 17:17). "I have given them **THY WORD**" (John 17:14). "I have given unto them the **WORDS** which thou gavest Me" (John 17:8). Here we have again the "words" and the "Word"; for the Word is made up of words, and it is impossible to have the one without the other. If words are tampered with, the Word as a whole is impaired. No wonder that believers are so weak and powerless both in resisting the evil and in producing the good. So manifest is this weakness that special meetings, and "Missions", and "Conventions", have been introduced with the express object of "deepening the spiritual life". These furnish the evidence as to the low standard of spiritual life, and the unsatisfactory condition of multitudes of Christians. These are the confessed grounds for the need of such special efforts being made. But the very expression is non-scriptural. We will not say un-scriptural because what is meant is right. But it shows a forgetfulness of the Word which declares that this new nature is "perfect", and "divine", and cannot, therefore, be "deepened", or increased. It can be nourished, and fed, and strengthened, but this can be done only by feeding on God's Word daily, not by listening to men's words. It is by the "exposition" of the Word, and not by exhortation of men, that the new nature can be strong and can be kept in good spiritual health. It is by setting the mind on the things that are above and not by fixing the attention on anything of earth. It is by searching the Scriptures, not by the examination of self. All other and lower means that may be adopted only tend to feed and puff up the flesh. The snare is all the more subtle and dangerous, because it seems and sounds so "good", both in matter, and manner, and motive.

Moreover, these Conventions are at considerable intervals of time; and to depend on them is as though one were to live on a very low diet for a time, and then to make up for it by a great banquet. At best, it becomes very irregular, an unhealthy mode of living. There were saints of God, and a noble army of martyrs and giants in the ministry of the Word of God, and a host of true faithful witnesses long before the days of "Missions", and "Retreats", and "Conventions". It was such Protestants as these who gained for us our great and priceless liberties, long before the days of our modern Protestant Assemblies, which were invented only for the purpose of defending and preserving what others had gained for us. All these modern inventions are at once a confession and proof of the low estate into which we are fallen. The many, instead of feeding on the Word for themselves, prefer to hear the results of other people's studies of it. It is as though a person were

to attend lectures on diet, and study the chemistry of food, instead of eating it, and digesting it, and gathering strength and vigor for his daily duties. To live on exciting literature, whether sacred or secular, is as though a person were to attempt to live on cakes and sweets and "made dishes" instead of on strength producing, life-giving, wholesome food. This is why so many are weak and unaware of the opportunities and responsibilities of the Christian life. This is why so many are powerless before temptation. They give their new nature so little food. They feed on the unwholesome food of their own experiences, or on the experiences and biographies of others. They partake of "good" books, man's books, and hymn-books, which only produce fermentation instead of digestion; because such food cannot be assimilated by the new nature. Is it any wonder that, with this kind of diet, and the Word of God partaken of irregularly or only at rare intervals, or scarcely at all, that so many Christians do not manifest a very high conception of the sonship-spirit, of the high and wonderful privileges of the sons of God, or exhibit a real sense of their responsibility in the world in which their lot is cast?

Let us remember then, that to realize the privilege of being sons of God, the word of Christ must "dwell within us richly in all wisdom ([Colossians 3:16](#)). The Written Word and the Living Word are the only food of the new nature, and our feeding upon them must not be irregular or at haphazard, getting a mouthful now and again. We do not treat our physical bodies this way. Neither do we partake of our ordinary bodily food. For we all know full well that proper meals must be partaken of at regular intervals, eaten slowly, and thoroughly digested so that it may be assimilated and become part of ourselves. Even so, must it be with regard to that new spiritual life, which is ours in the gift of the new nature. When our spiritual condition is weak through neglect of our necessary food, then it is that we are tempted to resort to all sorts of remedies to get the needed strength and health. Many have resorted to quack medicines, which abound in the religious as they do in the natural world. All sorts of new-fashioned courses of "treatment" are recommended by the "profession". And all sorts of "foods" are advertised as the "best". God's "bread of life", which He has provided for us, contains within it all that is necessary for us. But we treat it as we treat God's "corn", which He has provided for our natural life. In the grinding of this corn, man has so constructed his mills that he eliminates from it, automatically, in the grinding, nearly all that God has put in it. What is left is mostly starch, to say nothing of harmful ingredients which are added into it, and as this starch is out of all proportion to the enzyme balance, which is that part of the saliva that can alone digest it, it ferments in the stomach instead of being digested: hence it remains, to become the source of many evils. Meanwhile, our system is so poorly nourished that our general health is affected. We mourn over the loss of hair, or teeth, we feel that we are "out of sorts" generally; and then we resort to widely advertised medicines and "foods", until many contract what is known as the "supplement, vitamin or drug habit", and cannot do without such props to their natural life.

In the matter of bread (which to a large extent is practically unobtainable), man is beginning to find out his mistake and is attempting to remedy it. But what does he do? Instead of adopting the very obvious means, and going back to what God has provided in the corn of wheat which contains everything that is needed, and this in the right proportion, he is concocting various kinds of "bread", to which he gives wonderful names. The unwary and ill-informed try these new-fashioned breads; and, though their food costs them more, they do not find the result they hoped for. All this is a great reality going on before our eyes, and it has its counterpart in the spiritual world. The

Word of God is neglected, or dealt with, or dealt out, by man in various ways. The milk of the Word is put into a "separator", and what is not believed by this sect or the other is carefully eliminated or avoided. Man's substitutes are partaken of; and when we realize that we are weak, or out of health, then, instead of going back to the cause of all the mischief (which is the neglect of feeding of the simple diet of the Word of God), we continue the very system which has produced all these sad effects, and seek to remedy them by having recourse to man's prescriptions, and by adapting man's recommendations. One party recommends some new kind of "treatment": another adopts "retreats", which are a kind of "rest cure": some take to "stimulants", and, while carefully renouncing those of the material world, will go in for the stimulants and excitement of "missions" and "meetings". Others will act as though the continued practice of the "confession" of the ills they deplore would remove them or cure them; while others, again, act as though a "convention" on these things would bring the desired relief.

Meantime, it is openly confessed by the same teachers of these "modern methods" that Christian life is at a very low standard; all the while spiritual strength continues to weaken. Seeing trouble on every hand and within their own lives these ill-fed believers lash themselves; and go on to sit in crowds hoping others will whip them up to fulfill their duties, instead of being like a well-led horse, on which a whip has no need to be used, and which requires only guiding and gentle handling. But all this is not the only evil or even the worst feature of it. For it is when, in this very low condition of spiritual strength, we engage in spiritual work for the Lord, that we are compelled to do this work in the strength of the old nature, the flesh. This naturally leads many into still greater trouble; until, finally, they "break down", and are "ordered away"; or they break up, and all comes to an end.

Oh, that we could make them see the one simple cause of all these evils, which are universally recognized, admitted, and deplored. The existence of these evils is witness to by the very efforts which are made on all hands to remedy them. The root of all the trouble is the neglect of the divinely appointed means, the feeding upon the Word of God. This is the instrument by means of which the new nature is implanted; and this is the only means by which it can be supported, nourished, and strengthened. This Word of God is of value, only as we feed on it for ourselves; and as we properly digest it and assimilate it. No one can do this for us. Do not think, therefore, that we can live by looking on and seeing other people eat or that we can learn by merely looking over and copying their work. We must do our own searchings of the Word, and "mark" our own Bibles, and make our own tables and analysis. True, we may be guided and instructed in this by others; and we may be stimulated by their labors and examples, but we must each one do it for one's self, and we must learn it for ourselves from the Word. After we may have heard it from others, we must feed on it for ourselves in order to derive strength from it. Everything that we can need for our spiritual health and strength is in the Word of God: and the Holy Spirit who inspired it there is with us, to teach us, and to inspire it in our hearts. Let all our dependence be placed on Him. Let us not slight Him by leaning upon man. Lean not on our own writings. Listen to them only so far as they glorify Christ and magnify His Word. All we can do is to act as a guide and a guidepost, to tell you where the food is, and where the "green pastures" lie; and to point out the usefulness, the sweetness, the power, the truth, and the profitableness of this heavenly food; and tell you where you may find what is suited to your needs. We have no monopoly in this. We have only the same Word to feed on for ourselves. We can prepare the food, and carve it for you, but we cannot eat it for you: you must do this for yourselves. It is, after all, simply a question of diet, in the spiritual, as it is, so

often, in the physical sphere; and the health of both may be ascertained and known by the same test, and that is "appetite". Appetite in the natural world is the sign of health. The absence of it is the opposite sign. So it is in the spiritual sphere. Our appetite or desire to feed on the Word of God is the measure of our spiritual health. By this measure, we may test ourselves. This acts like the clinical thermometer in enabling us to find out and demonstrate our real spiritual condition.

All depends on our spiritual appetite for our only spiritual food, the Word of God. Only as we not only feed on that Word, but as we digest it, and assimilate it, for our own selves, only thus far will it profit us. Like money, it is of value only in proportion to the enjoyment, benefit, or true happiness that we get out of it. We may have a million dollars in the bank, but if we never use our checkbook or spend that money, the mere coins are no more to us than so many "counters", or they remain merely a row of figures in a book. God forbid that it should be so with us in relation to His Word. We have all there that is able to make us "walk in newness of life". Here we shall find all armor for every conflict, all strength for every service, all comfort for every sorrow, all resources for every need. Oh, may this precious Word be not only our armory, or our storehouse, but our table? Oh, that we may, by God's grace, truthfully be able to say:

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" (Psalm 23:5)

CHAPTER VIII

PRACTICAL CONCLUSIONS

THERE are some remaining points regarding our responsibility to the two natures. They come more under the heading of practical conclusions, or advice, and follow logically from what has been learned from Scripture. Not to put readers under any rules or regulations. But, after what we have learned from the Word of God, there are certain responsibilities that are inevitable if we want to enjoy the full blessing and fruits of the doctrine ourselves. It is not enough for us to "hold the truth" of the two natures. The truth must hold us if we are to know its value and its power. And if the truth holds us, then:

1. WE SHALL DAILY IGNORE THE FLESH, AND DENY ALL ITS CALLS AND CLAIMS

We have to remember that though we are "not in the flesh", the flesh is in us and that we can never get rid of it until death, or resurrection. If we fail to keep this in daily remembrance we are at the mercy of every false teacher. We will fall into any error which may spring up and be led astray by any new fashion or modern method. These are the tricks and contrivances of fleshly religion. All errors in doctrine and practice come from this one source. This source is acknowledging the claims and capabilities of the old nature. It is the essence and foundation of all false religions, as seen in the Church of Rome and elsewhere. It is fully described by one sentence in a Roman Catholic book⁽⁴⁵⁾ by James Cardinal Gibbons.

"We are commanded by Jesus' suffering and dying for us to imitate Him by the crucifixion of our flesh, and by acts of daily mortification."

How does this differ from the popular holiness teaching of the present day? True, it may be said differently and it may be looked at from another point of view, but this is the ultimate aim and object of all who cultivate or attend to the claims of the old nature. The means employed may vary but the result desired is the same, which is to arrive at a state of sinlessness more or less. All this comes from one root, the flesh, with all its claims and calls when it is not ignored as being "as good as dead".

If this practical duty is not attended to, the door stands wide open for every form of error that may choose to enter. If we can bear this responsibility in daily remembrance, it will keep us from embarking on any efforts, plans, or schemes which have for their object the cultivation or improvement of the flesh. It will preserve us also from any form of modern teaching which would excite the hope that, by following certain rules, the flesh can be eradicated. Both hopes are groundless and can end only in grievous disappointment. Let us make no mistake as to this first fundamental fact, and then we shall not be misled by false hopes that, by suitable food and training, we can change flesh into spirit: or that, by mortifying it in any way, we can get rid of it.

2. THE BEST PRACTICAL WAY OF TREATING THE OLD NATURE IS TO STARVE IT (by keeping it on a low diet.)

But this cannot be done directly by making that an aim or a "work". It can be done only indirectly by constantly attending to the claims and desires and satisfying the ever heaven-ascending longings of the new nature. We have seen that the food of the new nature is the Word of God. While we are directly feeding upon that we are indirectly starving the old nature. For (and this is the important fact) we cannot be feeding both natures at the same time! ⁽⁴⁶⁾ The nourishment on which the one nature thrives will starve the other. And this fact cuts both ways. If we are feeding the old nature on man's books and man's teachings, we shall be keeping the new nature ill-fed, impoverished and weak. The old nature will thrive on general literature. But the new nature will thrive only on the Word of God. His words "are spirit, and they are life" ([John 6:63](#)), and only what is spiritual can be feed by spirit.

Many Christians are constantly occupied with man's thoughts and man's books, and then they are surprised at the low condition of their Christian life and walk. They then rush off to adopt some new fashion (just as the old nature flies to stimulants or drugs), which promises to supply the want and the vacuum which has actually been created; whereas it is only a matter of diet. If in our physical life, people will persist in eating or drinking what is bad for them, they must suffer the inevitable consequences. It is exactly the same in the spiritual sphere: and if the palpable effects are seen in our walk and conversation, then the one and the only remedy is to remove the cause. That will prove much less expensive; give much less trouble; prove perfectly effective; and will bring with it no disappointment.

Our practical conclusion, therefore, is: do not read any book, do not listen to any speaker, teacher, or preacher unless you are sure that you will know more of God's Word than you did before. It matters nothing to you what any mortal man thinks. Unless he can help you to understand more clearly what God says, he will be more of a hindrance than a help. You cannot thrive upon man's words. **It is only "by every word that proceedeth out of the mouth of the LORD doth man live"** (Deuteronomy 8. 3). If you feed on the words that proceed out of the mouth of man you will starve. **God's words are "spirit and they are life"**. Do not talk so much about the Scriptures. Be more ready to let them talk to you. In conversation about them, do as Ezra the scribe did. Instead of trying to remember imperfectly what the Word says, and hence, often misquoting it, "open the book" (Nehemiah 8:5). Let it speak for itself. Its words will be more weighty than your own, for God is with them to make them work effectually. **"Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:"** (Proverbs 6:21-23).

You will find people always ready to talk on any subject but God, and His Christ, and His Word. They will talk about man and the news of the world. On Sundays they will vary this by talking of churches and ministers and sermons and services, but it is still man! Those who possess the new nature find that these things do not satisfy; they leave a craving for something better. Nothing will ever satisfy but God Himself, and the Living Word and the written Word. If "David's Psalm of praise" (Psalm 145) was true of him, how much more shall it be true of us. How shall not we say,

"I will extol Thee, my God, O King; and I will bless Thy Name for ever and ever. Every day will I bless Thee; and I will praise Thy Name for ever and ever... I will speak of the glorious honour of Thy Majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts: and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness" (Psalm 145:5-7).

This will be found to have a very different practical conclusion to talking of the eloquent words of one, or the inconsistent acts of another, or the wonderful works of another. The former is a sowing to the spirit, the latter is a sowing to the flesh.

If our new nature is to thrive, and if we are to be "healthy and thriving", we must feed upon the words of God, and thus starve the old nature **(Galatians 6:8)**.

We must be occupied either with the flesh or with the spirit; with the old nature or with the new, and according as we sow to the one or the other we must reap. This is the plain truth and teaching given to us in **(Galatians 6:7, 8)** commencing with the solemn warning "**BE NOT DECEIVED.**"

This was given to the Galatian saints, who, having begun their walk in the spirit (the new nature) were seeking to be made perfect in the flesh **(Galatians 3:3)**. They had "run well", but someone had come in and hindered them, so that they forgot, and did not obey this important truth and teaching **(Galatians 3:1)** which we are now seeking to enforce. We all desire (according to the desire of our new nature) to walk as "not to fulfill the lusts of the flesh" (the old nature). What then are we to do to accomplish these desires? Many put themselves under a yoke of bondage, and try to obey rules, and make vows and give pledges. But it is all in vain. All this, instead of weakening the flesh, only strengthens it by ministering to it and occupying our minds with it. God's way is much simpler. It is this, "Walk [according] to [the] spirit (new nature), and the lust of the flesh ye shall in no wise fulfill" **(Galatians 5:16)**. This is God's promise and God's rule. Try it! It will take you out of the hands of man. It will deliver you from terrible bondage. It will bring peace and blessing into your life. It will give you refreshment and rest. Walk according to the *pneuma*; occupy yourselves with your new nature; minister to its needs; make provision in every way for it, and it alone, and you have God's word for it that your desire shall be attained. He assures you that "Ye shall in no wise fulfill the lusts of the flesh." This Greek expression used is *ou me*, (translated in no wise) which means, no, NO, or no possibility, it is the very strongest expression that can be used! It is a double negative, which emphasizes and intensifies the assertion to such a degree that whenever it was used by man it was never made good.⁽⁴⁷⁾ But whenever it was used by the Lord, it was surely and certainly abundantly fulfilled. When He said, "Him that cometh to Me I will in no wise cast out" **(John 6:37)**, He used the expression, *ou me*, by no means, on no account, will He cast out.

This is the case with the Divine assurance of **(Galatians 5:16)** "Ye shall in no wise fulfill the lust of the flesh."

Let us blessedly and thankfully rest on this Divine assurance.

3. WE MUST NEVER PUT OURSELVES UNDER LAW (Romans 7:6)

This is another thing we must never do. The moment we fail to remember this, we quicken the flesh into activity. The flesh loves the law, as we have seen. The law was meant for the flesh, but only to prove it's weakness (Romans 8:3). The law was never meant for a man "in Christ". Hence, the moment we come down from the high position in which grace has set us, and put ourselves under the law, we stir up the flesh into greater activity and power.

This is what Scripture means by the expression "falling from grace". This does not mean backsliding or apostasy, as some call it, but it means walking according to the old nature instead of the new; thinking of that; cultivating and attending to that, instead of to the new nature. "Christ is become of none effect unto you⁽⁴⁸⁾ whosoever [of you] are being justified by law" ([Galatians 5:4](#)). It is no wonder, then, that this important chapter, Galatians 5, commences with the solemn exhortation: "Stand fast therefore in the liberty wherewith Christ hath made us free, and do not be entangled again with the yoke of bondage." Do not put yourselves under any vows, or take any pledges of any kind whatsoever. Do not adopt man's commandments or slogans of any kind. They are only laws of bondage. They are the flesh taking again "the yoke of bondage" under which you have put yourselves. They are entanglements. They imply that grace is not able to keep you, apart from some human props and devices. They cause us to deny the divine assurance "My grace is sufficient for thee" ([2 Corinthians 12:9](#)).

True, we may constantly feel weak, through our flesh; but all this has been provided against by "the God of all grace"; for He has said, "My power is made perfect in [your] weakness" ([2 Corinthians 12:9](#)). Avoid, therefore, all rules for daily living, all directories, or guides for living a devout life. Shun them as you would your most deceitful enemy. They will prove fatal to your peace; they will take all the sunshine out of your life; they will turn you from a son, into a bondservant; and sap your spiritual powers at their fountainhead. Cease all efforts to either improve the flesh or to get rid of it. Feed the new nature regularly with the divinely prepared food, and everything else will fall into its own proper place. Have full confidence in the grace of God and the power of God ([2 Corinthians 12:9](#)). Do not adopt any schemes or plans that would imply that you need any help outside the Word of God.

4. REMEMBER THE DISTINCTION BETWEEN RELIGION AND CHRISTIANITY.

Religion has to do with the flesh, but only Christ will do for the new nature. The flesh knows nothing of Christ, the Son of God, as our Life. It is concerned only with what it can see, hear, and comprehend. But the new nature cannot be satisfied with anything lower than Christ Himself. Not even with Christianity or the "Christian religion" apart from Him. In Philippians 3 we see this great contrast fully exhibited and illustrated in the personal experience and "pattern" of the Apostle Paul. His example will help us more than any precept. He tells us of the wonderful ground of "confidence in the flesh" which he once had as a strictly religious Jew. Regardless of the confidence in the flesh others might have, he could still say, "I more": and in seven particulars he enumerates them and sums them up ([Philippians 3:5,6](#)). But all this time he was blind. He had as yet no new nature within to bring the old and sinful (though religious) nature to light. But when he received that priceless gift of the new nature, then he discovered that he had been all that time really "a

blasphemer, a persecutor, and injurious", and the "chief of sinners" (**1 Timothy 1:13-16**). So that, as to religion, he could say, "I more"; and as to sinners, "I chief". But when his eyes had been opened to know the Lord Jesus as his Saviour and his Lord, then he was only too thankful to cast away all his religion, which he had as a Jew, for the excellency of the knowledge of Christ Jesus his Lord (**Philippians 3:8**). He counted all things as loss, and as waste, compared with Christ. He did not merely change the "Jews' religion" for the "Christian religion"; but he thankfully gave up all religion for Christ.

As to his standing before God, his glory was that he was now "found in Him" (**Philippians 3:9**). As to his new object as a Christian, it was "that I may know Him" (**Philippians 3:10**). As to his hope, it was to be "like Him" in resurrection glory at His coming (Philippians 3:21). It was all "Him". As a Jew, he had the hope of resurrection, but he gladly gave even that up for the far greater hope of having a part in what he calls "the out-resurrection from among the dead" (**Philippians 3:11**), which had become his as a member of the one spiritual Body of Christ. This does not mean that he, as a Christian, hoped that by certain efforts he might obtain some advantage over other Christians; but that, as a Christian (a man in Christ), he already had a more blessed hope than any which the "Jews' religion" could ever give him. He is not speaking of giving up his sins, but of giving up his "gains". All that he once counted religious gains he now counted as garbage, compared with the real "gain" which he had in the excellency of the knowledge of Christ Jesus his Lord; for he had gotten to know "the power of Christ's resurrection", and what that meant for all the members of the One body: for all who had fellowship in His sufferings, and had died with Him in His death (**Philippians 3:10**). Nothing less than this is Christianity. All short of this is religion. Christianity consists, not in articles, creeds, or confessions; not in churches, memberships, or fellowships; but, in a Person. God grant that each of one of you may be enabled by grace to say of all their supposed advantages in the flesh "What things were [counted] gain to these I have esteemed as waste for Christ" (**Philippians 3:7**).

5. FORGET NOT THAT THIS IS THE WAY OF SORROW AND OF CONFLICT

Not only from within but from without. Not merely conflict arising from our own old nature, but from that of others. It remains true and will be found to be true in our own experience, and to the end. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so, it is now" (**Galatians 4:29**). The emphasis is placed on the two words "then" and "now": one being the first word in the sentence, the other the last word. This is to assure us that we must look for no change in the old nature; no change in these circumstances. All we are exhorted to do is to be reminded that we are sons of the free-woman, not of the bond-woman; and that we are to "stand fast in this liberty" (**Galatians 5:1**). Blessed liberty! The word "then" in (**Galatians 4:29**) refers to Ishmael and Isaac, but it points backward, further still, even to Cain and Abel, and to the religious hatred which ended, and would always, if it could, end in murder still. It points also to the fact that it was the religious party among the Jews, not the crowds, but "the chief priests", who were determined on the crucifixion of the Lord Jesus⁽⁴⁹⁾. Even so, it is "now". "All who will (those determined) to live godly in Christ Jesus shall suffer persecution" (**2 Timothy 3:12**). And this persecution will come chiefly from religious flesh. Who among us will not mournfully admit that his chief troubles and trials have come to him through the working of the flesh in his fellow-Christians?

Instead of the persecutions coming as of old from the world, which broke people's bones, they come now from fellow-believers and break people's hearts!

It was when Paul was carrying out his religion the more earnestly that he was engaged in the work of persecution (**Philippians 3:6**). It is religion that has shed the blood of the saints; it is religion that has filled the ranks of "the noble army of martyrs".

"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" (**1 John 3:1**).

It is in connection with this that we are told: "Marvel not, my brethren, if the world hateth you" (**1 John 3:13**).

"If the world hateth you, ye know that it has hated Me before [it hated] you. If ye were of the world, the world would love his own; and because ye are not of the world, but I chose you out of the world, on account of this, the world hateth you" (**John 15:18, 19, and 17:14**).

If these words were true "then", of the Apostles to whom they were addressed, how much more true shall we find them "now" in our own experience. Therefore, as possessors of the new nature, let us "marvel not" at its conflict with the old nature within us, or at its conflict with those without us: but let us rather rejoice that we have in this very conflict the greatest assurance that we are "sons of God", and are "**His workmanship**". This is the surest proof we can have that, as the children of God, that we have been chosen out of the world; and let us "count it all joy" if we are privileged to suffer anything for Him who suffered all for us, "**for the joy that was set before Him**". And now,

We thank You Heavenly Father for this time we have had together learning by guidance from The Holy Spirit that Truth of The Two Natures in the Child of God from Your Perfect Word. We thank You God for sending us Your Perfect Son and because of His work we have the gift of Christ-spirit the New Nature. We thank You Father that as we study and feed on Your Word we grow in the New Nature and our old nature becomes weaker and weaker. Thank You Father that even though the conflict continues between the natures and the world without we know from Your Perfect Truth it is but assurance that You Love us and have called us to be your children. Thank You Father for Life, Love, and Liberty through Christ Jesus our Lord. Amen.

REFERENCE NOTES

- (1) Which every minister of that Church not only signs on his ordination, but has to declare his belief in, every time he enters on a new sphere of service.
- (2) So called after Pelagius (died about 460 A. D.), the early preacher of this Pelagian heresy; as the same are called in our days, Arminians from the teachings of the more recent Jacob Harmensen (Latinized Arminius) 1560-1609.
- (3) The Thirty-nine Articles were originally written in Latin: and the Latin, translated "very far" is *quam longissime*, i.e., as far as possible.
The 39 Articles Of The Church of England, Published March 12, 2017
<https://cominginthecLOUDS.org/about-protestant/creeds-confessions/39-articles-church-england/>
- (4) The "mind" here is *phronema*, not *nous*, which is used of the new nature in (Romans 7:23, 25) The English word "Mind" is used also of the old nature in (Ephesians 2:3) but there is *dianoia*, thoughts.
- (5) Greek, *dianoia*, thoughts.
- (6) In the original Latin of the Prayer-Book (which is the only "Authorized" Edition) it is, "*Cormundum crea in notis O Deus*". It neither says "our" heart, nor "make", but "Create a clean heart within, O God". This corresponds precisely with the Greek of (Psalm 51:10) to (v.12 in Hebrews, Psalm 1.12 in Septuagint).
- (7) Greek, *gegennemenos*. Perfect Passive Participle.
- (8) Greek, *ek tou Theou*.
- (9) Greek, *gegennetai*. Perfect Indicative Passive.
- (10) Greek, *gennetheis*. Aorist 1. Passive Participle.
- (11) The word "mind" used of the old nature in (Ephesians 2:3) is not *nous*, but it is *dianoia*, thoughts. In (Romans 8:6) the word "mind" is the rendering of *phronema*. This is used in a bad sense unless otherwise qualified. Whereas *nous* is used, alone of the new nature, and not in a bad sense unless so qualified.
- (12) These are similar expressions: but, when looked at separately, they are not identical. John 3:34 reads (when correctly rendered) "for the Spirit giveth not [the words] by measure unto Him." In 1 Pet. 1:11, the construction is not the same, as in Rom. 8:9. Here there is the definite article with *pneuma* (spirit) denoting the Holy Spirit who was testifying beforehand concerning Christ: viz.: the sufferings pertaining to Him, and the glories after these [suffering]. In Phil. 1:19 is the supply of the *pneuma* by Jesus Christ.
- (13) Not "after that ye believed" as in A.V. There is nothing about "after" in the Greek. It is simply the participle, and may be rendered on believing, or when ye believed. It is the same with "after that ye heard", in the former part of the verse: which should be, on hearing, or when ye heard.

- (14) But, as these words are now generally sung by a choir, personal responsibility on the part of the congregation is weakened, and the words lose their solemnity; the attention being attracted from the words by the long drawn out and softly sung music.
- (15) "And not for ours [as Jews] only but for the whole world also." This means the whole without distinction. For, under the old Covenant, Propitiation for sin was provided only for Israel. But now Propitiation is without any such distinction. It cannot mean without exception; for then all must be saved: and there is no occasion for us to write another word. The contrast between Jews and Gentiles is markedly shown by the special word used for "our's". The word "our" occurs twice in this short sentence. The first is the simple personal pronoun *hemon* of us. The second is the word *hemeteros* which means 'ours' in a very special, peculiar, and particular sense; ours in direct with others, stated or clearly implied. See all its occurrences, Acts 2:11, our tongues; 24:6, our law; 26:5, our religion; Rom. 15:4, our learning; 2 Tim. 4:15, our words; Tit. 3:14 our's (who belong specially to us); I John 1:3, our fellowship. So here, It is not for ours only [as Jews] but for the whole world also [without distinction]."
- (16) i.e. the act of good-willing: Greek, the to-will.
- (17) This must be taken as the genitive of relation, as in Rom. 8:36, where the Greek "sheep of slaughter" is rendered "for": "sheep FOR the slaughter", i.e., sheep appointed for the slaughter. The doctrine is contained and taught in Rom. 6:12, and Heb. 9:27.
- (18) L.T.Tr. WH. and R.V. marg. read 'But thanks be to God.'
- (19) Greek, *aion*, age.
- (20) Greek, "children of wrath"; but it is the genitive of relation as in Rom. 8:36. See above on Rom. 7:24
- (21) The word men, though, is clearly implied by the presence of *de*, but, in the *Apodosis* or next dependent clause. The Ellipsis must therefore be supplied in the first clause by the word "though".
- (22) Strange to say, the R.V. disregards the presence of this *de*, but, or yet. It inserts in the preceding clause the word "whereas", and thus supplies the Ellipsis of the word men, though or whereas, because it is clearly implied and indicated by the presence of this *de*, which it ignores, though it is actually there.
- (23) Greek, *typos*, type. R.V. pattern.
- (24) So margin and R.V.
- (25) Not "the truth as it is in Jesus", as it is usually misquoted. For this implies that "truth" can be found apart from Him. Whereas, the statement is just the opposite. It is, "as the truth is in Jesus" and in none beside.
- (26) Greek, *apothesthai*, to have put off. It is not the Imperative Mood, but the Infinitive, and 2nd Aorist Tense.
- (27) Greek, *ananeousthai*. Present Infinitive Passive.
- (28) Genitive of Apposition.
- (29) Greek, *andusasthai*. It is 1st Aorist Infinitive, not Imperative.

- (30) Greek, *apothemenoi*. This is not the Imperative Mood, but the Infinitive (2nd Aorist Participle) Middle.
- (31) Greek, *apothemenoi*. This is not the Imperative Mood, but the Infinitive (2nd Aorist Participle) Middle.
- (32) Greek, *apethanete*, died, not "are dead". It is the 1st Aorist Tense.
- (33) Greek, *sunegerthete*, were raised. It is the 1st Aorist Tense.
- (34) Greek, *phroneite*, think on. "Seek" marks the act;" set your mind on" marks the impulse and purpose.
- (35) Greek, *apethanete*. 1st Aorist Tense.
- (36) Greek, *nekrosis*, cognate with nekroo.
- (37) Greek, *epignosis*, full or perfect knowledge.
- (38) Greek, *epignosis*, full or perfect knowledge.
- (39) Phil 3:20, where the word rendered "conversation" it. in the Greek, *politeuma*. This is the best rendering of the word. "Seat of government" it much better than "citizenship" (R.V.), or "commonwealth" (R.V. marg.), or "conversation" (A.V.).
- (40) Greek, *palacotes*, antiquatedness, occurs only here , and is rendered "oldness".
- (41) It occurs five times: Acts 21:24; Rom. 4:12; Gal. 5:25; 6:16; Phil. 3:16.
- (42) Greek, *arnesamenos*. 1st Aorist Participle Middle.
- (43) "Christ Jesus", according to Lachmann, Tregelles.
- (44) The Greek word *exartizo* was used by the Greeks of fitting-out a vessel for sea. Such a vessel must have everything on board ready for every emergency which experience has shown must be provided for. The man, and only the man who has God's Word in his heart, is so fitted out.
- (45) Faith of our Fathers, p. 20, London, 1895.
- (46) This is a far-reaching fact. We cannot live in two environments at the same time. It is impossible to be a citizen in two countries at the same time; to become naturalized in one country, *ipso facto* deprives one of all rights and privileges of the other. We cannot sow in one field and reap in another. These are fundamental laws in both the natural and spiritual spheres.
- (47) Peter said (Matt. 15:22); "This shall not (in no wise) be unto thee." But it was. Peter said again (John 13:8); "Thou shalt never (in no wise) wash my feet." But Christ did. Peter also affirmed (Matt. 26:35); "I will not (in no wise) deny thee." But he did. Thomas said (John 20:25); "Except I shall see ... and put my finger ... and thrust my hand ... I will not (in no wise) believe." But he did. We have this repeated negation in Heb. 13:5 in both clauses; "I will in no wise fail thee, neither will I in any wise forsake thee." (R.V.) George Keith has beautifully expressed this certainty in his well-known Hymn--
- "The soul that on Jesus hath fled for repose, He cannot, He will not desert to his foes;
That soul, though all hell should endeavor to shake, He will never, no never, no never forsake."

For other examples of the Divine use of this strong negation, see Matt. 5:18,20; 24:35; Luke 22:67,68; John 4:14; 6:35; 8:12, 51,52; 10:5,28, etc.

(48) Greek, Ye are made of none effect from Christ.

(49) See Matt. 26:59; 27:1,20; Mark 15:11; Luke 23:18; John 18:35,40; 19:6,15.

Bible Scripture References

(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.

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

(Romans 7:22) For I delight in the law of God after the inward man:

(Romans 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.

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

(John 1:12) But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

(John 1:13) Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

(Philippians 1:6) Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

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

(John 6:66) From that time many of his disciples went back, and walked no more with him.

(Luke 4:28) And all they in the synagogue, when they heard these things, were filled with wrath,

(Luke 4:29) And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

(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,

(Romans 11:29) For the gifts and calling of God are **without repentance**.

(Romans 11:28) As concerning the gospel, they are enemies for your sakes: but as touching the election, they are **beloved for the fathers' sakes**.

(Romans 8:30) Moreover **whom he did predestinate**, them **he also called**: and **whom he called**, them **he also justified**: and **whom he justified**, them **he also glorified**.

(Psalms 84:11) For the LORD God is a sun and shield: **the LORD will give grace and glory**: no good thing will he withhold from them that walk uprightly.

(Colossians 1:28) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man **perfect in Christ Jesus**:

(1 Corinthians 1:30) But of him are ye in Christ Jesus, who of God is **made unto us wisdom, and righteousness, and sanctification, and redemption:**

(Colossians 2:10) And **ye are complete in him**, which is the head of all principality and power:

(Psalms 138:8) The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: **forsake not the works of thine own hands.**

(1 Corinthians 2:7) But we speak the wisdom of God in a mystery, even the hidden wisdom, which **God ordained before the world unto our glory:**

(1 John 2:1) My little children, these things write I unto you, that ye sin not. And **if any man sin, we have an advocate with the Father, Jesus Christ the righteous:**

(1 John 2:2) **And he is the propitiation for our sins:** and not for ours only, but also for the [sins of the] whole world.

(1 John 1:9) If we confess our sins, **he is faithful and just to forgive us our sins**, and to **cleanse us from all unrighteousness.**

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

(John 10:28) And I give unto them eternal life; and **they shall never perish, neither shall any man pluck them out of my hand.**

(Colossians 2:13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

(Galatians 6:8) 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.**

(1 Corinthians 15:42) So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

(1 Corinthians 15:43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

(1 Corinthians 15:44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(Philippians 3:10) That I may know him, and **the power of his resurrection**, and the fellowship of his sufferings, being made conformable unto his death;

(Philippians 3:21) Who shall change our vile body, **that it may be fashioned like unto his glorious body**, according to the working whereby he is able even to subdue all things unto himself.

(2 Corinthians 5:2) For in this we groan, earnestly desiring to be **clothed upon with our house which is from heaven:**

(2 Corinthians 5:3) If so be that being clothed we shall not be found naked.

(2 Corinthians 5:4) For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, **that mortality might be swallowed up of life.**

(1 Corinthians 15:54) So when **this corruptible shall have put on incorruption**, and **this mortal shall have put on immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

(2 Corinthians 4:2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor **handling the word of God deceitfully**; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

(Ephesians 3:16) That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in **the inner man**;

(Ephesians 3:19) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

(Ephesians 1:23) Which is his body, the fulness of him that filleth all in all.

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

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

(Philippians 1:6) Being confident of this very thing, **that he which hath begun a good work in you will perform it** until the day of Jesus Christ:

(Galatians 5:17) For the flesh lusteth against the Spirit, and the Spirit against the flesh: and **these are contrary the one to the other: so that ye cannot do the things that ye would**.
(Hebrews 4:12) For **the word of God is quick**, and powerful, and sharper than any twoedged sword, piercing **even to the dividing asunder of soul and spirit**, and of the joints and marrow, and **is a discerner of the thoughts and intents of the heart**.

(Matthew 15:18) But those things which proceed out of the mouth come forth from the heart; and they defile the man.

(Matthew 15:19) For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

(Matthew 15:20) These are the things which defile a man: but to eat with unwashen hands defileth not a man.

(Romans 7:18) For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

(Romans 7:19) For the good that I would I do not: but the evil which I would not, that I do.

(Romans 7:20) Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

(Romans 7:21) I find then a law, that, when I would do good, evil is present with me.

(Romans 7:22) For I delight in the law of God after the inward man:

(Romans 7:23) But 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.

(Romans 7:24) O wretched man that I am! who shall deliver me from the body of this death?

(Romans 7:25) 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.

(1 Corinthians 15:54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

(1 Corinthians 15:55) O death, where is thy sting? O grave, where is thy victory?

(1 Corinthians 15:56) The sting of death is sin; and the strength of sin is the law.

(1 Corinthians 15:57) But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(1 Corinthians 15:58) Therefore, my beloved brethren, **be ye steadfast, unmoveable, always abounding in the work of the Lord**, forasmuch as ye know that your labour is not in vain in the Lord.

(Romans 4:25) **Who was delivered for our offences**, and was raised again for our justification.

(Romans 3:25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

(Romans 4:7) Saying, Blessed are they whose **iniquities are forgiven**, and **whose sins are covered**.

(Colossians 2:3) In whom are hid all the treasures of wisdom and knowledge.

(Ephesians 2:1) And **you hath he quickened, who were dead in trespasses and sins**;

(Ephesians 2:2) **Wherein in time past ye walked according to the course of this world**, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

(Ephesians 2:3) **Among whom also we all had our conversation in times past in the lusts of our flesh**, fulfilling the desires of the flesh and of the mind; **and were by nature the children of wrath, even as others**.

(Ephesians 5:6) Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

(Ephesians 2:13) But now in Christ Jesus ye **who sometimes were far off** are **made nigh by the blood of Christ**.

(Romans 6:14) For **sin shall not have dominion over you**: for ye are not under the law, but under grace.

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

(Romans 6:17) **But God be thanked**, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

(Romans 6:18) **Being then made free from sin**, ye became the servants of righteousness.

(Romans 6:19) I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield **your members servants to righteousness** unto holiness.

(Ephesians 4:20) But ye have not **so learned Christ**;

(Ephesians 4:21) If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

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

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

(Ephesians 4:24) And that ye put on the new man, which after God is created in righteousness and true holiness.

(Ephesians 4:25) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

(Romans 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

(Romans 7:24) O wretched man that I am! who shall deliver me from the body of this death?

(1 Corinthians 15:57) But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(Genesis 3:4) And the serpent said unto the woman, Ye shall not surely die:

(Titus 2:11) For the grace of God that bringeth salvation hath appeared to all men,

(Titus 2:12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

(Titus 2:13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

(2 Timothy 3:16) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

(Romans 6:12) Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

(Romans 6:7) For he that is dead is freed from sin.

(Romans 6:8) Now if we be dead with Christ, we believe that we shall also live with him:

(Romans 6:9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

(Romans 6:10) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

(Romans 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

(Romans 6:6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

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

(Romans 10:17) So then faith cometh by hearing, and hearing by the word of God.

(Romans 13:14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

(John 6:63) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

(Isaiah 64:6) But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

(James 1:27) Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

(Colossians 2:20) Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

(Colossians 2:21) (Touch not; taste not; handle not;

(Colossians 2:22) Which all are to perish with the using;) after the commandments and doctrines of men?

(Colossians 2:23) Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

(Colossians 3:1) If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

(Colossians 3:2) Set your affection on things above, not on things on the earth.

(Colossians 3:3) For ye are dead, and your life is hid with Christ in God.

(Colossians 3:5) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

(Romans 4:19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

(Hebrews 11:12) Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

(Colossians 3:2) Set your affection on things above, not on things on the earth.

(Colossians 3:3) For ye are dead, and your life is hid with Christ in God.

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

(Colossians 3:5) Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

(Colossians 3:6) For which things' sake the wrath of God cometh on the children of disobedience:

(Colossians 3:7) In the which ye also walked some time, when ye lived in them.

(Colossians 3:8) But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

(Colossians 3:9) Lie not one to another, seeing that ye have put off the old man with his deeds;

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

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

(Romans 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

(Ephesians 2:4) But God, who is rich in mercy, for his great love wherewith he loved us,

(Ephesians 2:5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

(Ephesians 2:6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

(Ephesians 2:7) That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

(Ephesians 2:8) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

(Ephesians 2:9) Not of works, lest any man should boast.

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

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

(Romans 7:6) But now we are delivered from the law, that being dead wherein we were held; that we should serve in **newness** of spirit, and not in the oldness of the letter.

(Philippians 3:20) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

(Philippians 3:21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(Galatians 5:25) If we live in the Spirit, let us also walk in the Spirit.

(Galatians 4:3) Even so we, when we were children, were in bondage under the elements of the world:

(Galatians 4:9) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

(Colossians 2:8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

(Colossians 2:20) Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

(Galatians 5:25) If we live in the Spirit, let us also walk in the Spirit.

(Galatians 5:10) 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.

(Galatians 5:11) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased.

(Colossians 2:16) Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days:

(Colossians 2:17) Which are a shadow of things to come; but the body is of Christ.

(Romans 13:1) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

(Romans 13:2) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

(Romans 13:3) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

(Romans 13:4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

(Romans 13:5) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

(Romans 13:6) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

(Romans 13:7) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

(Romans 13:8) Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

(Romans 13:9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

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

(Romans 7:6) But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

(Galatians 5:25) If we live in the Spirit, let us also walk in the Spirit.

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(Titus 2:11) For the grace of God that bringeth salvation hath appeared to all men,

(Titus 2:12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

(Titus 2:13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

(Philippians 3:3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

(1 Peter 2:2) As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

(Deuteronomy 8:3) And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD** doth man live.

(John 6:33) For the bread of God is he which cometh down from heaven, and giveth life unto the world.

(John 6:35) And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

(John 6:48) I am that bread of life.

(John 6:49) Your fathers did eat manna in the wilderness, and are dead.

(John 6:50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

(John 6:51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

(Jeremiah 15:16) Thy words were found, and I did eat them; and **thy word was unto me the joy and rejoicing of mine heart**: for I am called by thy name, O LORD God of hosts.

(2 Timothy 3:17) That **the man of God may be perfect**, throughly furnished unto all good works.

(Deuteronomy 8:3) And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.**

(John 17:17) Sanctify them through thy truth: **thy word is truth.**

(Colossians 3:16) Let the word of Christ **dwell in you richly in all wisdom**; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

(Psalms 23:5) Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

(John 6:63) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

(Deuteronomy 8:3) And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

(Nehemiah 8:5) And **Ezra opened the book in the sight of all the people**; (for he was above all the people;) and when he opened it, all the people stood up:

(Proverbs 6:21) Bind them continually upon thine heart, and tie them about thy neck.

(Proverbs 6:22) When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

(Proverbs 6:23) For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

(Psalms 145:1) David's Psalm of praise. I will extol thee, my God, O king; and I will bless thy name for ever and ever.

(Psalms 145:2) Every day will I bless thee; and I will praise thy name for ever and ever.

(Psalms 145:3) Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

(Psalms 145:4) One generation shall praise thy works to another, and shall declare thy mighty acts.

(Psalms 145:5) I will speak of the glorious honour of thy majesty, and of thy wondrous works.

(Psalms 145:6) And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

(Psalms 145:7) They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

(Galatians 6:7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

(Galatians 6:8) 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.

(Galatians 3:3) Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

(Galatians 3:1) O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

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

(John 6:37) All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

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

(Romans 7:16) If then I do that which I would not, I consent unto the law that it is good.

(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:

(Galatians 5:4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

(2 Corinthians 12:9) And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

(Philippians 3:5) Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

(Philippians 3:6) Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

(1 Timothy 1:13) Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

(1 Timothy 1:14) And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

(1 Timothy 1:15) This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

(1 Timothy 1:16) Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

(Philippians 3:8) Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

(Philippians 3:9) And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

(Philippians 3:10) **That I may know him**, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

(Philippians 3:21) Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

(Philippians 3:11) If by any means I might attain unto the resurrection of the dead.

(Philippians 3:10) That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

(Philippians 3:7) But what things were gain to me, those I counted loss for Christ.

(Galatians 4:29) But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

(Galatians 5:1) Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

(2 Timothy 3:12) Yea, and all that will live godly in Christ Jesus shall suffer persecution.

(Philippians 3:6) Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

(1 John 3:1) 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.

(1 John 3:13) Marvel not, my brethren, if the world hate you.

(John 15:18) If the world hate you, ye know that it hated me before it hated you.

(John 15:19) If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

(John 17:14) I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

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