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**A1028 – July 11, 2010 – Galatians 5:16 – Walk By The Spirit**

Last week we discussed the nature of freedom in Gal 5:13-15. To review, I want to quote on the nature of freedom, not as the word of man in society envisions it, but as the word of God in Scripture declares it. This comes from theologian Bruce Ware in his book, *Father, Son and Holy Spirit; Relationships, Roles and Relevance*. It's a book on the Trinity and if you're looking for a good book on the Trinity that's readable then I suggest this little volume. "Freedom is not what our culture tells us it is. Freedom is *not* my deciding, from the urges and longings of my sinful nature, to do *what* I want to do, *when* I want to do it, *how* I want to do it, *with whom* I want to do it. According to the Bible, that is bondage, not freedom. Rather, true freedom is living as Jesus lived, for he is the freest human being who ever lived. In fact, he is the only *fully free* human being who has ever lived, and one day we will be set free fully when we always and only do the will of God. So, what is freedom? Amazingly, Jesus' answer is this: Freedom is submitting—submitting fully to the will of God, to the words of God, and to the work that God calls us to do." That's true freedom and we have to understand the nature of true freedom or we'll slip into a fleshly view of freedom, which is licentiousness.

When we talk about the flesh we always talk about the two directions of the flesh. One direction is licentiousness and the other direction is legalism. The flesh swings like a pendulum, back and forth between these two extremes, both sinful. You can see this in individuals, you can see this in communities, and you can see this in nations, all the way down through history. Think of Rome. What does everyone think of when they think of Rome? Law and order. For hundreds of years Rome had law and order. How did Rome end? In chaos. Why? How did Rome go from legalism to license? They got tired of law so they swung from legalism to license and the nation collapsed. It's a picture of the

flesh that generates this law that we're going to create the perfect society and then after awhile everyone gets tired of trying to create the perfect society and they've got to breathe so they ditch law and swing over to license, go get drunk, have an orgy, do something to relieve the pressure. That's the flesh

Legalism is the idea that I'm going to impress God by doing so many goodies that He's just going to have to look down and pat me on the head. It's all law, emphasis on do's and don'ts, and no grace. It's me keeping some law, never the law of God, my own law that I generated out of my own heart, it's Pharisaism. If you want an example from the NT the Pharisees are the legalists. They didn't keep the law of God, they distorted the law, generated their own law, a law the flesh could keep. The flesh is expert at this. The flesh reinterprets the law of God and brings it down to a level the flesh can keep. Then we look at God and we say, look God at what I've done for you, look at my righteousness. That's legalism.

Let's take two cases of legalism to test ourselves on the legalism issue. First case: Sabbath keeping. Do believers today have to keep the Sabbath? A very practical question, believers all over the world right now are struggling with this question. There's not six months that go by that somebody, somewhere doesn't come to me with this question in one form or another. Are believers today required to keep the Sabbath? What is the Sabbath anyway? Sabbath just means to cease from some activity, to rest from the normal everyday work. And when was the Sabbath for Israel? It was from Friday evening at sundown to Saturday evening at sundown. What were they supposed to do? Rest from their normal every day work. By the 1<sup>st</sup> century what had the Pharisees said this meant? You can't walk 1,000 yards. They changed it. Then people in the Church came along and said the Christian Sabbath is Sunday and we've got to meet on Sunday. Is that true? Is that what the Bible teaches? Put another way, if we don't keep the Christian Sabbath will God be upset with us? Is that sin? Really what's involved is they're very confused about what the Bible teaches. Where does the command to keep the Sabbath come from? It comes from the Law of Moses. What is the Law of Moses? It's the national constitution of Israel. Think of our constitution. The Constitution of the United States of America, adopted in 1789. Who is that Constitution for? Is that for England? Is that for France? Is that for Madagascar? No, it's for America, it's for the nation entity known as the United States of America. Now come back to the national constitution of

Israel, adopted at Mt Sinai in 1445BC. Who is that constitution for? It's for Israel, the national entity composed of Jews who lived in a land with geopolitical boundaries. Are we under that? Well, are we the nation Israel? No, we're the Church. 73 times in the NT Israel is used and 73 times it refers to Israel, never to the Church. We'll get to investigate this in depth when we get to Gal 6:16. But the point is that Israel is Israel, Gentiles are Gentiles and the Church is the Church. Those are the three kinds of people in the world today; they're outlined very nicely for us in 1 Cor 10:32. And the key point you want to understand about Sabbath keeping is that was a part of Israel's national constitution. We're not Israel, we're the Church. So are we under their constitution? No. Where's the church's constitution? We don't have one. Why not? Because we're not a nation. Constitutions are written for nations. What's the Church? It's composed of people from all nations; every tongue, tribe and nation. Ever hear that before with reference to the Church? Sure you have, we don't have geopolitical boundaries, where's the nation on the earth called the Church? Show me their land, their borders, their immigration office. They don't have one. And the fallacy of confusing Israel with the Church has led to the confusion of Church and State. Down through history in the Roman Catholic system of the Middle Ages, in the majority of the Protestants after the Reformation, they all assumed the Church was Israel and therefore made the Church ruler of the State. That's what the Inquisition was all about. That's why you hear John Calvin ruled Geneva, Switzerland with the sword. John Calvin was the State. They were confused on this issue. And many people still are. There is no Sabbath for the Church. What did Paul say in Rom 14? "One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind." Paul couldn't say that if we have to keep the Sabbath. To enforce Sabbath keeping on people is an example of legalism.

Second case: Tithing. Do believers today have to tithe? If you thought Sabbath keeping was pretty popular out there try this one. Just ask some Christians you know, so do you tithe? What do you think about tithing? 9 out of 10 Christians will say, oh yes, you have to tithe. What's the nice round percentage amount you must tithe? 10%. Gotta tithe 10%. Oh really? Where do we find that? In the OT. The nation Israel had to tithe. What's the tithe in the OT? It's the national income tax. So we're back to the same problem, confusion of Israel and the Church. The way I address the question when someone asks me and I've learned through trial and error, one of the only

ways to get through is to first thing, ask them, "Do you pay income tax to the IRS?" Yes. Alright, then you're tithing. And it's a bit more than 10%. You know what that does? It gets religiosity out of the air. Let's get down to the real issue. That was Israel's national tax, and actually, if you add all of Israel's taxes up it averaged out to be about 22 ½ percent/year, not 10 percent. So first, we haven't even got the math right. Second, it was the national tax of Israel and we're not the nation Israel, we're the Church and so if someone is running around requiring you to tithe to the Church that just has no place whatsoever, that's legalism. That's not to say that the NT doesn't talk about giving. Giving is different from tithing. I don't really think that when I pay my income tax I'd call that giving. That's a charge that comes in the mail and says you owe this and if you don't pay this you go to jail. So that's hardly giving. What NT giving is all about is looking at what the Lord has done for me and showing my appreciation to Him. NT giving is a responsibility. It's to be a joy and it's to be in proportion to how the Lord has prospered you. If you make \$50 a week and you can't put food on the table then you shouldn't give. What does the NT say? It speaks to this. "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever." Pretty strong words. My answer to this is if a man isn't providing for his own, then they need to get with the program; do something, work five jobs, go back to school, get a degree, get a certificate, do something, get your lazy you know what off the couch and get to work. God made us to work. But as for this tithing business, that was for the nation Israel. We're the Church and the Church is not a nation, it's supra-national. Your brothers and sisters in Christ speak every language on the planet, live on every continent of the planet, in every country on the planet and our function is to give as the Lord has prospered, give as each one purposes in his own heart, it's voluntary and it's done out of thankfulness to the Lord, not compulsion.

So we've dealt with legalism and Christians get into this. Then, on the other side of the flesh we have licentiousness. Licentiousness is its all grace and no law; I can do whatever I want and it doesn't matter. I'm saved and I'm going to heaven, end of story. So now, distort the law, there are no standards for the Christian life and what I've done here is redefined grace as leniency. I've said there's a laxity involved in the character of God and somehow God's holiness gets relaxed. This is the Sadducees of the NT. We don't hear as much about them in the Gospels as we do the Pharisees but you do hear about

them in the Book of Acts and that's because the Book of Acts discusses the political implications of the gospel as it goes out. And who is it that was in political control as the gospel went out from Jerusalem? It was the Sadducees. And if you study the Sadducees you see that they're a very licentious group of people. The whole Sadducean sect is controlled by very deceitful people. They killed people off, they had deals going with Rome, they were laundering money; it was all politics, there was injustice in the courts, the whole thing was a sham. So you can see the flesh and its two directions in the Sadducees and Pharisees of the NT. And we're saying you can also see it in believer's lives.

Take the licentious route. Here's a case, very common among younger Christians, not younger in the they were converted last week, but they're in their teenage years. They've been taught once saved always saved. Now is that true? Yes, that's true, that's one dimension. When you believe your faith is credited as righteousness and your eternal destiny is secure, you're going to go to heaven. Then the young people, because they're weak doctrinally, go about three steps in the Christian life and they are not taught how to live the Christian life, parents just try to enforce morality and that's legalism so they get tired of that and they rebel and go live just like pagans. They go out and raise hell, do drugs, get drunk, sleep around, waste their parent's hard earned money and ruin their life. And if you ask them why are you living like this? These kids they will say, well, gee, I'm saved, I'm going to heaven, I used to be in a youth group, I did the god thing, God is loving. He'll forgive me. They're licentious believers. They never learned to live the spiritual life and so they don't grow up, most of them never grow up. And they set patterns of living down in their flesh and young ages and these become habitual sin patterns and they've got five of these things they're trying to battle for the next 60 years and it's a long, hard road.

And Paul's point is you can't grow spiritually by either tendency of the flesh. There's nothing good in the flesh, all it can produce is sin and so you train your flesh to rock back and forth between legalism and licentiousness and you go nowhere in the Christian life.

Then there's true spirituality or spiritual growth and that's Gal 5:16, this is the contrast between a walk by the Spirit and a walk by the flesh. This is critical to the doctrine of sanctification. We've said in Phase 1 we are

justified, this is our position before God, at the moment of faith alone in Christ alone God justifies us. He sets us free from the penalty of sin once for all. Then we have Phase 2 and that's our experience, what God does continually in us - but also we have responsibilities here. We don't mean cooperatively because that implies Creator-creature equality. We mean that God does Creator things and we do creature things. This is our sanctification, the period during which we are set free from the power of sin, that's Phase 2 and every Christian on earth is in Phase 2. Then we have the Aim and the aim of sanctification is to learn loyalty to God. The historic illustration is Christ's obedience to the point of death, even death on a cross. So he's gone before us and demonstrated the aim. The aim is not to rid yourself of sin, Jesus didn't have any sin and yet Heb 5:8 says He learned obedience through what he suffered. So Jesus did have to learn obedience, but Jesus didn't have any sin, so the aim of sanctification can't be getting rid of sin. So the aim is to learn loyalty to God. The OT and NT states it as loving the Lord your God with all your heart, mind, soul and strength. Then we have the Means and we said last time there is both Law and Grace. You can't get away from Law and what we mean by Law in this context is not the Mosaic Law, not the Five books of Moses but God's will for our lives. There is a standard that God wants us to live by, that's God's revealed will for our lives. We just read one in verse 13, end of the verse, "through love serve one another." That's God's will for your life; he wants you to serve your fellow believers. The thing, however, is that the other side is Grace. We have to have grace in order to meet the standard of Law God has for our life. So grace is the ability that God gives to meet the standard. We can't do it in our flesh and so what does God provide so we can meet it? The Holy Spirit. And that's verse 16,

**But I say, walk by the Spirit, and you will not carry out the desire of the flesh. Spirit** there is not your human spirit, it's the Holy Spirit. It doesn't have the word "Holy" before Spirit but the context informs us that this is the Holy Spirit.

Before we get too far into this we want to talk about the Holy Spirit. The Spirit is a member of the Triune God. The doctrine of the Trinity is being taught in the 9:30 hour two weeks from now, we're going to get a heavy dose of this very critical and practical doctrine, we'll have about five or six weeks of the Trinity. This is not a side issue to Christianity; the Trinity is the hub of Christianity, you have no language, no thought, no salvation apart from the

Trinity. The doctrine of the Trinity teaches that there is one and only one God, existing eternally in three Persons; Father, Son and Holy Spirit. Each Person is fully and equally God, they are not three gods, they are one God existing in three Persons. Each person is equally and fully God. The Father isn't 1/3 God, He's fully God and the same is true for the Son and the Spirit. There is one undivided God. But each Person is distinct from the other Persons. Now you may say that's a logical contradiction to say God is one in essence and three in person. How can God be one and three? What's your problem if you see a contradiction? A, you've assumed logic exists apart from the Trinity and we're going to find in our class that human logic totally rests upon the Triune nature of God and you can't get it from any other way of thinking about God. The Trinity is the basis for logic, logic can't precede the Trinity, the Trinity precedes logic. B, you've made one and three universal categories that apply to God and man in the same way. Can man do that? Can man create a universal and put God under the universal? Not according to the Creator-creature distinction. According to the Creator-creature distinction there are no abstract universals above God and man. In other words, the categories of one and three do not apply to God and man in the same way. No human words apply to God and man in an identical way. There's an analogy in the way they're used but not an identity. For example, if I say God has knowledge and I say man has knowledge do I mean the same thing by the word knowledge? Obviously not. God has infinite knowledge, man has finite knowledge. That goes for every vocabulary word. When applied to God and man there's a link between the meanings, a similarity, but not an identity, otherwise you make God = man and then you're into the Continuity of Being idea, you've violated the Creator-creature distinction.

So God is one in essence and three in Person; Father, Son and Holy Spirit. In essence they're the same, in role they're distinct. You never read in the Bible: walk by the Father. You never read that and the reason you never read that is because each member of the Trinity has distinct roles; they're all involved in certain things. For example, they're all involved in creation, all three are mentioned as doing the work of creation and they are all three involved in your sanctification, but there are also distinctions. There are specific roles that are played by the individual members of the Trinity.

Now, this has to be general because this is not a class on the Trinity. But generally speaking, thinking of history, the Father is the architect of the

plan, the Son is the executer of the plan and the Spirit is the revealer of the plan. Think about it. Was the Father executed on the cross? No, the Son was. So you see a distinction? That's the kind of distinction we mean when we talk about their different roles. What about prayer? When Jesus taught us to pray how did He teach us to pray? "Our Father who art in heaven," He didn't say, pray "Our Spirit, who art in heaven," we get sloppy here with kids and we teach them to pray to Jesus when Jesus taught us to pray to the Father. You don't pray to Jesus, you never pray to Jesus, you always pray to the Father. This has ramifications for the Trinity doctrine. People don't understand and they're sloppy, theologically, and their view of God is distorted. God wants us to be sharp on His Trinitarian nature. If He didn't want us to be sharp on His Trinitarian nature why did He reveal His Trinitarian nature in the Scriptures? He's trying to tell us how to think properly about Him. So our point with discussing the Person crucified on the cross and the Person to whom we pray is to point out there are role distinctions within the Trinity.

Now here's another question just to strain the brain cells a bit more. Which member of the Trinity do you sense you know the best? Which one do you think you have the clearest picture of? Usually people say the Son. Sometimes people say the Son or the Father and the Son. Now, which one is the most enigmatic? The most difficult to get your mind around? Father, Son or Holy Spirit? The Holy Spirit. Do you know why? It's supposed to be that way. The Scriptures are structured so you'll think that way. The Holy Spirit is sort of in the shadows. He doesn't draw attention to Himself. Who does He draw attention to? The Son. He always points to the Son. Christ is the center always.

Think of these role distinctions as you would a theater play. You have the script writer; whoever wrote the play had a picture in their mind of each scene unfolding and they wrote the story and developed the characters, they designed the sets and the changes in lighting. Which Person of the Trinity would correspond to the script writer? The Father. God the Father sets everything up. Then we have the lead actor. He's in every scene, he carries the play, the storyline is somehow intensely about him. Who is that by analogy in the Trinity? The Son. God the Son is on center stage. Then we have behind the scenes - they work the lights, they change the sets, they

raise and lower the curtain, they make the lead actor look good. And who's that by analogy with the Trinity? The Holy Spirit.

We're entering in on a difficult area for people to think about; the person and work of this behind the scenes player, God the Holy Spirit. That's why I'm taking you through this. To think about His operation in our sanctification. His role in our sanctification is just like the role of these behind the scenes people. You never see Him but you know He's there. He doesn't point to Himself, He points to Christ. He doesn't seek your praise and worship, though He is to be worshipped, but rather He directs our worship to the Son. And the reason it's so hard for us to get a hold of this walk by the Spirit is because the Spirit is this behind the scenes Worker in our lives.

“As we focus here on the Holy Spirit, we shine the spotlight on the one who does not seek or desire to be the center of attention. Yet our attention on the Spirit will be in keeping with his own disposition and work, since our focus on the Spirit will expose and magnify his own desire to bring honor to the Son, to the glory of God the Father. So long as we make clear that the Spirit seeks always and only to point away from himself to the Son and, through him, to the Father, we can honor the Spirit in a way that also honors the focus of his own person and work.” (Ware, 104)

Let's go back; we obviously want to learn what it means to “walk by the Spirit.” Is there a model of this? Have we been given a model of what this looks like? I think we have in God the Son, the Lord Jesus Christ. He's the equivalent of the lead actor in our analogy; He executes the Father's plan. He comes into world history and He's totally unique, there never has been nor ever will be a person like the Lord Jesus Christ. He's God, forever, eternally God and in the 1<sup>st</sup> century He takes to Himself genuine humanity. The statement that sums this up is that Jesus Christ is “undiminished deity united with true humanity without confusion in one person forever,” that is orthodoxy. This is called the hypostatic union, a heavy doctrine. Now this came about through the virgin birth. Why do we need a virgin birth? There are three reasons. One is its prophetically necessary. Isa 7 and Jer 22 both predict a virgin birth. Second, there's a legal necessity, somehow the Lord Jesus Christ has to avoid the imputation of Adam's sin. And third, there's a spiritual necessity, somehow the Lord Jesus Christ has to avoid inherent sin passed from father to son, that's the flesh. The virgin birth is the way God

answered those three necessities such that a sinless Lord Jesus Christ enters the world and walks around in a world full of sin yet somehow without sin. If He did have sin what problem would we have? No salvation. Whose sins would He be dying for on the cross? His own sins. And that means no salvation. He'd be dying for His own sin, not our sin. So you better have a Lord Jesus Christ with no personal sin or you're in a lot of trouble. Now fortunately we know that He didn't have any sin. He even challenged men, think of the arrogance of this statement of Jesus if Jesus isn't who He claimed to be. "Which of you convicts me of sin?" (John 8:46). Go ahead, anyone want to claim I sinned? Which of us would dare say such a thing? If one of us said such a thing people would laugh in our face. But the Lord Jesus Christ not only claimed to be sinless, He openly challenged, go ahead, show me where I sinned. Some of the keenest commentators on the NT have picked up on this and they point out that either Jesus Christ is one of the most arrogant human beings to ever walk the planet or He's exactly who He claimed to be. But He can't be a good little teacher, people who think that just show they haven't read the NT. If we said the things that Jesus Christ said we'd be considered the most arrogant people on the earth. Jesus made fantastic claims to His perfection, to His deity, to His ability to forgive sins. Yet Jesus is apparently the most humble individual to ever walk the face of the earth. We'll talk more about that cardinal virtue later. The point we want to get to is this: how did Jesus Christ walk through this life without any sin? How did He do it? Most people will say, well, He's God. The implication is that Jesus didn't face what we had to face. Now, He is God, but He's also man and the two natures are united in one person. Was this person tempted to sin? That's another big question. The temptability or non-temptability of Jesus Christ. A very involved question. Turn to Hebrews 4:15, "tempted in all things as we, yet without sin." Now wait a minute, what do you mean tempted as we? We're humans down here and you're telling me that Jesus Christ, the God-man, was tempted as we are tempted? Can God be tempted? No, James 1, "God is not tempted by sin." So, whatever we have in Heb 4:15 it's not Jesus being tempted in His deity. Finally we have to say, the Lord Jesus Christ is deity and yet His deity can't be tempted by sin, but He's also humanity and His humanity can be tempted by sin. So is Jesus Christ having to handle the temptations in His humanity or in His deity? In His humanity. That's not the typical response. Most people just say Jesus was God and therefore Jesus had it easier than me. There are a lot of problems with that. We're just noting one, when Satan tried to tempt Jesus if it wasn't really a

temptation like we're tempted then Heb 4:15 is wrong because Heb 4:15 says He was tempted "in all things as we." Yet the rest of the verse says, yet without sin, so if He did have to face the temptations in His human nature then, yeah, how did He do it?

Turn to Isa 61. This one is famous. This is the one that Luke 4 records. Jesus was in his hometown of Nazareth visiting the synagogue and the men of the synagogue would read from the OT Scriptures. So Jesus was given the scroll and the reading for the day was Isa 61 and so He read this. "The Spirit of the Lord God is upon me," now if you count the number of people involved in that statement how many do you count? You have the Spirit, you have the Lord God and you have me," the speaker, so don't tell me Trinity isn't in the OT. If Trinity isn't in the OT, what is this? The Spirit, it's obvious who that is, the Lord God, that's the Father, and me, that's the Son. "The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; <sup>2</sup>To proclaim the favorable year of the Lord" and that's where Jesus stopped reading and He said, today this is fulfilled in your midst. So Jesus obviously believed He was the me in this passage. He had messianic consciousness, He knew exactly who He was and He knew His mission. But what did the Lord anoint Him with to complete His mission? Notice verse 1 again: "The Spirit." So the Lord Jesus Christ had the Spirit. Why? Turn to Isa 11. Isa 11 is one of the great unheard portions of Isaiah's book. This is prophecy, speaking of the future the prophet reveals, "Then a shoot will spring from the stem of Jesse," who's Jesse? At Christmas we used to do a thing called the Jesse Tree and what it was tracking the genes of Jesse down through David to the Lord Jesus Christ. "Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit." What's the subject? Fruit bearing. What's the subject of Gal 5? Fruit bearing, same subject. What is it that bears fruit? Whoever this person is that comes from Jesse, somehow he's going to bear fruit. We know who He is, He's the Messiah. But how is the Messiah going to bear fruit? Verse 2. "The Spirit of the Lord will rest on Him," who's that? That's the Holy Spirit. The Messiah would be anointed with the Holy Spirit to enable Him to live the spiritual life. If we read the rest of the verse it sounds strikingly similar to Gal 5:22-23, the fruit of the Spirit. It is these very characteristics that the Holy Spirit would work in and produce in the Lord Jesus Christ.

Now come to the NT Gospels. Yes, Jesus is God, but all we're pointing out here is that when Jesus had to live His life on earth He set aside the voluntary use of His divine attributes and had to live the spiritual life by means of the Holy Spirit. If not, what do you say about Luke 4? This is the temptations and I dare say none of us have ever faced such temptations as these. It wasn't just three temptations, it was 40 days of temptations, we just get revelation about three, could have easily been 5,000. "Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness for forty days, being tempted by the devil." Now why is that note about Jesus being full of the Holy Spirit in there if not to tell us that all the time He was wandering around being tempted He was depending on the Spirit? If Jesus could just use His deity, why did He need the Holy Spirit? He already has the attributes of God. So something's going on. How about this one - Acts 10:38. This is Peter's sermon at Cornelius' house. Peter's preaching to a group of Gentiles and look what comes out. "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how he went about doing good and healing all who were oppressed by the devil, for God was with Him." So Jesus Christ lived his life in dependence on the Holy Spirit. Yes, in His deity He didn't need the Holy Spirit, but in His humanity He most certainly did need the Holy Spirit. In this way the Lord Jesus Christ came as one of us, as it were, as a true human being who lived the spiritual life in complete dependence on the Holy Spirit and learned obedience, even to the point of death on the cross.

Turn to Matt 26:39, here's Jesus in the Garden of Gethsemane, you want to talk about the pressure being on. You don't think Jesus was tempted to avoid the cross? Jesus had pressures in life and He had progressive pressure, like steps, and He had to learn step by step how to handle the pressure by submitting to the Holy Spirit's work in His life. Now He's near the end of His life, this is high, high pressure. Look at verse 39, "And He went a little beyond them, and fell on His face and prayed saying, "My Father, if it is possible, let this cup pass from Me;" Now does that sound like the Lord Jesus Christ is itching to jump up on the cross? It sounds like He's trying to get around it. He knows what's coming (in His deity), but out of His humanity He says, "if it is possible, let this cup pass from Me;" now how did He handle that in His humanity? We know He did because He said, not as I will but as You will and He's praying to God the Father. So this is clearly Jesus out of His humanity. And if you're looking for a picture of walking in the Spirit, it

doesn't get any better than this, "yet not as I will, but as You will." Look at that, the Lord Jesus Christ has put aside the independent use of His divine attributes and is having to function here in His humanity, in complete dependence upon the Holy Spirit.

Finally, turn back to Gal 5:16. Why did I take you through all this? We're commanded by Paul, **walk by the Spirit, and you will not carry out the desire of the flesh.** Who is our model for the spiritual life? Jesus Christ. He already showed us how to walk by the Spirit. He didn't cheat; He didn't reach over and borrow His divine attributes to get through the temptations and trials of life. He did it in His humanity and He did it in constant dependence on the Holy Spirit. Why do I need to know that? Because I need to know it can be done. I need to know that when the pressures in life come I have a high priest who can sympathize with me because He's been in my shoes.

We have in the Lord Jesus a true human who has gone before us and faced temptations and trials on a scale unprecedented by anything we ever dreamed of and He came out clean on the other end. The spiritual life can be lived and in the next few weeks we want to learn how it can be done. We're not arguing for sinless perfection in the sense some people think. There is a sense in which perfectionism is true, that's 1 John 3:6, 9, Christ's seed abides in us and that cannot sin, but we're not arguing for sinless perfection in all of life, only when we're walking by the Spirit, only when we're abiding in Him and we're simply arguing that One has gone before us and modeled this perfectly for us in the Gospels. So He's our model. Again, the Spirit is in the background, He's always exalting Christ, pointing to Christ and we get this wrong if we focus on the Spirit, He's trying to get us to focus on Christ. So that's where we're headed.

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