

CONDUCT AND THE RELATIONSHIP

ROMANS 7: 14 - 25

Cowboys
Heisman
Youth

P. 161

TEXT

- v.14 For we are knowing that the law is spiritual: but I am fleshly, having been sold under sin.
- v.15 For that which I am doing I am not understanding: for I am not practicing that which I am desiring to do, but I am doing that which I am hating.
- v.16 Now if I am doing that which I am not desiring, I am agreeing with the law that it is good.
- v.17 So now no longer am I the one doing it, but sin which indwells me.
- v.18 For I am knowing that nothing good is dwelling in me, that is, in my flesh: for the being desirous is present in me, but the doing of the good is not.
- v.19 For the good which I am desiring I am not doing: but I am practicing the very evil that I am not desiring.
- v.20 Now if I am doing the very thing I am not desiring, I am no longer the one doing it but sin which dwells in me.
- v.21 I am finding, then the law, that evil is present in me, the one who is desiring to do good
- v.22 For I joyfully agree with the law of God concerning the inner man
- v.23 But I am seeing a different kind of law in my members warring against the law of my mind, making me a prisoner of war to the law of sin which is in my members
- v.24 Wretched man that I am! Who shall set me free out of the body of this death?
- v.25 Thanks be to God through Jesus Christ our Lord. So then on the one hand I myself with my mind am serving the law of God; but on the other with my flesh the law of sin

Romans 7

- ① Results ③ Union ⑤ Law
② How ④ Sin ⑥ Sin nature

INTRODUCTION

We have been pursuing in this series of studies, "God Wants a Relationship, Not a Performance." We've looked at several ramifications of this relationship and now we come to the matter of the conflict that takes place in our outward conduct as we endeavor to cooperate with the indwelling Spirit in producing righteousness in our daily lives. This is the reason I have titled this particular study, "Conduct and the Relationship."

Paul's own experience here is given to show that the law is hopeless as a means of deliverance from sin in the believer's life. It is the manifestation of the sin nature in the experience of Paul.

The question that we are answering in these verses is the question, how can I experimentally find deliverance from control of the sin nature which still dwells within me?

Be there Till you die.

Here then is the self-portrait of a man who is conscious of the presence and power of indwelling sin in his life. It is a tyrant who's dictates he hates and loathes but against his power he struggles in vain.

Struggles in a losing cause.

Fly in the
Bedroom
wolves

Law is
hopeless as
a means of del.

Presence
+
Power

STUDY NUMBER EIGHT

THE SPIRIT IN THE RELATIONSHIP

ROMANS 8:1 - 11

P. 161
Next 2 Messages
Youth

TEXT

- v. 1 Therefore now there is no doom for those who are in Christ Jesus
- v. 2 For the law of the Spirit of life in Christ Jesus freed you from the law of sin and death.
- v. 3 For what was impossible for the law because it was weak through the flesh, God having sent his own Son in the likeness of sinful flesh, and concerning sin, He condemns sin in the flesh
- v. 4 In order that the requirement of the law might be fulfilled in us, who are not walking according to the flesh, but according to the Spirit.
- v. 5 For those who are according to the flesh are setting their minds on the things of the flesh; but those who are according to the Spirit on the things of the Spirit
- v. 6 For the way of thinking of the flesh is death; but the way of thinking of the Spirit is life and peace.
- v. 7 Because the way of thinking of the flesh is hostile toward God: for it is not subjecting itself to the law of God, for it is not even able to do so.
- v. 8 And those who are in the flesh are not able to please God
- v. 9 But you are not in the flesh, but in the Spirit, if indeed the Spirit of God is dwelling in you. But if anyone is not having the Spirit of Christ, he does not belong to Him.
- v. 10 Now if Christ is in you, on the one hand the body is dead because of sin; but on the other hand the Spirit is alive because of righteousness.
- v. 11 And if the Spirit of the One who raised Jesus from the dead is dwelling in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who is dwelling in you.

INTRODUCTION

We have now come to that fabulous eighth chapter and a discussion on the Spirit in the relationship, and how we are going to solve the problem of the power of the sin nature which still resides within the person who has come to know Jesus Christ.

Someone has added, "We enter this chapter with no condemnation, we close it with no separation, and in between, all things work together for good to those who love God." ***

The Holy Spirit has come on the scene to make real the redemption in Christ. All of this comes to the believer because Christ died for him. Little wonder that John Newton exclaim, "I am not what I ought to be, I'm not what I want to be, I'm not what I hoped to be in another world, but still I'm not what I once used to be and by the grace of God, I am what I am."

Amazing Grace!

It is J. I. Packer in his book, "Knowing God," who says,

"The work which His goodness began,
the arm of His strength will complete.
His promise is yeah and Amen,
and never was forfeited yet.
Things future, nor things that are now,
not all things below nor above
can make Him His purpose forego
Nor sever my soul from His love.
My name from the palms of His hands
eternity will not erase.
Impressed on His heart it remains,
in marks of indelible grace."
Yes, I to the end shall endure
as sure as the earnest is given,
More happy but not more secure
The glorified spirits in heaven!"

Can Have
a New Nature
+ No Victory
Self-Perform
ance by Law

Lane Adams in his book, "How Come it's Taking Me So Long To Get Better?" points out, "As a babe in Christ, I was forever plagued with the distinct impression that my salvation was going to be withdrawn for nonperformance. I was quite sure that one day the Lord would simply have to say to me, 'I've been very patient with you, Lane, but today you went too far and now it's all over between us!'" How much anguish I could have been saved had I known of the security of the believer right from the start. I needed to know that my security was based on what Jesus is and what He has done, rather than on what I am and what I have done, or for that matter, left undone."

Wrong Focus
on Me, what I am
+ done.
Correct
Focus on
Jesus + what
He has done.

The situation presented in chapter eight is the contemporaneous but also the complementary side of Christian experience to that described in chapter seven. This new life principle of the Spirit enables those who are justified in Christ to fulfill the moral law. The rise above the operating principle of sin and death, and to enjoy life in peace. In this chapter, Paul describes many of the gifts and graces of the Holy Spirit who now enables the Christian to experiences in part what he will have in full at Christ's return, even though at the same time he experiences the frustrations he has described in chapter seven. Romans chapter eight is one of the greatest chapters in the Bible. If the Bible were a ring and Romans were a jewel, in the center then, chapter eight would be the sparkling point of that jewel.

From SELF to
the Spirit, 14
Romans 8:

What does Romans eight contain: It falls into two parts of unequal length. The first thirty verses set forth the adequacy of the grace of God to deal with a whole series of predicaments, the guilt and power of sin, the fact of death, the terror of confronting God's holiness, weakness and despair in the face of suffering, paralysis in prayer, the feeling that life is meaningless and hopeless. Paul makes his point by dwelling on four gifts of God given to all of us who by faith are in Christ Jesus. The first is (1) righteousness, the second is (2) the Holy Spirit, the third is (3) Sonship, that is adoption into the divine family in which the Lord Jesus is the firstborn, the fourth (4) security, now and forever.

Suffering

This composit endowment, a status plus a dynamic, plus an identity, plus a safe conduct, is more than enough to support a Christian, whatever his trouble might be.

v. 1 Therefore now there is no doom for those who are in Christ Jesus

Get His eyes on Jesus!!

We are now coming to the new power, that is, the work of the Holy Spirit who gives us a deliverance from sin. The newness of life and marriage fruit cannot come from the new nature by itself. It must be energized by the Holy Spirit. It is the Spirit's empowerment as a means of victory. There are three deliverances: one from sin, secondly from the body, and third, from bondage. Whereas in chapter seven, verses 7 - 13 we have the natural man in Egypt. In 7:14 - 25 we have the carnal man and the world. Now in chapter eight, verses 1 - 17 we have the spiritual man in the land. We have been set free from the guilt and the dominion of sin. There are three conditions in the life of Lazarus:

- 1 First, he is dead.
- 2 Secondly, he is alive.
- 3 and Third, he is loosed and freed.

where are you?

And basically this is a picture of what Paul is describing now in Romans chapter eight.

Now we come to new ground. Paul's battle scarred spirit finds a place of victory, and in Romans eight, he got that victory. But the victory came not through Paul, nor through a mottus operandi, but through the power of the Holy Spirit. When we come to the eighth chapter of Romans, someone new is introduced. Up to this point, nothing has been said about the Holy Spirit. He is only mentioned one time. But when you get here, he is mentioned about twenty times.

In view of what our flesh still does to us, Paul's assurance of no condemnation or doom of any kind is essential. This whole chapter is the great comfort chapter and it begins with a flood of comfort.

The reasons for making it a vision at this point are as follows: This entire chapter deals with the work of the Holy Spirit. He and His work being mentioned here for the first time from the fact that sin is still present in the regenerate Paul, turns to the new life in Him which really makes him what he is.

If the believer then walks according to the law of the Spirit that is in Christ, we are made free from the law of sin and death. The righteousness of the law can in this way be fulfilled in us. But there is a condition, we must walk not according to the flesh, but according to the Spirit. What is the walk according to the Spirit? It is not self-occupation, or even occupation with the Holy Spirit. Walking according to the Spirit is occupation with the Lord Jesus Christ. If the believer ever looks to Christ, depends on Him, draws all he needs from Him; if Christ is his all, then the believer walks according to the Spirit. Then there is power over the old nature and the righteousness demanded by the law is being fulfilled in us.

"Abide in Me + I in you"

Draws
Depends
Developes

Me = 7
X = 8

lifting His
eyes to the
end. in view!!

John 5:24
G.W.T.
Day of Lord
Armageddon
General!!

Every thing
is going to be
All right!!

Walk by
Spirit
occupied
w/X

The importance of these verses lies in the fact that they provide a summary of chapters 5 through 8, and indicate in brief but sufficient form the secrets of Christian holiness. Verse one is a brief summary of chapter five, that the condemnation of the sinner is utterly removed in Christ. Verse two is a summary of chapter six, teaching us that the condemnation of sin in the soul is brought to an end by its union with Christ and consequent deliverance. Verse three is a summary of chapter seven in which the impossibility of the law to produce righteousness is clearly taught, and the power of Christ's death and resurrection to deliver us from its bondage. Verse four is a summary of what is elaborated all through chapter eight, showing the possibilities of Christian holiness in the power of the Spirit of God.

An illustration may help us to understand this: Motor cars are propelled on what is known as the storage principle. You put gasoline in the tank and then plan on going so far before you put some more in. The tram cars, however are run on what is known as the contact principle. The car is kept in contact with the electric current which thereby is enabled to influence the movement of the car. It is not the former, but the latter that God has adopted for holiness. It is not a case of so much grace put into our hearts to be used on the storage system and then a further supply provided, but on the contrary, we are to keep in close spiritual touch with him who is the source of all life and power. And then in constant union with Him, we find the secret of purity, power, and progress in righteousness and true holiness.

Left to your own resources
But many ask, "Why didn't God make man so he couldn't sin?" To be sure, He could have, but let's remember that if he had done so, we would no longer be human beings, we would be machines. How would you like to be married to a chatty doll? Every morning and every night you could pull a string and get the beautiful words, "I love you." There would never be any hot words, never any conflict, never anything said or done that would make you sad. But who would want that? There would never be any love, either. Love is voluntary. God could have made us like robots, but we would have ceased to be men. God apparently thought is worth the risk of creating us as we are. In any case, He did it and we must face the realities.

Paul refers to the fact that we must all appear before Christ's judgement seat as the terror of the Lord. And well He might. Jesus the Lord, like His Father is holy and pure. We are neither. We live under His eye, He knows our secrets and on judgement day, the whole of our past life will be played back as it were before Him, and brought under review. We know ourselves at all. We know we are not fit to face Him. What then are we to do? The New Testament answer is: Call on the coming Judge to be your present Saviour. As judge, He is the law, but as Saviour, He's the Gospel. Run from Him now and you will meet Him as judge then, and without hope. Seek Him now and you will find Him, for he that seeketh, findeth. And you will then discover that you are looking forward to that future meeting with joy, knowing that there is no doom or condemnation to them that are in Christ Jesus.

So when I draw this fleeting breath,
when my eyelids close in death,
When I soar through tracks unknown,
see Thee on thy judgement throne
Rock of Ages cleft for me,
Let me hide myself in thee.

Why not do away w/ that O.N.?
Acts 1:8
Power Problem circuit breaker thrown
Never Violate the will to choose!!
Dolls
Moment by Moment opp. to delight heavenly Father!!

v. 2

For the law of the Spirit of life in Christ Jesus freed you from the law of sin and death. *Broke the reign !!*

This verse takes us back to verses 23 and 24 of our previous study:

Rom. 7

v.23 But I am seeing a different kind of law in my members warring against the law of my mind, making me a prisoner of war to the law of sin which is in my members

v.24 Wretched man that I am! Who shall set me free out of the body of this death?

The answer, the law of the Spirit of life in Christ Jesus freed you from the law of sin and death.

way it operates

The law of the Spirit of life in Christ Jesus hath made me free. Compare II Corinthians 3:17, "Where the Spirit of the Lord is, there is liberty." Also Galatians 5:13, "You have been called unto liberty." Law here probably means principle. It is the law of the Spirit by contrast with the law of sin which is in my members. It is the law of life by contrast with the law of death. It is perhaps better to take the two genitives of the Spirit and of life as a like dependent on law. The law of the Spirit is the law of life. The Spirit by His determining influences produces regulated action without any code.

Peter on water !!

*Gravity
Aero Dynamics*

The law of sin and death is the old nature. The Holy Spirit is called the law of the Spirit of life in Christ Jesus. There is now in the believer the full answer to the sin nature problem. The "being set free" or "freed" here in verse two is by appropriation, and not by striving and working. We have the fact of it in chapter six. We put faith in it and the faith allows the force to be freed.- The force that operates as a result of the faith in a fact. It is like Peter walking on the water. The natural law would say he would sink. He, however, walked on water because of another law that superseded the natural law. The natural law was not done away with, Peter sunk when he took his eyes off the Lord. So it is with the law of gravity and aerodynamics. The believer's goal is to be operating by the law of the Spirit of life. It can supersede the law of sin and death.

So it is like the law of aerodynamics can supersede the law of gravity, so the law of the Spirit of life in Christ Jesus has freed or superseded the law of sin and death.

v. 3

For what was impossible for the law because it was weak through the flesh, God having sent His own Son in the likeness of sinful flesh, and concerning sin, He condemned sin in the flesh.

It would be impossible for the law of the sin nature to produce righteousness because it works through the flesh.

The answer to the dilemma is seen in the latter part of the verse, "God having sent His own Son in the likeness of sinful flesh, and concerning sin, He condemned sin in the flesh ^①by living a perfect life ^②fulfilling the purpose of the law, and ^③dying for sin on the cross.

All that the law could and did secure was an aggravation of our desires. Nothing beyond stirring up and making alive the sin power in us, thus, producing sin's realization. But no liberation from the sin power. No free, happy obedience to the law's righteous demands. Here we have an answer to all those who still believe that the law is sufficient to restore man and that all we need is a thorough application. The thing is impossible for the law.

v. 4 In order that the requirement of the law might be fulfilled in us, who are not walking according to the flesh, but according to the Spirit.

Here is the purpose behind all of it: "In order that the requirement of the law might be fulfilled in us." The Apostle in Galatians 5 after he speaks about the fruit of the Spirit in Galatians 5:22-23 concludes that with the following statement: "Against such, that is the fruit of the Spirit, there is no law."

But what, then, becomes of the Mosaic Law for the believer in Christ? Does verse 4 teach that the Christian is enabled by the Holy Spirit to keep all the commands which he could not keep as a non-Christian and thus to fulfill the law? No. Christians cannot keep the law perfectly, either. The point is that the law demanded obedience to God motivated out of love for God. This demand is met through the Gospel for those who by the grace of God, have been put into a whole new relationship to God through Christ. This is what Paul is stressing, that the Christian will be sensitive to any revealed expression of God's will. The law keeping is not the Christian's chief concern, instead, he is to focus on the new life of the Spirit, not on the old written code.

The righteous requirement of the law is summed up in chapter 13 and verse 9 in the single commandment, "Thou shalt love thy neighbor as thyself." So Paul says in this passage that there was a time when the Christian before he was a Christian, was at the mercy of his own sinful, human nature. In that state, the law simply became something that moved him to sin. And in that state, he went from bad to worse, a defeated and frustrated man. When he became a Christian, into his life there came the surging power of the Spirit of God because in his life, there was now a power that was not his power. He entered into victorious living instead of defeated existence.

v. 5 For those who are according to the flesh are setting their minds on the things of the flesh; but those who are according to the Spirit on the things of the Spirit

One's pattern of life will conform to the law by which he is operating at at the time. Here is the reason why one must walk according to the Spirit. - For fruit to be born. He is stating a principle.

A new struggle is brought to our attention. It is no longer the new nature of the believer striving for mastery over sin in the body. It is the Holy Spirit over against the old nature. The little boy who was being beaten up by the big bully looked up from his defeated position at the bottom and saw his big brother coming. The big brother took care of the bully while the little fellow crawled onto a stump and rubbed his bruises.

Obedience
Manifested
by love!!

Sensitive to
the Spirit

The believer has the Holy Spirit to deal with the flesh. - the Big Bully.

Those who live according to the flesh set their minds on the things of the flesh. But those who live according to the Spirit, set their minds on the things of the Spirit. Now to set the mind on the flesh or Spirit means to occupy ourselves with the things of the flesh or the Spirit. It is a question of our preoccupations, the ambitions which compell us and the interests which engross us. How we spend our time, money, and energy, what we give ourselves up to.

v. 6 For the way of thinking of the flesh is death; but the way of thinking of the Spirit is life and peace. Isa 26:3 ; 32:17

Jn 3:16 I Jn 5:12 Jn 10:10

Here we are getting back to the base of operation. The flesh and the Spirit. As I think of the flesh, it is death. But the way of thinking of the Spirit is life and peace.

v. 7 Because the way of thinking of the flesh is hostile toward God: for it is not subjecting itself to the (law of God), for it is not even able to do so. I Cor. 2:14 N.N.

The way of thinking of the flesh is hostile in that it lives above authority. It is hostile toward God and in its hostility, it is not subjecting itself to the law of God. And then, the final reason is given for this action, "For it is not even able to do so."

God gave man a heart, a mind, and a will. When ^{we} exercise these is obedience, it equals life. When we shut God out, it equals disobedience.

v. 8 And those who are in the flesh are not able to please God

Victory is not in the energy of the flesh.

There is no way by my own performance even of the requirements of the law that I would be able to please God.

We learn in the last verse that the flesh is not even to subject itself to God and here, the flesh is not able to please God.

We are totally unable to please God. This expression is chosen because Christians please God and because they are free, and willing obedience has this great motive to please Him who saved them. This subjection of self and of all thought to God's law as His expressed will is not an unwilling one. Such subjection could never please God. Those in the flesh do not merely refuse to subject themselves, they also lack the one motive for acceptable subjection, the desire to please God. This is the motive that moves us. Fleshly men are set on pleasing themselves, spiritual men please themselves by pleasing God.

v. 9 But you are not in the flesh, but in the Spirit, if indeed the Spirit of God is dwelling in you. But if anyone is not having the Spirit of Christ, he does not belong to Him.

Here is the contrast. You are not in the flesh but in the Spirit if indeed the Spirit of God is dwelling in you.

This indwelling of the Spirit is mentioned throughout the scriptures and is expressed in a variety of figures. Here it is that of a house or a temple, the Spirit being its owner and inhabitant makes it a fit habitation for himself adorning it, using it for himself, fending off intruders. Since God's Spirit is the absolute opposite of the old sin power, it is easy to tell who dwells in the house of your heart.

"But if anyone is not having the Spirit of Christ, he does not belong to Him."

The indwelling presence of the Spirit of God is an indication of the fact that we have this relationship and have been brought into living union with the Lord Jesus Christ.

v. 10 Now if Christ is in you, on the one hand the body is dead because of sin; but on the other hand the Spirit is alive because of righteousness.

We may then paraphrase his statement thus: If Christ dwells within you, then, while your body is still subject to that temporal death which is the consequence of sin, the Spirit who has taken up his abode in you, the living and quickening Spirit imparts to you that eternal life, which is the consequence of justification.

v. 11 And if the Spirit of the One who raised Jesus from the dead is dwelling in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who is dwelling in you.

The Apostle concludes his argument by saying that if the Spirit of the one who raised Jesus from the dead is dwelling in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies. And it will be through His Spirit who is dwelling in you.

The emphasis once again is upon the living union and the flow of this life in us and through us that is going to provide the base for victory.

The Apostle has centered our thoughts in this verse upon the Spirit who is dwelling in us. And it is through Him that we have this victory.

CONCLUSION

What a joy to know that there is no doom or condemnation for those who are in Christ Jesus. We have been completely forgiven of sin. And though our lives now fall far short of what they should be, the matter of sin will not break the relationship and that the law of the Spirit of life in Christ Jesus has freed us from the law of sin and death.

I trust if as you read these verses, you find yourself as a Christian in defeat, you will recognize that your adequacy is in Jesus Christ and the indwelling power of the Spirit to free you from this law of sin and death.

If you do not know Jesus Christ as Saviour, you will open your heart and life to Him and allow Christ to come in.

John

1 Thess. 4
1 Cor. 15
Gal. 2:20

July 27
Tuesday

LESSONS OF OBEDIENCE

READ:

1 John 2:1-11

This is the love of
God, that we keep
His commandments.
—1 John 5:3

THE BIBLE IN ONE YEAR:

■ Psalms 43-45

■ Acts 27:27-44

When young Kofi came home after Sunday school, his mother asked him what he had learned that morning. His quick reply spoke volumes: "Obedience . . . again!"

Although I'm many years older than Kofi, I agree that obedience to God is a lesson that we must, sometimes reluctantly, learn over and over again.

Oswald Chambers wrote: "The Lord does not give me rules, but He makes His standard very clear. If my relationship to Him is that of love, I will do what He says If I hesitate, it is because I love someone I have placed in competition with Him, namely, myself."

When we are obedient, we show God that we love Him and have more faith in Him than we do in ourselves. Arthur W. Pink said that love is "a principle of action, and it expresses itself . . . by deeds which please the object loved." To obey God means to relinquish what we want and to choose to do what *He* asks.

God requires the obedience of His followers, and Jesus placed great importance on it. He asked, "Why do you call Me 'Lord, Lord,' and not do the things which I say?" (Luke 6:46). And He issued this challenge: "If you love Me, keep My commandments" (John 14:15). —Cindy Hess Kasper

*To say we follow Jesus Christ
Without attempting to obey
Reveals our lack of faith that He
Will lead us right in every way. —Sper*

**Obedience to God is
an expression of our love for God.**

July 28
Wednesday

EXPERT REPAIR

READ:
Jeremiah 6:14-20

Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls.
—Jeremiah 6:16

THE BIBLE IN ONE YEAR:
■ Psalms 46-48
■ Acts 28

mation. So the Lord called the people to follow His way: "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls" (v.16).

Centuries later, Jesus, the Son of God, said: "Come to Me, all you who labor and are heavy laden, and I will give you rest" (Matt. 11:28).

The parts of our lives that we have tried and failed to repair can be restored by the hand of God. Through faith in Christ, we can be made whole. —David McCasland

*Life's fractures can be mended
By faith in Christ the Lord—
At first the pain but then the gain
And usefulness restored. —Hess*

**When God forgives, He removes
the sin and restores the soul.**

If you've ever tried to fix something and failed, you'll appreciate the sign I saw outside an automotive repair shop: *We Will Fix What Your Husband Fixed*. Whether the problem is the car, the plumbing, or an appliance, it's usually better off in the hands of someone who is skilled and trustworthy.

So it is with the sin and the struggles within us that resist our efforts to mend them.

Jeremiah denounced the greedy prophets and priests of his day who "healed the hurt of [God's] people slightly, saying 'Peace, peace!' when there is no peace" (Jer. 6:14). They could neither change themselves nor lead the people to spiritual transformation.

AM I BLESSED LIKE THIS?

"Blessed are . . ." (Matthew 5:3-11).

When we first read the statements of Jesus, they seem wonderfully simple and unstartling, and they sink unnoticed into our subconscious minds. For instance, the Beatitudes initially seem to be merely soothing and beautiful precepts for overly spiritual and seemingly useless people, but of very little practical use in the rigid, fast-paced workdays of the world in which *we* live. We soon find, however, that the Beatitudes contain the "dynamite" of the Holy Spirit. And they "explode" when the circumstances of our lives cause them to do so. When the Holy Spirit brings to our remembrance one of the Beatitudes, we say, "What a startling statement that is!" Then we must decide whether or not we will accept the tremendous spiritual upheaval that will be produced in our circumstances if we obey His words. That is the way the Spirit of God works. We do not need to be born again to apply the Sermon on the Mount literally. The literal interpretation of the Sermon on the Mount is as easy as child's play. But the interpretation by the Spirit of God as He applies our Lord's statements to our circumstances is the strict and difficult work of a saint.

The teachings of Jesus are all out of proportion when compared to our natural way of looking at things, and they come to us initially with astonishing discomfort. We gradually have to conform our walk and conversation to the precepts of Jesus Christ as the Holy Spirit applies them to our circumstances. The Sermon on the Mount is not a set of rules and regulations—it is a picture of the life we will live when the Holy Spirit is having His unhindered way with us.

Chambers

JULY 25

II Cor. 3:17,18

The Apostolic Ministry.

8. how shall the ministry of the Spirit fail to be even more
with glory?

9 For if ^athe ministry of condemnation has glory, much
more does the ^bministry of righteousness abound in glory.

10 For indeed what had glory, in this case has no glory on
account of the glory that surpasses it.

11 For if that which fades away was ¹with glory, much
more that which remains is in glory.

12 ^aHaving therefore such a hope, ^bwe use great boldness
in our speech,

13 and are not as Moses, ^awho used to put a veil over his
face that the sons of Israel might not look intently at the end
of what was fading away.

14 But their minds were ^ahardened; for until this very day
at the ^breading of ^cthe old covenant the same veil ¹remains
unlifted, because it is removed in Christ.

15 But to this day whenever Moses is read, a veil lies over
their heart;

16 ^aBUT WHENEVER A MAN TURNS TO THE LORD, THE VEIL IS
TAKEN AWAY.

17 Now the Lord is the Spirit; and where ^athe Spirit of the
Lord is, ^bthere is liberty.

18 But we all, with unveiled face ^abeholding as in a mirror
the ^bglory of the Lord, are being ^ctransformed into the same
image from glory to glory, just as from ^dthe Lord, the Spirit.