

# STRAIGHTWAY

*And straightway they forsook their nets, and followed him [Mark 1:18].*

## CHRISTIAN PURITIES FELLOWSHIP

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### **The Call to a Christian Walk John 14:6 and Ephesians 4:1**

Dr. H. T. Spence

Each of the seven *I Am's* mentioned in the Gospel according to John gives a unique insight about Jesus Christ. What great realms of truth are opened to us in these seven declarations concerning Who He is and What He is: "I am the Bread of Life," "I am the Light of the World," "I am the Door," "I am the Good Shepherd," "I am the Resurrection and the Life," "I am the True Vine," and "I am the Way, the Truth, and the Life."

#### **I Am the Way**

We begin by drawing from John 14:6, where Jesus announced

on the eve of His betrayal, "I am the Way." The Greek term for *way* means a "road" or the "customary path or course of travel." Within the context of John 14, Jesus declares Himself to be the road to the Father and that no man can come to the Father but by Him. Hebrews 9 tells us that by His own blood Jesus Christ entered into the holy place; He made the way to heaven, and we are to follow Him.

"Way" in the Bible is also presented as a course of travel of human conduct, the manner of life which one lives. By Christ's doctrine and example,

*This edition includes a second article*  
**Walking in the Spirit, Romans 8:1-4**

He teaches us our duty, and so He is the Way. In Him God and man meet and are brought together. Man having forfeited the Tree of Life in Eden's garden, God through His Son provided another way to it. Christ becomes the way or the course to get to heaven. As John 1:51 states, He is that ladder that is set up and kept up between heaven and earth: the angels of God ascend and descend upon Him; our prayers go to God, and His blessings come to us by Christ. Yes, Jesus Christ *is* the Way, the road, and the course of travel every moment of the day for the Christian.

In the Book of Acts, "the Way" was one of the earliest names applied to Christianity. In Acts 9:2, Saul (Paul) was sent to persecute any people of *the way*. In Acts 18:25, Apollos was instructed in *the way* of the Lord. In Acts 19:9, there were those at Ephesus who spoke evil of *the way*. Also at Ephesus (19:23), "there arose no small stir about *that way*." In Acts 22:4, Paul speaks of his persecuting

the people of *this way*. In Acts 24:22, we read that Felix heard these things, "having more perfect knowledge of *that way*."

Yet the Bible will speak of a deepening of the Way, such as in Acts 18:26, when Aquila and Priscilla "expounded unto him [Apollos] the way of God more perfectly," or more completely or fully. Apollos was a saved man, but he came preaching only the message of John the Baptist. Paul makes it clear in 19:4 that this Baptism message was the New Birth. Yet Apollos did not know any of the deeper truths about "the way." This husband and wife took Apollos deeper in his understanding of "the way." In I Corinthians 12:31 Paul wrote, after presenting the gifts of the Spirit, "and yet shew I unto you a more excellent way," a surpassing way, or a way within the way. Isaiah 35:8 tells of a way within the way, or a "high" way; that highway is the way of holiness. Yes, a way within the way!

What we have observed thus far is that Jesus Christ, in our New Birth, becomes the road, or the way upon which we travel. He is within us; He is our surety; but He is also the road, the customary path, or the course of travel from here until we get to heaven. Jesus Christ is the Road, the Way. In the light of this truth, a prominent term for living with Him, in Him, on Him, with God, is the classic word *walk*. I must know how to walk on the road, the way; I must be found in the way, walking every

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moment of the day not only with Him but also in Him.

### **The Walk upon the Way**

In the Old Testament, each of the Hebrew terms for *walk* has the understanding of “to go,” or “to progress.” Sometimes the context implies walking assiduously, perseveringly, carefully, deliberately, such as in the case of Enoch who “walked” with God.

In the New Testament we certainly see physical walking. The writings of the Gospel quartet present Christ walking from place to place. With the exception of 21:21, the Book of Acts always refers to walking as a physical exercise. However, neither in the Pauline Epistles nor the writings of John the Beloved is the word “walk” speaking of physical walking.

The Greek understanding of walking at times signifies the whole road of the activities of the individual life; note the unregenerate in Ephesians 2:2, who walked according to the course of this world. Isaiah 53:6 states that “we have turned every one to his own way,” or we made our own road of travel before Christ found us. As we grow up, away from God, what we feed on, what we listen to, what we view, what we think, and what acts of sin we commit all contribute to “our way.” All of these choices are blended with our own sin pollution to create “our unique way.” Every child will manifest “his way” with time. Oh, the by-product of what

we have fed on over the years, as a result of turning to our own way of sin, our unique blend of sin! “All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all.” These ways have a way of coming back on us, those paths of sin we made. If we are not careful, our heart will tend to go back to its well-worn way.

Colossians 2:6 exhorts the believer: “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” According to Romans 6:4, we as Christians are to walk “in newness of life.” Romans 8:4 tells us we are to “walk not after the flesh, but after the Spirit.” In I Thessalonians 4:1, the Apostle wanted to teach us “how ye ought to walk.” In II Thessalonians 3:6, Paul condemned those who walked “disorderly.” But within this precious and wonderful path, the road of Christ, there will be other ingredients. We are to walk in light, truth, and love, which are all part of the road of Christ.

Walking is to be the most constant aspect of the Christian life. We are exhorted “to stand” at times, “to fight,” and even to “run.” But most of the time we are simply walking, going on, progressively, diligently, deliberately, and perseveringly.

### **What Is It to Walk the Way?**

This is a very important question to ask in our contemporary day when it seems that everyone speaks of Jesus

as the “Way” while little walking of the way is evident. What is it to walk with God, in Christ, consistently, perseveringly, going on and on within that road?

The walk with God begins in a person’s life when a number of workings of God have taken place in the human heart. I must remember that it is “my walk” with God that is most important. Others may visibly be with us, to encourage us; but when it comes to the walk, it is the inner heart and mind that matter. It is that realm where affections and thoughts come together in our relationship with Christ *in* the road and *on* the road. A husband cannot make the walk for the wife, and the wife cannot make the walk for the husband. Parents cannot do so for their children and vice versa. *All must find the road for themselves and walk that road for themselves.*

Note the words of Matthew 7:13, 14:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

What is this “narrow” way? It is the way that has been compressed; it is a tight place, between high rocks.

What is the walk with Christ, with God, and what does it mean? There are several markings that are evident in a walk with God.

1. *To walk with God means that we have been reconciled.* Amos 3:3 asks us, “Can two walk together, except they be agreed?” The nature of my life has been changed, and I have been brought into harmony with God. God has not conformed to the man, but the man has been conformed to God. Yes, walking with God means we have been reconciled to Him.

2. *To walk with God implies a correspondence of nature.* Light has no communion with darkness. No sinner can walk with God. It is sin that separates us from God. When Adam sinned, he ran away from God and hid among the trees. A walk with God proves this sin has been put away.

3. *To walk with God implies there is moral fitness.* God does not walk out of the way of holiness. Walking with God means that we cease taking our own way, that we abandon the world’s way. It means that we have been made fit through the holiness of God to walk with Him.

4. *To walk with God implies a surrendered will.* God does not force His presence upon anyone. We are told of Christ Jesus (Hebrews 10:7 and prophetically Psalm 40:8) that He came to do the will of the Father and that He delighted in doing that will. There must be a willingness and readiness on our part to take His yoke upon us (Matthew 11:29). God does not force this upon us, but taking Christ’s yoke upon us enables us to do whatever God wants us to do, and

to do it willingly.

5. *To walk with God implies spiritual communion.* The word *walk* implies steady progress. It is not a run, a leap, a spurt, but a steady walk in a forward direction. It *is* growth in grace.

6. *To walk with God implies a growth in the knowledge of God.* While it is one thing to talk about God or to reason about God, it is another thing to *know* Him. This is the practical and experimental side of the Christian life. If we are to know God, we must walk with Him; the longer the walk, the deeper the knowledge of God.

7. *To walk with God brings a consequence of a deep settled joy and peace.* A person's life when walking with God will be one of happiness and joy. How could we be miserable and gloomy with such a companion as our Beloved Lord?

8. *To walk with God ensures protection.* "Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me." Nothing can harm the man who has the Lord God at his right hand.

9. *To walk with God brings a consequence of witness for God.* Before we can witness for God, we must walk with God. There must be something that precedes service: the great lack in modern Evangelism is an abounding personal life gained from walking with God. Even to the Devil, Jesus declared the proper order: "Thou shalt worship the Lord thy God, and

him only shalt thou serve" (Matthew 4:10). There must be the worshipping of God before there can be the serving of God.

## Conclusion

Thank God we have found "the Way" in Christ Jesus our Lord. Having found it, we must now "walk" the Road. Paul the Apostle exhorted the Ephesians, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (4:1). He told the Colossians to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (1:10). Unto the Thessalonians in his first epistle (2:12) he urges "that ye would walk worthy of God, who hath called you unto his kingdom and glory."

It is one thing to find "the Way"; it will be another thing to walk "the Way." This is where Christianity in our generation has failed! Many do not know how to walk the way. May the Lord be the road we travel; may He enable us to walk the road well, to His glory and honor! S

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# The Twenty-eighth Men's Prayer Conference

June 10-12, 2010

Theme:

**"Christ's Final Plea to the Final Church Age"  
(Revelation 3:20)**

## **June 10th (Thursday)**

5:00 P.M., Evening Meal: The Dining Common

*Welcome & Song*

*Evening Meal*

*A Heart Meditation – "Be of Good Courage: Thy Sins Are Forgiven" –  
(Matthew 9:2)*

6:30 P.M., First Preaching Session –

**"Behold, I Stand at the Door"**

7:30 P.M., A Season of Prayer

9:00 P.M., Second Preaching Session –

**"Behold, I Knock at the Door"**

10:00 P.M., A Season of Prayer

11:15 P.M., A Season of Prayer or Rest

(Throughout the night until 6:00 A.M.)

## **June 11th (Friday)**

6:00 A.M., A Season of Prayer

7:00 A.M., Breakfast: The Dining Common

*Breakfast*

*Songs*

*A Heart Meditation – "Be of Good Courage: It Is I" – (Matthew 14:27)*

8:30 A.M., Third Preaching Session –

**"Behold, My Voice Must Be Heard"**

9:45 A.M., A Season of Prayer

11:45 A.M., Lunch: The Dining Common

*Lunch*

*Songs*

*A Heart Meditation – “Be of Good Courage: I Have Overcome the World” – (John 16:33)*

1:30 P.M., Fourth Preaching Session –

**“Behold, the Door Must Be Opened”**

2:45 P.M., A Season of Prayer

4:30 P.M., Evening Meal: The Dining Common

*Evening Meal*

*Songs*

*A Heart Meditation – “Be of Good Courage: Thou Art in My Will” – (Acts 23:11)*

6:00 P.M., Fifth Preaching Session –

**“Behold, I Must Come In”**

7:15 P.M., A Season of Prayer

8:45 P.M., Sixth Preaching Session –

**“Behold, My Final Supper”**

10:00 P.M., A Season of Prayer

11:15 P.M., Refreshments and Rest

### **June 12th (Saturday)**

6:00 A.M., A Season of Prayer

7:00 A.M., Breakfast: The Dining Common

*Breakfast*

*Songs*

*“A Postscript of the Prayer Conference”*

*Benediction*

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***“We are not here to pray for some GREAT revival;  
we are here to be revived.”***

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# Walking in the Spirit

## Romans 8:1–4

Dr. H. T. Spence

As the Christian comes to know “the Way” found in Jesus Christ, he must also come to know the “walk in the Way.” That walk should be a “walk in the Spirit.” As the Book of Romans unfolds, four crucial phrases in principle arise between 5:12 through 8:39 that summarize the theological burden of Paul’s epistle. Romans 5:12 through 6:23 are dominated by the distinction between life “in Adam” and life “in Christ.” Then in Romans 7:1 through 8:39 another distinction arises between walking “in the flesh” and walking “in the Spirit.”

We must understand the relationship of these four phrases. The first two phrases are objective, setting forth our position: we were first by nature “in Adam”; now by faith in the redemptive work, we are “in Christ.” The latter two phrases are subjective and relate to our “walk” as a matter of practical experience, walking either “in the flesh” or “in the Spirit.” The Scriptures make it clear: the first two give us only a part of the picture; yet the second two are required to complete it. How often we think it enough to be “in Christ” only to learn after some time in trying to walk the Christian way that we must also “walk in the Spirit” (Romans 8:1, 4, 9). The frequent occurrence of “the Spirit” in the early part of Romans 8 serves to emphasize that there is a deepening of the Christian life to be known.

### Distinctions in the Phrases

Obviously the “flesh” is linked with “Adam” and the “Spirit” is linked with “Christ.” As we enter Romans 8, the question of whether we are in Adam or in Christ must already be settled. In this chapter the present burden is “Am I living in the Flesh or in the Spirit?” To live in the flesh is to do something out from myself; when Adam took of the fruit in the Garden of Eden, he responded out of himself. To live in the flesh is to derive strength from the old natural source of life that I inherited from Adam. Similarly, to live or walk in the Spirit is to derive strength from the new source of life we find in Christ.

We must come to see that just as the flesh and Adam are inextricably bound together, so are the Spirit and Christ. It is true that the old man was crucified in Christ (Romans 6:6). Therefore, if I do not live in the Spirit, my Christian life will be a contradiction: while professing to be “in Christ” positionally, I will have chosen to walk “in the flesh,” the old life of Adam.

Therefore, what is the problem? Although I am holding the truth objectively, that objective truth *must* be made true subjectively—this is brought



about by living “in the Spirit.” Not only am I “in Christ,” but also Christ is “in me.” Just as a man can only breathe air not water, so likewise Christ dwells and manifests Himself in terms of the “Spirit” not “flesh.” Therefore, if I live “after the flesh,” I am not living what I am in—that is, “in Christ.” My *experience* in living is not the same as my *position*. In order to come to know all that is “in Christ,” I must learn to live “in the Spirit.” We cannot live “in Christ” and live “in the flesh,” for the flesh is that which comes forth out of a life “in Adam.”

In the battle of Romans 7, the individual “in Christ” is attempting to live “in the flesh,” that by-product of Adam. If one is living “in Christ,” then the outflow of that life must be that which comes out of Christ, a walk “in the Spirit.” Note the declaration of 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.

This is a very important phrase: “Yet not I, but Christ.” The life we live *is* the life of Christ *alone*. Although we think of the Christian life as a “changed life,” perhaps it is more than that. What God offers is an “exchanged life,” a substituted life, and Christ is our substitute within. I live, and yet no longer I, but Christ liveth in me! This is a life that we do not produce; Christ’s own life is produced in us! Regeneration is the life of Christ that is planted in us by the Holy Spirit at our New Birth. It is a “reproduction”; it means that the new life grows and becomes manifest progressively in us, until the very likeness of Christ begins to be reproduced in our lives.

Galatians 4:19 declares, “My little children, of whom I travail in birth again until Christ be formed in you.” Paul speaks of his birthing them again, because they are tending to follow another Gospel and he needs to bring them back. “Until Christ be formed in you.” This verb is expressing the necessity of a change in character within and conduct to correspond with the inward spiritual condition, the conformity to Christ. There was little of His beauty in their lives. The word *again* tells us that at one time Christ was clearly and abundantly evident in their experience. Now He ceases to be seen in them. The passive voice of the verb “be formed,” tells us that the Lord Jesus dwells in the heart of a Christian in a passive way, and thus does not express Himself through the Christian. Christ has given that ministry over to the Holy Spirit. The Holy Spirit was not able to minister the Lord Jesus to and through the Galatians in a full measure. This becomes the powerful truth in Galatians: *the need of the Spirit Who forms, Who manifests both character and expression of Christ in the life*. Christ has given this authority over to the Spirit Who glorifies the Christ within.

Galatians 5:16 states, “This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh.” What a truth Paul declares here! If we walk in the Spirit, we will not (a double negative in the Greek) fulfill the lust (or desires) of the flesh. When we have wrong responses in life, such as anger, bitterness, impatience, should we pray for just a change of spirit, attitude, or manner? Am I to seek some separate gift of Christ’s grace to correct this? No, I must see it is more of Christ I need! Christ is to be my patience! *He* is to be the life that I now live! I want *Him* to live out His life in me! First Corinthians 1:30 tells us, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” He becomes what I need! He becomes love, humility, power, self-control, and holiness; He is made to be that for me!

I must grow in grace, in Christ daily! All true Christians have the same Christ within. The revelation of some new spiritual need will lead us to trust Him to live out His life in us in that particular matter. Christ is my life! He is the secret of enlargement! “Lord, I cannot do it; therefore, I will no longer try to do it!” This is not passivity; it is a most active life of Christ in me. Once again, Christ is my life!

### **The Law of the Spirit of Life**

Romans 8:2 speaks of a “law of the Spirit of life in Christ Jesus.” This is a governing principle that is to take over our lives once we are “in” Christ Jesus. It is the governing principle of the “Spirit of life.”

We are also told in verse 1, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” The reader may wonder why this declaration is not placed back in Romans 5:1. We must realize there are two kinds of condemnation: The first condemnation is one *before God* as a result of guilt for my sins. The second condemnation is one that rises *before my own self*. When I see that the Blood of Christ has satisfied God, then I know my sins are forgiven, and there is for me no more condemnation before God. Yet I may still know defeat (Romans 7); the sense of *inward condemnation* on this account may be very real. If I have learned to live by Christ as my life and I have learned to be more than a conqueror because of the life of Christ, then there is therefore no condemnation. The mind of the Spirit of life and peace (8:6) should now control my thinking; there is no civil war *within myself* as found in Romans 7.

How often the “carnal” Christian lives in the struggle of both the Old Man and the New Man. According to the first part of Romans 7, this is spiritual adultery. In order to be lawfully married to a second husband, the first husband

must die. For the Christian to come into this full love in Christ, that first husband, the Old Man (Romans 6:6), must be dead. What lies behind the sense of condemnation of Romans 8:1? Is it not the experience of defeat and the sense of helplessness to do anything about it?

For the good that I would I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law [a governing principle], that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law [governing principle] 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.

O wretched man that I am! [O miserable man that I am] who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord (Romans 7:19-25a).

How often Bible commentaries refer to this man of Romans 7 as an unconverted man. To the contrary, this man delights in the law of God inwardly! This could not be said of the sinner. This is truly a man on the road of Christ, “in Christ”; nevertheless, he has not come to the “law [governing principle] of the Spirit of life in Christ Jesus” which has made him “free from the law [governing principle] of sin and death.” This carnal Christian cannot do the things that he wants to do; he cannot do the right and good which he wants to do. Even in Romans 8:8, when speaking of the carnal, we observe, “So then they that are in the flesh cannot please God.” This cannot be referring to the physical flesh, for then no one could ever please God; but this is referring to the governing principle of the flesh that controls the life. There should be no “I cannot” when I am “in Christ”; for I can do all things through Christ which strengtheneth me! How can Paul say this? In Romans 8:2, the law of the Spirit of life has been proved stronger than another law called the law of sin and death. I must be set free from one law and controlled by another law. *Being in Christ, a different law must govern me—the law of the Spirit of life!*

Now there must be the manifestation of this law of life in the Spirit. Certainly man’s “will” plays a part. This matter of the “will” was the problem in Romans 7: the will was good, but all its actions were contradictory (7:18b). Although he made up his mind and set himself to please God, it led him only into worse misery. “I would do good,” *but* “I am carnal, sold under sin” (7:14b). That is the point! *Many Christians endeavor to drive themselves by willpower, and then think the Christian life is a most exhausting and bitter one, like a car without gas*

*that always has to be pushed.* The spirit is willing, but the flesh is weak.

Why do men use willpower to try to please God? One reason could be they may not have been born again; therefore, they have no new life from which to draw. Then again, they may have been born again but have not learned to draw from that life, or to trust in that life. Their lack of understanding results in habitual failure and sinning, bringing them to the place where they almost cease to believe in the possibility of anything better.

### **Romans 6:23**

One of the most misinterpreted passages of Scripture in the New Testament has been Romans 6:23. It is always quoted for sinners: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” It must carefully be noted that every time the term *sin* is used in Romans 5 through 8, it is referring to the *sin principle*, not the *act of sin*. In the Greek it has the definite article, “the” sin, the sin principle, or the governing principle of sin. But to whom is Romans 6:23 directed? Romans 6:23 addresses specifically the Christian, the carnal Christian: the wages of “the” sin principle is death! It will always lead a Christian to deadly things; it is a principle of death within the life. The gift of God—eternal life—is to be found in holiness (6:22); we do not want the principle of death within; we want the Spirit of life in Christ Jesus. I must come to discover this law that governs the life in Christ; yes, it is the law of the Spirit of Life in Christ Jesus. Do we read the Bible because we have to? Or is there a hunger for it? Do we live the Christian life out of labor and without the peace of God dwelling in the heart?

We must come to this New Law that is to dominate and govern our lives. In Matthew 6, Christ referred to the birds and urges us to consider the lilies. They both contradict the law (or the governing principle) of gravity: birds fly upward and lilies grow upward. The birds fly because it is the “law” of their life to fly. Gravity remains, but they have overcome that law of gravity; the life within that dominates their consciousness enables them to respond to flight. When trials come and circumstances arise, will we be drawn to the flesh or to the law of the Spirit of life *in* Christ Jesus? “Consider the lilies.” “They grow!” “They toil not!” What would happen in our lives *if* such a law had the controlling power over us? Could this life control our thoughts? Our immaturity? Our lack of wisdom? Our crude ways? Our sarcasm? Our impoliteness? Our unlovely ways? Our selfishness? Our own way? Oh, the hundreds of details such a law of the Spirit of life in Christ Jesus could control!

Romans 8:3-4 states, “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and

for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” This passage calls us to “walk in the Spirit.” There are two things presented here: first, what the Lord Jesus has done “for us,” and second, what He has done “in us.” The flesh is *weak*; consequently, the ordinance of the law cannot be fulfilled in us “after the flesh.” This is not a question of salvation, but of pleasing God!

Because of our inability, God took two steps. In the first place He intervened to deal with the heart of our problem. He sent His Son in the flesh, who died for sin, and in doing so “condemned sin in the flesh.” That is to say, He took to death representatively all that belonged to the old creation in us, whether we speak of it as “our old man,” or “the flesh,” or the carnal “I”. Thus God struck at the very root of our trouble by removing the fundamental ground of our weakness. This was the first step. But still “the ordinance of the law” remained to be fulfilled *in us*. How could this be done? It required God’s further provision of the indwelling Holy Spirit. He was sent to take care of the inward side of this matter, and He is able to do so, we are told, as “we walk after the Spirit.”

### Conclusion

What does it mean to “walk after the Spirit”? First, it is not a *work*; it is a *walk*. How fruitless is our effort to please God when we seek “in the flesh” to please God. That is why Paul contrasts the “works” of the flesh with the “fruit” of the Spirit (Galatians 5). To walk “after” implies subjection. Walking after the flesh is subjection to the flesh, yielding to the dictates of the flesh (Romans 8:5-8). To walk after the Spirit is to be subject to the Spirit. I cannot be independent of *Him*. I must be subject to the Holy Spirit. It is to be no longer *by me*, but *in the Holy Spirit*. We are also told in Romans 8:14 that it is imperative to be “led by the Spirit of God.” Many of us know that Christ is our life. Although so many profess that the Spirit of God is resident within them, why does this fact seem to have little effect upon their behavior?

What will control our lives as professing Christians? What will control our spirits, our moods, and our trials? Will the Flesh control our being “in Christ,” or will the Spirit control? Some Christians may have a disposition that is given to easy despair, but God forbid that we allow such a disposition to control our Christian life. Some are given to crudeness in speaking to others, or bluntness or bossiness with people, or saying things that should not be said or in a tone of voice that should not be used. How do we get along with others? What about our talk about others or certain looks that are not becoming to a Christian? Note Ephesians 4:29-32:

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

May God enable us to “live” in the Spirit, to “walk” after the Spirit, and to “pray” in the Spirit. May we be delivered from the power of the flesh so that we will not grieve the Holy Spirit. Thank God for The Way, and the way within the way, and the privilege of walking the way by “the law of the Spirit of life in Christ Jesus.” S

**New Release**

# *The Canon of Scripture*

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