

Let This Mind Be in You

by G.W. North

To live a spiritual life, we must develop a spiritual mind through the enabling of the Holy Spirit, which allows us to think spiritually and fulfill the will of God.

Scripture: Romans 8:5

Topics: "Spiritual Transformation", "Mind of Christ"

Description

G.W. North emphasizes the critical role of the mind in spiritual life, contrasting the carnal mind, which leads to death, with the spiritually minded, which brings life and peace. He explains that true transformation into Christ's likeness requires the mind of Christ, enabled by the Holy Spirit, as both mind and heart are interdependent in our spiritual journey. North warns against neglecting the importance of our thoughts, as they directly influence our spiritual state and relationship with God. He asserts that without a spiritual mind, one cannot possess a spiritual heart, and both must align to reflect the life of Christ. Ultimately, the Holy Spirit's work is essential for regenerating our spirits and enabling us to live out the image of Christ in the world.

Transcript

The part the mind plays in it all is a very important one and this cannot be overlooked or neglected without dreadful loss. Paul sets out the mental position like this: 'they that are after the flesh do mind the things of the flesh; ... to be carnally minded is death; but to be spiritually minded is life and peace ... the carnal mind is enmity against God'. The phrases 'carnally minded' and 'spiritually minded' may be thought of as 'the minding, or the mind of, the flesh' and 'the minding, or mind of, the Spirit'. Fleshly thinking or thinking only or generally for the satisfaction of the flesh with purpose to fulfil its desires apart from the will of God is sin and death. Thinking from the viewpoint of the promotion, comfort and advancement of life in and for the flesh is anti-God; He calls that carnal. By contrast, spiritual thinking, or thinking by the Spirit is to use the same mental powers and processes for the purpose of fulfilling the will of God, while in the body and with the same flesh. The Holy Spirit gives this enabling, which will be rewarded by the blessing of seeing things from the viewpoint of the Holy Spirit. This will enable Him to promote and advance the life of Christ in us for the glory of all concerned. This is not possible unless the mind of Christ, that is, His thinking and His way of thinking becomes ours. Only the Holy Spirit can bring Christ's power and process and practice of thinking into us. Unless this ability becomes ours He cannot make us what He wants; it cannot be done by external forces working upon us; they may do, but without a change of mind we cannot be changed people. If we were mindless, inanimate objects, His power could perform miracles on and with us, but

could not reproduce the likeness of Christ in us, for that consists in and develops from changing states of thought. We are human beings, having reflexes which are not under the control of the conscious mind; we have wills capable of response or of rejection; we have imaginations also and memories, and can frame and speak words, formulate plans and decide actions. To do all this is part of life, a major part, and God is very concerned about it. He insists that we be Christ-like, and to be that we must think, and think with the right kind of mind, the spiritual mind. A person's mind is as important to him as his heart. It is exceedingly difficult to assess the relative importance of mind and heart in the life of man.

There can be little doubt that right from the very beginning, in the formation and development of a human body within the womb, the heart and the brain come into being simultaneously. This is of necessity, for between them heart and brain constitute the twin indispensable basic functional mechanisms of human beings; they are interdependent -- one cannot be without the other. At that stage their functions and capacity are limited, though their potential is great. Each is so dependent upon the other, that to destroy either would be to destroy both. This is so at every stage of life, but for that which we seek it is only necessary to perceive life's beginnings, so that nature itself should teach us. In its earliest stages the natural impulses of the heart are received from the brain as they are to this day in the body of everyone now reading this. These messages that command the heart to beat are not consciously generated by the intellectual mind; they function from the brain by means not yet known, from a part not yet discovered. The function of the heart and the function of the brain are of equal importance; between them, together with the blood of the mother, they produce a living body. We must therefore take extreme care when pondering these verses lest we miss vital truth, which to ignore could mean spiritual death. We must have a spiritual mind or we cannot have a spiritual heart; if one is carnal so is the other. They are twinned by God and cannot be put asunder, nor can their state be made different from each other; they must both be life or both be death. This must inevitably lead to a similar and even more basic point than this; it concerns the cause or origins of life within us. None of this would be possible unless the Spirit of Christ were given us. The mind of the Spirit and the Spirit of Christ are as it were twins; we must have both. Without either there could be no life, they cannot exist apart from each other; they exist together as one. This also is the Holy One's ministry in man. It is His charge to quicken our spirits within us, raising each man's spirit from its death, regenerating it thereby into a spirit like Christ's, that is, like the spirit that was in the body of the man called Jesus. The Spirit of God has to come into us, and He does so in order to generate a Christ-like spirit in us. Not until this happens is Christ indwelling us.

Now this miracle besides being most wonderful is also most necessary. In order to sensibly believe we have the life of Christ, we must be living, thinking spirits; to think otherwise than this is plainly illogical. By command and provision of God, having been regenerated, we have so to live in these bodies of ours on this earth that the glorious image of the Son may be seen and unmistakably recognized in us in this world. The Spirit of the Lord is very aware of that. His commission from the Father is to complete the triumph of redemption in every realm of every human being who has received Him. This He does by bringing the salvation of God into us, causing it to work in our mortal body, as well as in our spirit and mind. In Paul's language this is how it happens, 'if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you'. Though often misunderstood and all too frequently misinterpreted, these are nevertheless some of the most precious words in scripture. By some they are thought to be an assurance of the ultimate resurrection of the body, and doubtless they may have that meaning and be quoted in that connection. Others have applied them to physical healing, and interpreted them to mean that; but although both of

these interpretations may be given to the text, it can only be done dubiously, for they are not what Paul meant by it.

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