

# Eph 4:17-24 A Renewed Frame of Mind

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[ 0 : 0 0 ] Well, if you've ever been outside working on the clay, you know that it's very thick, it's very heavy, it's very sticky, it's dirty, it gets all over, it gets to everything.

It just sticks to you, weighs you down. So after you come in from working in the clay, you put off those clothes that are absolutely covered in it, you clean yourself up. Would you put on the old, soiled work clothes again?

Likewise, when a believer receives a renewed nature, does it involve a renovated walk or a renovated way of living? The new creation life, the Christian walk, isn't just a matter of do this and don't do that, nor is it a mere external putting on of fresh clothing.

It is a new way of thinking. It is a changed mind about sin, about self, about the world, and about living in this present darkness.

This change of mind cannot come without embracing Christ and all of his word. And the teachings of Christ are in opposition to the Gentile walk in vanity of mind and in darkness, following after the course of this world and the prince of the power of the air.

[ 1 : 2 3 ] So turn your copies of the word of God to Ephesians chapter 4. We'll read all of Ephesians chapter 4.

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with long-suffering, bearing with one another in love, endeavoring to keep the unity of the Spirit and the bond of peace.

There is one body and one spirit, just as you were called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all.

But to each one of us grace was given according to the measure of Christ's gift. Therefore, he says, when he ascended on high, he led captivity captive and gave gifts to men.

Now this, when he ascended, what does it mean but that he also first descended into the lower parts of the earth? He who descended is also the one who ascended far above all the heavens, that he might fill all things.

[ 2 : 3 5 ] And he himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ, that we should no longer be children tossed to and fro and carried about with every wind of doctrine, by the trickery of men and the cunning craftiness of deceitful plotting.

But, speaking the truth in love, may grow up in all things into him who is the head, Christ, from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

This I say therefore and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart, who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

But you have not so learned Christ, if indeed you have heard him and have been taught by him, as the truth is in Jesus, that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind.

And that you put on the new man, which was created according to God, in true righteousness and holiness. Therefore, putting away lying, let each one of you speak truth with his neighbor, for we are members of one another.

[ 4 : 37 ] Be angry and do not sin. Do not let the sun go down on your wrath, nor give place to the devil. Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.

Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

Our great God, can we thank you for this day that we have, that you have given us life today, that on this Lord's Day, you, by the means of grace, that you are at work in your church, building your church, growing your church, unifying your church.

I pray, Lord, that you would do that here this morning, that you would be in our midst, and that you would speak to us through your word. I pray, Lord, that you would use even me in the proclamation of your word, and attend the preaching by the power of the Spirit, and as such, that you would illuminate your word to us.

[ 6 : 01 ] I pray that you would speak to us this morning. In Jesus' name, amen. Amen. So in Ephesians chapter 4, our text this morning is verses 17 to 24. And in this passage, what's going on is it's saying that the new way of life, here it is contrasted against the old way, and this characterization of the new creation walk.

And such, we'll see the depravity of the old nature, the renovated new nature, and the character of the new creation walk. So the depravity of the old nature, you'll see in verse 17, it describes what is referred to as the Gentile walk.

And there are some particular things that are listed there that characterize the Gentile walk. First is that it mentions futility of mind, or it might say vanity of mind.

That is being led by improper judgment. Judgment is improper, and therefore, because of improper judgment, it leads to an improper end.

This futility of mind, or the vanity of mind, is not guided by an enlightened understanding. Hence why Paul, when he says that he prays for the saints, he prays for illumination in Ephesians 1, chapter 17 to 18.

[ 7 : 28 ] So this futility of mind is not guided by enlightened understanding, and instead is led by improper judgment, and as such, its end, which it results to, is an improper end.

Next in our text, the Gentile walk is characterized by their understanding being darkened. Psalm 82.5 says, They do not know, nor do they understand.

They walk about in darkness. All the foundations of the earth are unstable. They do not know. They do not understand. They walk about in darkness. And in a sin-cursed world, corruption has reached every aspect of mankind.

That does not mean that all of mankind is as corrupt as could possibly be, but everything has been affected by sin. Everything has been touched by corruption. Corruption has reached every aspect of mankind, and so that also includes natural reason and judgment.

So this improper judgment leads to an improper end. Understanding is darkened. And next it says, alienated from the life of God.

[ 8 : 41 ] That's because they are without Christ. And being without Christ, Christ who is the way, the truth, and the life. So without Christ is without life, therefore alienated from the life of God.

And if you recall back in the second chapter of the book of Ephesians, when we took a look at verses 11 to 13, when it speaks about you were Gentiles in the flesh, and it described Gentiles in the flesh, we looked at a number of things which were listed, and that they were without Christ, so no union.

They were alienated from the commonwealth of Israel, so no communion with saints. They were strangers from the covenants of promise. They had no citizenship. They were without God.

They had no saving knowledge of God, so they had no faith. And they were unsaved, so they had no hope. So, when you were Gentiles in the flesh, no union, no community, no citizenship, no faith, and no hope.

Alienated from the life of God. Further goes on to characterize the Gentile walk by saying, speaking of their ignorance. Now, 1 Corinthians 15 sheds some light on this.

[ 9 : 54 ] In verse 34, it says, Do not be deceived. Evil company corrupts good habits. Awake to righteousness, and do not sin, for some do not have the knowledge of God.

Ignorance is not having the knowledge of God. Ignorance is a lack of information resulting in reprehensible conduct. You probably recall, a theme that we've been seeing is first establishing doctrine, and then establishing practice, because right conduct comes from right doctrine.

Lack of information resulting in reprehensible conduct. There's ignorance. The cause of their ignorance, our text tells us, is due to, what does it say? The blindness of their hearts.

When we consider the blindness of heart, Jeremiah 17.9, as well as Jeremiah 18.12, really explains the reality of the heart.

The heart is deceitful above all things, and desperately wicked. Further on in 18.12, it says, And they said, That is hopeless. So we will walk according to our own plans, and we will, everyone, obey the dictates of his evil heart.

[ 11 : 18 ] You're probably familiar with the quote John Calvin said, The human heart is a perpetual idol factory. What's idolatry? Idolatry is devotion to anything other than God in the place of God.

So, contrary to the world's motto, do not follow your heart. So the Gentile walk, which is being characterized here in our text, the Gentile walk, is alienated from the life of God because of darkness, blindness, and ignorance.

Whereas when we think of the contrary, true life begins with light and knowledge. So we see a stark contrast here between the Gentile walk and the worthy walk, or true life.

The Gentile walk, darkness, blindness, and ignorance. True life is one of light and knowledge. See quite the contrast here, the distinction. And there is a connection between knowledge and conduct, which we will see further on.

Now, when we spoke of reason, not speaking about the delicious chocolate-covered caramels, but reason as in the light of nature, or natural reason, is graciously given to created mankind.

[ 12 : 42 ] So all creatures, graciously given to created mankind, made in God's image, that they may, sorry, I said all creatures, I meant they are creatures, to all mankind.

I'll start that again. Natural reason, the light of nature, is graciously given to created mankind, made in God's image, that they may intelligibly and rationally engage in a covenant relationship with their creator, who is the triune God.

However, because of the fall, nature is defiled and corrupted. What was an upright desire, is now fallen and collapsed.

Fallen man's reason, is now fallen into futility, darkness, ignorance, blindness, and is alienated from the life of God, and overwhelmed by its calloused, corrupt, self-serving orientation of the heart.

That is, the inner constitution. When it speaks of the heart, it doesn't mean about the organ. It's not that wickedness within the person, or evil desires, or idolatry comes from the organ inside of us, but the heart being the inner constitution.

[ 13 : 55 ] Furthermore, being alienated in darkness, blindness, and ignorance, their walk, so that Gentile walk in our text, their walk is characteristic of their state.

What does it tell us about the state of the Gentiles? Verse 19 says, being past feeling, have given themselves over to lewdness, to work all uncleanness, with greediness.

Some things to highlight in that sentence is, they're given over. They're calloused. That is, they're cauterized. They're so hardened, they're no longer even conscious of sin.

Keep your finger at Ephesians 4. This is our text, which we'll return to, and work through. With your finger on Ephesians 4, flip over to Romans 1.28. And really, it would be good to read from Romans 1.18.

But for today, for now, for time's sake, we'll just start at verse 28. Or maybe later, read Romans 1.18 all the way to 32. But we'll read Romans 1.28-32.

[ 15 : 10 ] And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting, being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, evil-mindedness.

They are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful.

Who? Knowing the righteous judgment of God, that those who practice such things are deserving of death, do not, not only do the same, but also approve of those who practice them.

The Gentile walk is their being, their past feeling, their callous, their given over. This is rebellion against God's moral standard, God's moral law.

It is desiring, lusting, continuing incessantly with the constant and insatiable appetite, burning inwardly, not resisting it, or being commanded by it.

[ 16 : 25 ] 2 Peter 2.14 says, having eyes full of adultery, and that cannot cease from sin, enticing unstable souls, they have a heart trained in covetous practices, and are cursed children, they have forsaken the right way, and gone astray.

Now, when we think about, each person, when you think about, within your life, so some of us can probably think of a longer span of time than others, but in the span of your life, think about how much of a change you have seen in the world of suppression of the truth of God, whether that be in the government, I'll say trying to do away with God, obviously mankind can't ascend to heaven and overthrow God, but in doing away with God, in their thinking, trying to do away with the understanding, or the knowledge of God.

So think back, and I'm sure that if everybody went home, and spent some time thinking about it, created a list, the list would be quite long, of how in our experiences, we have seen this world, trying to do away with the concept of God, to trying to remove the knowledge of God.

So, whether that be in government, whether that be in the schools, whether that be in the medical field, or sadly even, whether that be in some churches, to try to do away with the true biblical knowledge of God.

And then, when you think about how much you have seen the truth about God being suppressed, think about how, what has followed. When I say that, what I mean is, when light is suppressed, what does darkness do?

[ 18 : 19 ] It creeps in. So, when light, the truth about God is suppressed, what subsequently happens? Darkness creeps in. So, we can reflect back, and think about when we see how the, the, um, the knowledge of God has been suppressed.

Darkness has then crept in, and the result in which we've seen. We spend a lot of time sitting here, just rhyming it off. Right now, different examples, but, um, like the, like the saying, when the cat's away, the mice will play.

when the light is suppressed, darkness creeps in. What advancements of darkness have we seen following in where the truth of God has been suppressed?

There is a direct relationship. There is a direct relationship in that when the, when light is concealed, darkness creeps in. There is a direct relationship that when the, direct relationship, that when the knowledge of God is concealed or suppressed, that darkness or corrupt conduct creeps in.

There is a direct relationship. So, also, there is a direct relationship between exposing or unveiling the light and darkness fleeing. That is, right conduct according to right knowledge.

[ 19 : 36 ] Right doctrine produces the fruit of right practice. So, also, right knowledge, light being exposed, results in darkness fleeing and right conduct.

this, this, would be a sad place for us to leave off. If this is all that our text said, or if this was the end of the sermon, just to know that when the knowledge of God is suppressed, and when light is, is concealed, that darkness creeps in, and that is the reality of our world, this would be a sad place to leave off.

But it doesn't end here. There is hope. With fallen mankind being alienated from God, reason is corrupted in the knowledge and understanding of God, and that reason, instead, becomes an active agent of idolatry and immorality, therefore, necessitating renovation.

And the renewed frame of mind is an informed state of mind. The renewed frame of mind is an informed state of mind.

So next, we see in our texts, the renovated new nature. We saw the old, the Gentile walk. Now, we turn to the new, the renovated new nature, and that this renewed frame of mind is an informed state of mind.

[ 21 : 03 ] Remember back in Ephesians 2, 1 to 11, we saw a before and after picture. When a renovation occurs, people typically take pictures of the before to compare with the after, the renovation.

In Ephesians 2, 1 to 22, was the before and after picture, or the then and now contrast of former alienation, contrasted with the current new creation, unity and harmony.

So, those who were Christless, churchless, godless, faithless and hopeless, being made alive, that is being spiritually renovated, united to Christ and his kingdom.

They're united to Christ and the church, his body, and fellow citizens with the saints and members of the household of God. The before and after picture, of the spiritual renovation.

Now, here in chapter 4, verses 20 to 21, we see that Christ is the pattern to put on a life that embraces the truth embodied in Christ.

[ 22 : 04 ] Christ. So, as such, we see that here in this school of Christ, Christ is the lesson and the teacher. Christ is the message and the messenger.

You'll notice in verse 20, it says, learned Christ. And then, further in 21, it says, have been taught by him, as the truth is in Jesus. That is, to learn the mind of Christ within the school of Christ, Christ himself is the untaught source.

Now, when we get an education or when we go to a school, we learn, we get taught something that we didn't know before. And we are taught by those whom themselves learned.

They went and acquired the knowledge that they at some point didn't have before. And so, it goes on and on before. They were taught by somebody who themselves had to be taught. This is not the case with Christ.

Christ did not learn anything. Christ himself is the untaught source. The divine essence is the fountainhead of all truth and theological understanding.

[ 23 : 13 ] He, Christ, does not have to learn or search out knowledge. Christ, furnishes and grows the church through the Spirit's presence, being equipped to discern and receive the truth confessed by the apostles, once for all delivered to the saints, and to test and reject the spirit of falsehood.

As we saw in the previous sections of chapter 4, Christ gives victory gifts to the church, which is the teaching ministry of the word.

Therefore, we should not expect theological understanding to flourish in any other field or in any other way. Reflecting on the lyrics written by Luther, which we sang earlier this morning, the Spirit and the gifts are ours through him who with us sideth.

Next, we need to understand the condition of learning. So in this school of Christ, we see that Christ is the lesson, we see that Christ is the teacher. And the condition of learning is being regenerated and in union with Christ.

There needs to be an embracing of Christ. So the context of the characteristics of the new creation walk or this renewed frame of mind comes from being regenerated in union with Christ.

[ 24 : 46 ] You cannot have this renewed frame of mind, you cannot have this new creation walk without this condition of learning that is regeneration in union with Christ.

Ephesians 2.1, what does it say? And you, he made alive, being made alive, being regenerated, brought from death to life. And then Ephesians 2.13, it says, now in Christ Jesus, you who once were far off have been brought near by the blood of Christ.

Now in Christ Jesus. So being made alive and being in Christ Jesus. Now our text of verse 21, it says, if indeed you have heard him.

Now hearing, hearing Christ in the school of Christ, hearing, being taught by Christ, what does it mean by having heard him? Well, we know from Romans 10 that faith comes from hearing and hearing by the word of God.

So there's the external hearing of the word, furthermore, being effectually taught or illumined by the Holy Spirit, an internal call, and the receiving of his doctrine.

[ 26 : 00 ] So what does it mean when it says, if indeed you have heard him? The exterior, external hearing of the word, being effectually taught by the Spirit and receiving his doctrine.

John Trapp said, when Christ speaks once, we must hear him twice, namely, by an after deliberate meditation, for otherwise we learn nothing.

The renewed frame of mind is an informed frame of mind. furthermore, the renewed frame of mind is a change of mind about the old nature and its lifestyle.

We see that in our text there is a contrast between the old nature and the new nature, and this renewed frame of mind is a change of mind about the old nature and its lifestyle.

That's important. So we see from our text the character of the new creation walk. We saw the Gentile walk, now it's the character of the new creation walk, or we could say the orientation.

[ 27 : 02 ] The orientation of the new creation walk. Our text, it says, to put off. What does that mean to put off? There's an abandonment of sin, darkness, and futility.

I've never been sprayed by a skunk. I've certainly smelled what a skunk smells like. I've been near them. But imagine that if my clothing was sprayed by a skunk, I would want to put off that clothing.

I would want to put it off in a way that I would not want to put it back on. Put it off, leave it behind, reject it. It is a total abandoning and casting away.

It's not just to put off. Actually, we've used quite a bit of metaphorism. Previous sermons about clothing, for example, how right conduct adorns right doctrine just as a sweater adorns the person.

And if the sweater is not on the person, it's not keeping anything warm. It's not adorning anything. So, also, continuing on with the illustrations of garments.

[ 28 : 10 ] If a sweater, if you're working in the house, you're starting to get a little bit warm, you can take the sweater off with the intent of putting it back on. that's not the state of mind, the frame of mind that we're talking about here.

It's total abandonment and casting away. It's not just to put off, but being opposed to putting it back on. Put off, never to be put back on again. So, what does that mean to put off?

Well, to put off is to mortify or to put to death. Colossians 3, 5 says, put to death, therefore, what is earthly in you, sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

So, when it says put off what is earthly, that which is worldly, it is to mortify, it is put to death, it is to crucify. Galatians 6, 14 says, but far be it from me to boast except in the cross of our Lord Jesus Christ by which the world has been crucified to me and I to the world.

Put it off. Abandon the old life and live according to the new creation humanity. Put off the old and put on the new as you would clothe yourself with new humanity.

[ 29 : 27 ] Put aside former way of living. Put on a new way of living characteristic of Jesus. Put off the old man in Adam and put on the new man in Christ.

Now, this put off, put on, it's not just a matter of externals such as putting on clothing. It is your orientation. That is, where do your feet take you?

Or where does your mind take you? What is the orientation of your mind? So again, it's not just a matter of externals such as clothing. It's not just put on a fresh set of clothing but going in the same direction, your feet taking you into that of darkness or going astray.

It has to do with your orientation. It speaks of a renewed frame of mind. Proverbs 7, verses 6 to 9 and 22 to 27 says, for at the window of my house I looked through my lattice and saw among the simple I perceived among the youths a young man devoid of understanding passing along the street near her corner and he took the path to her house in the twilight and the evening in the black and dark night.

Further, verse 22, it says, immediately he went after her as an ox goes to the slaughter or as a fool into the correction of the stocks till an arrow struck his liver as a bird hastens to the snare.

[ 30 : 59 ] He did not know it would cost his life. Now, therefore, listen to me, my children, pay attention to the words of my mouth. Do not let your heart turn aside to her ways.

Do not stray into her paths for she has cast down many wounded and all who were slain by her were strong men. Her house is the way to hell, descending to the chambers of death.

The teaching of the Gentiles and the life of the Gentiles is contrary to that of Jesus. The old nature is contrasted against the new nature and the new nature is according to the teaching of Jesus.

Therefore, reject, abandon, and discard the old man. Don't walk with one foot in the old path and the other foot in the new. Rather, put off and don't look back.

So you're familiar with Lot's wife. What happened to Lot's wife? Lot's wife looked back. What about Demas? Demas had forsaken Paul having loved this present world.

[ 32 : 09 ] or the simple youth devoid of understanding in Proverbs who passed along the street near her corner and he took the path. His heart turned aside.

He strayed. If you're at a theme park, a water theme park, and there's one of those rides such as a roller coaster with the boat on the roller coaster and it goes down in the water and the water sprays up, everyone's having a good time and it's a happy thing to have water splash into the boat.

But if you're out on a boat in the middle of a storm and it's a big expanse and the waves are cresting higher than your line of sight and with each splash water comes into the boat, you have a different perspective this time about that water that's being splashed into the boat.

A little bit of water may seem inconsequential but if it's not bilged or bailed then eventually it will collect and weigh down the vessel and ultimately be overwhelmed. What I'm getting at here is that this put on put off don't misunderstand me it's not that we're to bail our way to safety but in the differences of these two situations the perspective is different about the water being inside the boat the perspective is different about the water splashing up over top.

This should be how we view the old nature. a displeasure of its presence and a longing to discard of it. Eradicate the old put on the new being as verse 23 says renewed in the spirit of your mind.

[ 33 : 47 ] So what does that mean? Out with corruption and chaos in with renewal and order not an outward appearance or renovation but an inward renewal that is the spirit of your mind the inward parts of the soul the bosom and bottom the very heart and marrow of it.

From that contrast old versus new from futility and darkness to the brightness of Christ in a dark world the universal sinful human nature or the old man is common to all being corrupt sinful Christless dominated by the passions of the flesh self-oriented characterized by darkness and deceit.



The new created state on the other hand is a renewed mind after righteousness and holiness rooted in truth. Now in verse 24 of our text you see it says put on the new man which was created according to God in true righteousness and holiness like a new garment it is a new disposition or constitution of the whole man after God's image off with the old discard of it and on with the new this is not a mixture of the two you don't mix your dirty clothes with your new clothes you don't mix the old with the new nature it's not a mixture of the two off with the old discard of it on with the new so it's not a mixture but a sincere and sound renewal that is opposed to corruption lust and deceit there's no desire for a mixture of it it is opposed to this corruption lust and deceit now one further note on put off when it says put off something that's important to understand about this text about what it's saying here about this renewed frame of mind

I'll ask the question it's a rhetorical question it should be an easy answer but is it a hopeless moralistic imperative to put off or is it a hopeful indicative of new creation reality certainly in the text that follows there's imperatives but what our text is saying right here about the putting off the putting on is it a hopeless moralistic imperative or a hopeful indicative of a new creation reality a distinction needs to be made between the state of nature and the state of grace the state of nature is the state of sin the state of being fallen and corrupt where nobody does what is right nobody seeks after God in that state of nature there is no putting on that can be done to be in a right standing with God the state of grace is having been renewed having been regenerated having been born again having the old man put to death and being made new being in Christ the state of grace while still able to sin now able to not sin that distinction is very important in what's being spoken of here in our text is about the state of grace having been regenerated having been renovated having been renewed saved it is not an imperative clean yourself up not saying pull yourself up by your own bootstraps it's the characteristics it's the orientation of being newly created furthermore when it says put off under the context of the first rhetorical question this is not preparationism it's not saying that you need to put off before you can be saved it's not saying you have to prepare yourself for salvation it's not saying a certain number of things has to occur before you can be saved again this is speaking of the state of grace

God saves at any point sometimes a person may be burdened of their sin before they're saved sometimes it may be in a moment there's not a required preparation in order for a person to be saved so putting off is not preparationism it is the reality or the constitution or the orientation of the new nature final point for putting off understanding the place of the law and the place of the gospel cannot put off and put on in regards of the law in hopes of being justified by it is there use within the law absolutely the law shows us God's moral standard the law shows us that we sin the law drives us to God showing that sinful mankind is in need of deliverance of forgiveness of salvation those who are who are saved who have been regenerated the law shows us

[ 38 : 50 ] God's moral standard and requirement is a rule in which how we may grow in holiness and what is sin but the place of the law is not to save it cannot put off immorality in hopes of being saved the place of the law does not replace the place of the gospel the law necessitates the gospel the law points us to the gospel the gospel is necessary for salvation that is an acknowledgement that we cannot put off our immorality to be in a right standing before God that is an acknowledgement that understands that we cannot save ourselves that we are in need of divine intervention that divine intervention is the word of God the second person of the trinity the son of God taking to himself our nature taking to himself a body and in our nature perfecting obedience obtaining that righteousness which Adam failed at which every descendant of Adam failed at that which we have failed at that righteousness which is the only perfect exact entire perpetual righteousness that merits eternal life furthermore the word second person of

God suffering and dying to pay the debt so there still remain from Adam the problem of the wages of sin being death condemnation and eternal wrath we need the gospel we need Christ we need Christ incarnate we need Christ righteousness we need Christ suffering and death and as such we need to embrace Christ we need to receive Christ to rest on Christ we can only be saved by receiving Christ we cannot be saved by putting off immorality so it's necessary to understand the place of the law and the place of the gospel when it says to put off the old self in conclusion to put off the former and put on the new is a change of mind it is a renewed frame of mind so what is this change of mind it's a new orientation for example let's say you get in your car truck whatever you're driving and you head due west so you're driving west and you realize you're actually supposed to be driving east so if you are driving west in order to drive east what needs to happen you have to turn around so if you're driving west you can't just profess to be now driving east but still actually driving west nor can you drive west and drive east at the same time but in order to be driving east by implication you turn around from driving west it's a 180 turn you can't be going in one direction and a second direction together at the same time repentance is the twin grace of faith that is turning to

Christ implies turning from sin just as much as you can't turn around and be driving east as the same time as you're driving west you also cannot be walking the gentile walk and also be following after Christ at the same time turning to Christ implies turning from sin the baptist catechism question 92 asks the question what is repentance unto life repentance unto life is a saving grace whereby a sinner out of a true sense of his sin!

and apprehension of the mercy of God in Christ doth with grief and hatred of his sin turn from it unto God with all purpose of and endeavor after new obedience so there's three particular categories to emphasize here in this to help us even understand how to process perhaps things in our life or things we've seen in other people the first one regards to repentance or understanding the renewed frame of mind the first category we need to understand is the non-believer turning to Christ there are some who live a life of immorality of blatant public calloused immorality and God radically changes that person there's a radical 180 turn and that person never looks back never turns back and this person perhaps probably never even has any questioning whether or not they're saved because there's been such a radical change such a radical contrast in their old nature versus their renewed orientation some of us were raised in

Christian families and perhaps didn't have that worldly upbringing in that worldly nature which was openly embraced some of us perhaps professed faith at a young age where there was not faith and then later there was an internal repentance while there may have been an external or a professed repentance there still needs to be that internal there needs to be a renewed frame of mind in the changed orientation the heart and marrow of the person or this brings us to our second category there may be those perhaps again some of us who were born in a Christian family and just by default of the lifestyle of the family walked the walk of a Christian walked and then had the inward renewal the inward repentance but yet at some point in life was given over to sin but

[ 44 : 54 ] God being merciful and gracious and the giver of his gracious gift of faith after a time of sin or of darkness brought the believer back to repentance this is what we would typically call backsliding or the backslidden believer this is a different category where it's a renewed!

repentance so sometimes it's helpful to understand that category because there's not that radical turn whereas the person who lived the life of immorality and then there's a radical change that 180 turn never to look back sometimes to compare our lives to that person it may be difficult to have assurance of salvation wondering how how can a person do something like that but there's still remaining corruption and and this is a sin cursed world and sometimes believers do backslide into sin but God graciously brings them back to renewed repentance the third category is the believer's duty to continue in repentance all believers it is their duty to repent of known sins to to find sin to root it out to have a godly sorrow a change of mind about that sin to repent of it to turn from it turn to

Christ so in this again the law gospel distinction is very important because we talk about repenting from sin from turning from sin to Christ first of all what is sin sin is any want of conformity or lack of transgression to the law of God sin transgression of the law of God there is therefore a place for the law because our sin is a transgression of the law the law shows us that we are sinful the law shows us the need of!

law doesn't save law doesn't change hearts law doesn't renew law is necessary but we need the gospel we need the word right knowledge of the word right conduct is directly related to right knowledge whether that be knowledge of the gospel for salvation or knowledge of the word of God for right conduct so how in this third category the believer's duty to continue in repentance how do we continue in our duty and turning from sin and having a true sense of sin and apprehension of the mercy of God and with grief and hatred of sin turn from it to God do we do it by hammering the law do we do it by looking at ourselves well the law does not have the power to repent of sin again we are to look at the gospel we are to look at

Christ even being believers in the believer's duty to continue in sin we do not look to the law for the power to mortify sin we look to Jesus Christ crucified but Jesus Christ on the cross did not just free us and save us from the punishment of sin he also freed us so although it may be hard to understand how there's indwelling sin there's remaining corruption how do I get past it I don't see how looking at the gospel helps with the sin problem but remember a new creation is a renewed frame of mind it's a new orientation that new orientation is a different perspective about that sin that different perspective or the change of mind just as you have a different perspective about the clothes covered in clay after you've cleaned up or just about how that it's a different perspective about the water that comes into the boat during the storm it's a different perspective that enables a believer to mortify sin and that different perspective doesn't come from the power of the law that different perspective comes from casting our gaze from embracing

[ 49 : 19 ] Christ from Christ crucified Christ paying the debt for our sin it is because of our sin that Christ suffered that Christ was lifted up that Christ died John Owen said fill your affections with the cross of Christ that there may be no room for sin if the cross of Christ is foreign to you if you are still under the law and lost in your sin you need the gospel you need to embrace the Lord Jesus Christ you need to turn from sin turn from self turn from the world turn from darkness and embrace the Lord Jesus Christ need to receive Christ and rest on Christ alone for salvation finally this walk there's a contrast of the old and the new the Gentile walk to the new creation walk this walk this renewed walk is a pilgrimage Christians are not at home in this world we do not cling to this world we don't look back with fondness we don't turn back a word that I really like it's a

Latin word don't be impressed I only know three Latin words but it's viator and that word means somebody who is on the way it is somebody who is on a pilgrimage a traveler somebody who is on the road we are travelers we are pilgrims we are on our way this world is not our home Ephesians 13 14 says for here we have no continuing city but we seek the one to come verses 17 to 24 this I say therefore and testify in the Lord that you should no longer walk as the rest of the Gentiles walk in the futility of their mind having their understanding darkened being alienated from the life of God because of the ignorance that is in them because of the blindness of their heart who being past feeling have given themselves over to lewdness to work all uncleanness with greediness but you have not so learned Christ if indeed you have heard him and have been taught by him as the truth is in

Jesus that you put off concerning your former conduct the corrupt according to the deceitful lusts and be renewed in the spirit of your mind and that you put on the new man which was created according to God and true righteousness and holiness Lord again we thank you for your word we thank you for how you make your word effectual in your creatures and fallen mankind who is corrupt and who goes astray we thank you Lord that you shine light in darkness if there are some here who are not saved I pray that you would shine light in darkness and cause an apprehension of the gospel to turn from this world from self from sin from darkness to Christ alone for salvation I pray Lord that you would help us to fill our affections with the cross to fill our affections with Christ the word of God taking on a body taking to himself!

our nature! in order to suffer and die in our place it is our sins which are being paid for on the cross it is our ransom price I pray as such Lord you help us to continue to contemplate on these things thank you for the reality the characterization the characteristics the changed orientation of being a new creation that we have a renewed frame of mind a different way of thinking different orientation a different perspective on sin of the world this is not our home Lord I thank you that our hope is not in this present darkness but that here we have no continuing city but we seek the one to come help us I pray Lord to walk with that orientation I pray these things in Jesus name Amen