

Living the Life of Christ

Part 2, How to ...

In our last session, we examined the Fruit of the Spirit, breaking it down into nine components: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. “Fruit” in Greek is singular, and these nine parts should be seen as a unit to experience all of them together or none at all. In this session, we will explore how to experience the Fruit of the Spirit.

We call this the “Fruit of the Spirit,” based on Galatians 5:22, which states, “But the fruit **of** the Spirit is...” Notice the preposition “of,” which isn’t actually in the original text. Literally, it says, “But the fruit... the Spirit is...” It’s implied that the source of this fruit is the Holy Spirit. The Fruit of the Spirit is definitely not something produced by human effort. These qualities don’t come from you but are “fruit of the Spirit” produced by the Holy Spirit living inside you. Since only born-again believers can experience the Holy Spirit’s indwelling and His power, this fruit can only be enjoyed by believers who are born again. These nine attributes are grace, meaning they are unearned, undeserved, and freely given to those who trust in God. Because they are grace produced by the Holy Spirit, some refer to the Fruit of the Spirit as the “nine graces.”

They are a nine-word picture of the life Jesus led while on earth. As such, believers can experience the exact same lifestyle Jesus followed. It may surprise some that Jesus did not rely on His deity during the 33 years He spent as a man on earth. All His actions and achievements were done through the guidance and power of the Holy Spirit.

Luke 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness.

Philippians 2:5 ... Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but **emptied himself, by taking the form of a servant**, being born in the likeness of men. ⁸ And being found in human form, **he humbled himself** by becoming obedient to the point of death, even death on a cross. (Emphasis added)

“Emptied” in Philippians 2:7 refers to the Greek term *kenosis* and means to lay aside equality with, make void, deprive of force, or render useless. He set aside His deity. Everything Jesus did during those 33 years, He did in the power of the indwelling Holy Spirit. My first pastor, now deceased, R. B. Thieme Jr., described it this way: “Jesus Christ test drove the spiritual life, proved it worked, and left it here for us to use.” That last part occurred at Pentecost after the Cross, as foretold by Jesus.

John 14:16 And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

This Fruit of the Spirit, empowered by the Holy Spirit, is Christ formed in you.

Romans 8:10 But if **Christ is in you**, although the body is dead because of sin, the Spirit is life because of righteousness. ¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. (Emphasis added)

Paul argues that even if the believer sins, the Holy Spirit still dwells in you, and that same Spirit that raised Jesus from the dead can also make you spiritually alive again (v. 11). Clearly, this will require confessing your sin(s) and obedience for restoration to fellowship.

Colossians 1:27 To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, **which is Christ in you**, the hope of glory. (Emphasis added)

This was a mystery to Old Testament saints. There was no universal indwelling of the Holy Spirit before Pentecost. As mentioned earlier, there was a temporary form of this indwelling called “endowment,” where certain believers were empowered by God to fulfill His calling. This included figures like Moses, Noah, prophets, and some kings, including David. This was temporary and could be taken away once the mission was complete or if the person turned to carnality. In Psalm 51:11, David pleads that the

Holy Spirit not be taken from him because of the incident with Bathsheba. That is not a prayer we can pray today. We can lose the relationship and empowerment through sin, but not the indwelling. Restoration is possible through 1 John 1:9 and confessing our sins.

While I usually don't refer to this temporary enduement as "indwelling" as we have today, some, like Dwight Pentecost and Louis Sperry Chafer of Dallas Seminary, do call it "indwelling." Whether you call it "indwelling" or "endowment," the point is the same: Before Pentecost, it was for special callings and could be forfeited; this is not the case after Pentecost.

Christ formed in you is the very hope of the riches of future glory in eternity.

How is this Fruit of the Spirit acquired?

To answer that, we need to go back to our main study passage in Galatians, but first, we should understand its context.

The letter to the Galatians was written because the church in Galatia had fallen under the influence of false teachers known as "Judaizers" and was moving away from grace, returning to the observance of the Law.

Galatians 4:19 my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! ²⁰ I wish I could be present with you now and change my tone, for I am perplexed about you.

Addressing them tenderly as my dear children (*tekna mou*, an expression found only here in Paul's epistles), Paul compared himself to a mother in the throes of birth pains. He had gone through this once for their salvation, but he was experiencing it again for their deliverance from false teachers. They were retreating instead of advancing toward spiritual maturity.

A sudden shift in metaphors happened in the phrase "until Christ is formed in you." Paul longed for these believers to be transformed into the image of Christ (*morphōthē*, literally "take on the form of"). This expression describes the Christian life as a kind of reincarnation of Christ within a believer. In fact, this is God's ideal and purpose — for Christ to live His life in and through each believer. However, the apostle was puzzled by the Galatians because he felt their spiritual growth was being hindered. He

deeply yearned to be with them so he could speak gently, yet firmly, about his serious concerns.

“Until Christ is **formed** in you” is the phrase Paul used in his letter to the wayward Galatians, who had turned away from grace and reverted to the Law, specifically by calling for circumcision (Galatians 4:19). He is sorrowful for them until Christ is formed in them. Their fall from grace has cost them the Fruit of the Spirit and all the resources of the indwelling Spirit.

Galatians 5:16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

To address the issue, the Galatians are encouraged to “walk by the Spirit.” That word translated “walk” (“live” in some translations) is the Greek *peripateo*, which means to walk, to go, and, in the Greek sense, to conduct one’s life. It refers to a way of life.

To the world, such a “walking” believer appears like Jesus Christ in his life and character, which is exactly how we are called to act and look. The key learning here is that the believer cannot do this by their own effort; it requires faith in God and trust in the power of the Holy Spirit.

John 15:5 I am the vine; you are the branches. Whoever abides in me and I in him, **he it is that bears much fruit**, for apart from me you can do nothing. (Emphasis added)

Most importantly, notice what Galatians 5:16 says: “But I say, walk by the Spirit, and you will not gratify the desires of the flesh.” Walking in the Spirit — living under the influence and power of the Spirit — not only produces the Fruit of the Spirit, but also prevents you from “gratifying the desires of the flesh.” You don’t sin — at least when you are in that “walking” (faith-resting) condition. You don’t sin because you have access to the Spirit’s power to resist temptation. Does this mean you will never sin again? Nope.

Galatians 5:17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

Paul compares two possible states a believer can experience: walking in the Spirit or walking in the flesh. This was what the Galatians were doing as they tried to return to the Law. Before the Cross, under the Mosaic Covenant (the Law), Israel did not have the Spirit dwelling within them or His power to help. They had to obey the Law through their own effort. But that changed with the Cross and the judgment of sin.

Galatians 5:18 But if you are led by the Spirit, you are not under the law.

Paul argues that reverting to the Law means losing the Spirit's power in them. They will essentially be “walking in the flesh.” And that looks like:

Galatians 5:19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

The Law could not produce a righteous believer. It tended to produce sin because it had no divine power to do otherwise. However, the Spirit, through His guidance and empowerment, can produce righteous behavior, and they “will not gratify the desires of the flesh.” Instead, they will enjoy the Fruit of the Spirit. The only condition for that to happen is for the believer to “walk” by means of the Spirit, as seen in Galatians 5:16.

Another way to express this might be, “conduct your life in the power of the Spirit.” Doing so requires a lifestyle of faith—trust in God's guidance and in the Holy Spirit's empowerment. Such a faith-based lifestyle means “you will not gratify the desires of the flesh.” It is a way of living whose power can help you overcome temptation and sin—if you choose to use it. And using it involves a free-will decision to follow the Holy Spirit's guidance in your life and to trust that He will help you through any difficulties you face.

Galatians 2:20 I have been crucified with Christ. It is no longer I who live, but **Christ who lives in me**. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Paul says the same thing over in Colossians.

Colossians 3:12 Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³ bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. ¹⁴ And above all these put on love, which binds everything together in perfect harmony. ¹⁵ And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. ¹⁶ Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

That term "put on" in verse 1 means to dress oneself. It is said that clothes make the man, implying that people tend to form impressions of others based on their attire. The Greek conveys the same idea, but it refers more to a spiritual dress that influences behavior than to physical appearance.

But note that many of the same or very similar terms found in the Fruit of the Spirit passage (Galatians 5:22-23) also appear here in this passage. Paul discusses the same subject in both passages.

And look at this:

Colossians 2:6 Therefore, as you received Christ Jesus the Lord, so **walk in him**, ⁷ rooted and built up in him and **established in the faith**, just as you were taught, abounding in thanksgiving. (Emphasis added)

He does it again in Romans but calls it "walk in newness of life."

Romans 6:4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might **walk in newness of life**. (Emphasis added)

The "newness of life" refers to the new lifestyle of Christ formed in you by the Spirit, as opposed to the life you lived before salvation when you walked in the flesh or your current life in carnality.

To achieve this, we are called to keep in step with the Spirit.

Galatians 5:25 If we live by the Spirit, let us also **keep in step** with the Spirit. (Emphasis added)

If we are living in the Spirit, we must stay in step with Him. “Keep in step” is a military term. Have you ever been part of or watched a military formation marching? Everyone moves in step with each other, with the formation leader calling the cadence.

Illustration: When I was in Air Force basic training back in 1968, we had an airman who could never keep in step with the formation—and he marched directly in front of me. Because of this, I kept stepping on his heels. The Training Instructor (TI) nicknamed him Ostrich because of his goofy-looking stride. One day, Ostrich was out of step with the cadence called by the TI and the rest of the formation. And I'm stepping on his heels. The TI sneaked up behind Ostrich and screamed in his ear, “OSTRICH, GET IN STEP!!!!” Ostrich shot straight up as if he'd been launched, with his feet paddling madly in mid-air. But then he came down in step with the formation. I don't think I ever stepped on his heels again after that. The point is, the believers in Galatia were out of step with the Holy Spirit, just like Ostrich was out of step with the TI calling cadence, and they needed to get in step with the Spirit's cadence call.

Paul returns to the theme here:

Romans 8:7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. ⁸ Those who are in the flesh cannot please God.

⁹ You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. ¹⁰ But if **Christ is in you**, although the body is dead because of sin, the Spirit is life because of righteousness. ¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. (Emphasis added)

In your fleshly sin nature, you cannot please God, but “in the Spirit,” Christ is in you. The “if” used several times in verses 9-11 is in the Greek first-class condition, meaning it is true; he **is** in you. Paul is speaking only to born-again believers.

Notice the reference to “give **life** to your mortal bodies through the Spirit” in verse 11? This is something to remember along with the earlier mention of the Kingdom, because I will return to it later in this study.

Filled With The Holy Spirit

This term appears frequently in the New Testament. For example: Luke 1:41 and 67; Acts 2:4, 4:8, and 31; 9:7; 3:19; 13:52; and Ephesians 5:18. Let’s look closely at that last one.

Ephesians 5:15 Look carefully then how you **walk**, not as unwise but as wise, ¹⁶ making the best use of the time, because the days are evil. ¹⁷ Therefore do not be foolish, but understand what the will of the Lord is. ¹⁸ And do not get drunk with wine, for that is debauchery, but **be filled with the Spirit...** (Emphasis added)

Note the mention of walking. One can walk wisely or unwisely. Clearly, the wise are “filled with the Spirit,” and the unwise are not. The word “filled” is *pleroo* in Greek and means to fill completely, to the point of overflowing.

Outflow, Inflow, Overflow...

Here is a simple explanation of how this walking/filling process works.

Outflow is faith toward God and His promises, and is seen as “walking by means of the Spirit” rather than fulfilling the lusts of the flesh. This is faith-resting in the guidance and empowerment of the indwelling Spirit to lead and enable you to do what He is calling you to do. “I can’t...” is not an option here. If you are called to something, you'd best trust God to provide all the resources you need to fulfill that calling.

Inflow results in the Fruit of the Spirit (the very lifestyle of Christ) being formed in the believer by God. This is the filling of the Spirit. This is you marching in cadence with the Spirit.

Overflow is the “filling of the Spirit” to the point where the Fruit of the Spirit is produced within you and overflows to others. This is you fulfilling your calling. This is you as a witness for God.

Outflow, Inflow, Overflow describe the believer’s spiritual life in action. This is Christ formed in you. This is you exhibiting the Life of Christ for others to see and experience.

Though commanded, “walking” is optional.

2 Timothy 2:22 So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.

It should be clear by now that this command to “flee youthful passions” can be disobeyed. Galatians 5:16-23 shows us two choices: disobeying the command (works of the flesh) or obeying it (Fruit of the Spirit). Obedience leads to sinlessness—at least as long as we are “walking by means of the Spirit.” But what happens when we stop walking in step with the Spirit? We produce the works of the flesh—sin. So, what happens then?

Hebrews 12:5 And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. ⁶ For the Lord disciplines the one he loves, and chastises every son whom he receives.” ⁷ It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? ⁸ If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. ⁹ Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? ¹⁰ For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. ¹¹ For AT the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

Note the word “discipline” that appears multiple times. It is the Greek term for “*pedagogue*” and relates to a teacher or instruction. In Greek and Roman societies, wealthy families employed or trusted slaves—*pedagogues*—to teach their children proper etiquette and the formal rules of polite behavior. That is how the word is used here—a good manners teacher.

Now, note the word in verse 6: “chastises.” In Greek, this word refers to a form of punishment, but given the passage's context and the use of that Greek word for “*pedagogue*,” what we see is not punishment but training and correction. Correction comes from the Holy Spirit to encourage the believer to return to his proper condition of “walking.”

The standard to live by is found in Scripture.

Romans 12:1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² **Do not be conformed to this world, but be transformed by the renewal of your mind**, that by testing you may discern what is the will of God, what is good and acceptable and perfect. (Emphasis added)

To fully experience this, you need a “renewing of your mind”—a new way of thinking. Your mind must be “transformed” by this new way of thinking. The Greek word for “renewal” here means “renovation.” This renovated way of thinking comes from studying the Word of God. Believers need to be discipled and supported on their journey to spiritual maturity.

2 Timothy 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be complete, equipped for every good work.

So, we have been “chastised” and have “repented”—that is, we have a change of mind regarding our sinfulness, which is what the word means in Greek, and agree with God that we have messed up. How do we fix it? Let’s look at 1 John 1.

1 John 1:5 This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we **walk** in darkness, we lie and do not practice the truth. ⁷ But if we **walk** in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is

faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us. (Emphasis added)

In verse 5, John compares walking in darkness (sin with our fellowship with God damaged) to walking in the light (walking by means of the Spirit and in step with God). He goes on to say that if we find we are walking in darkness (in a state of sin, under chastisement, with damaged fellowship with God), we can fix that with one simple process.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

That word translated “confess” is the Greek word *homologeō*, which means “to agree with God.” That is, we recognize our sinful failure, which the Holy Spirit has been pointing out to us through chastisement, and we agree with God that we were wrong. Such an agreement carries the guarantee that our sins will be forgiven, that we will be cleansed, and that we will be restored to fellowship with the “Light.” (Note: no mention of confessing to someone such as a priest.)

Chastisement is not punishment of the believer, although pain may be associated with it. It is the Spirit of God putting pressure on the believer fallen from grace to return to that faith/walking condition. The warning pain can start mild and then become intense. Its purpose is not punishment; the Spirit is bringing pressure on the believer to recognize his fall from grace, to confess his sins (1 John 1:9), and return to his former faith/walking condition. Understand that the believer has NOT lost his salvation. God is still dealing with one of his children (Hebrews 12:5-11). The child has, however, damaged the precious relationship he had with his Father. All the Holy Spirit can do for the believer at this point is to restore him to a proper relationship.

The Mechanics of the Spiritual Life

Whose slave are you?

God's willing servant or a slave to your sin nature?

Inside the Will of God

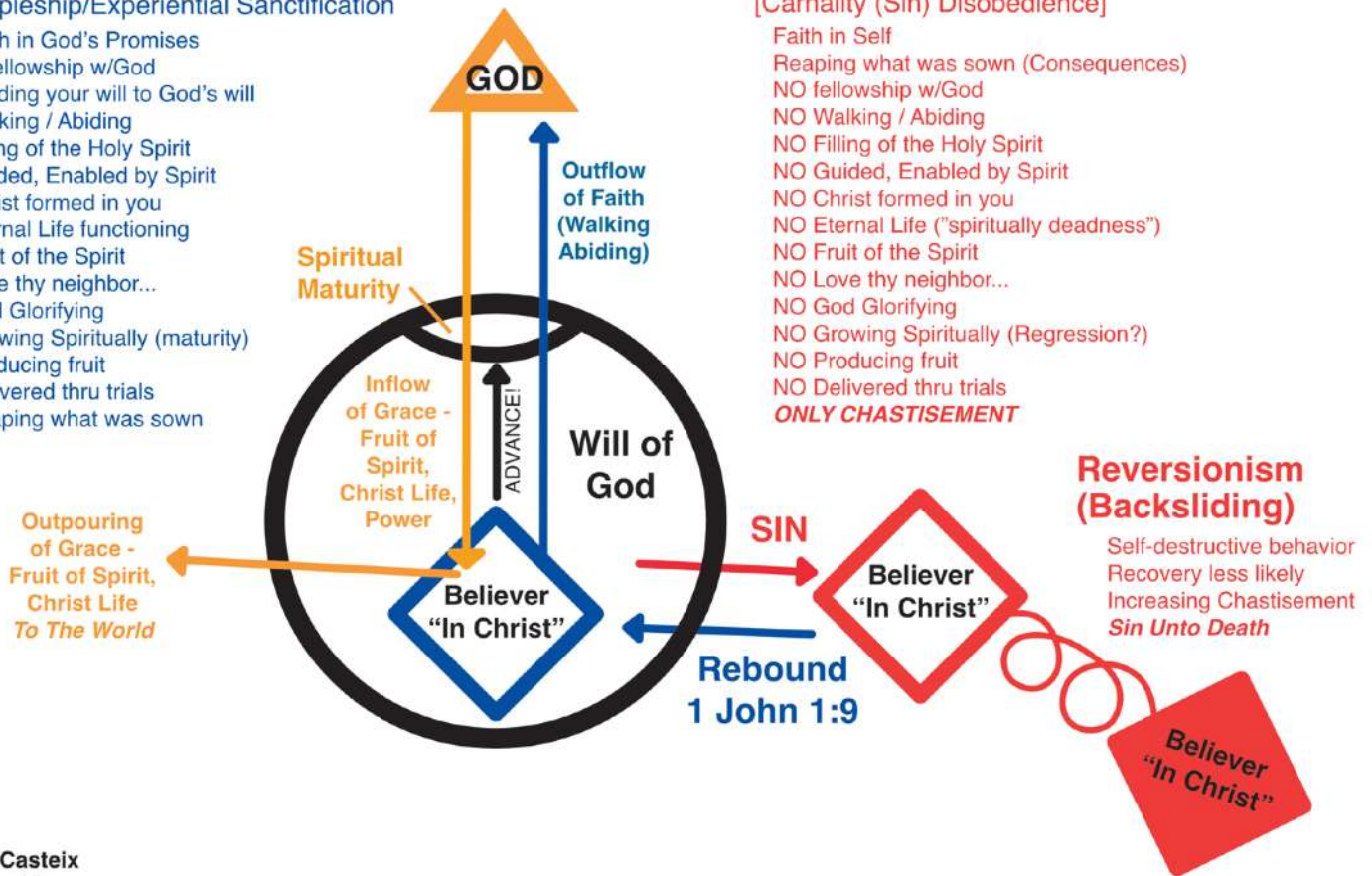
Discipleship/Experiential Sanctification

- Faith in God's Promises
- In fellowship w/God
- Yielding your will to God's will
- Walking / Abiding
- Filling of the Holy Spirit
- Guided, Enabled by Spirit
- Christ formed in you
- Eternal Life functioning
- Fruit of the Spirit
- Love thy neighbor...
- God Glorifying
- Growing Spiritually (maturity)
- Producing fruit
- Delivered thru trials
- Reaping what was sown

Outside the Will of God

[Carnality (Sin) Disobedience]

- Faith in Self
- Reaping what was sown (Consequences)
- NO fellowship w/God
- NO Walking / Abiding
- NO Filling of the Holy Spirit
- NO Guided, Enabled by Spirit
- NO Christ formed in you
- NO Eternal Life ("spiritually deadness")
- NO Fruit of the Spirit
- NO Love thy neighbor...
- NO God Glorifying
- NO Growing Spiritually (Regression?)
- NO Producing fruit
- NO Delivered thru trials
- ONLY CHASTISEMENT**



Lane Casteix
23 Dec 09

The Works of the Flesh

We have examined the Fruit of the Spirit, but what about the works of the flesh?

Galatians 5:19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

The apostle declared that the sins of the flesh are evident, meaning either, as some suggest, that they are public and cannot be hidden, or, more accurately, since some are private sins, that they originate from the sinful nature and not from the new nature indwelt by the Holy Spirit.

The listed sins are usually grouped into four categories. First, three sexual sins are mentioned.

- **Sexual immorality** (*porneia*) is frequently translated as “fornication.” The term “pornography” is derived from it. *Porneia* encompasses all forms of illicit sexual relationships.
- **Impurity** (*akatharsia*) is a broad term denoting moral uncleanness in thoughts, words, and actions (Ephesians 5:3–4).
- **Sensuality** (*aselgeia*), sometimes translated as “debauchery,” refers to an open, shameless, and brazen display of these vices. (2 Corinthians 12:21, where the same words occur; *aselgeia* is included in Romans 13:13).

Following the sexual sins, Paul cited two religious sins.

- **Idolatry** involved the worship of pagan gods by bowing to idols, and because it is mentioned right after the list of sexual sins, it probably includes male and female prostitution, which was often part of pagan religion.
- **Sorcery** is the translation of the Greek word *pharmakeia*, from which the term “pharmacy” derives, and is sometimes translated as “witchcraft.” In ancient times, the worship of evil powers was accompanied by the use of drugs to induce trances. This vice will also be prominent during the Tribulation period (cf. Revelation 9:21; 18:23).

Eight societal evils are then listed.

- **Enmity** (*echthraî*) is plural, mainly indicating a feeling of hostility between groups.
- **Strife** (*eris*) naturally results from hatred and is likely an issue in the Galatian church.
- **Jealousy** (*zēlos*) does not refer to the divine form but to a sinful and self-centered kind. (These two words, *eris* and *zelos*, are also mentioned in Romans 13:13.)
- **Fits of anger** (*thymoî*) or outbursts of temper often result from smoldering jealousy finally erupting.
- **Rivalries** (*eritheiaî*) are an attitude of self-importance that shows in attempts to get ahead at others' expense (cf. Philippians 2:3).
- **Dissensions** (*dichostasiaî*) and factions (*haireseis*) refer to situations where people argue over issues or personalities, leading to hurtful divisions.
- **Envy** (*phthonoî*) is a harmful feeling, a wrongful desire to possess what belongs to someone else.

Two sins associated with alcohol fall in a fourth category of evils.

- **Drunkenness** (*methaî*) refers to the excessive consumption of strong drinks by individuals.
- And **orgies** (*kōmoî*) likely refer to the drunken celebrations often associated with practices like the worship of Bacchus, the god of wine.

Finally, to indicate that this lengthy list was only illustrative and not complete, Paul included the words “and the like.”

The apostle then solemnly warned the Galatians, as he had done when he was among them, that those who live this way, who habitually indulge in fleshly sins, will not inherit the kingdom of God. (There are two interpretations of this “inherit” statement, which we will discuss in our next session.)

Meanwhile...

We have two choices: we can walk in the Spirit and be “in step” with His guidance and strength, or we can walk in the flesh. In the Spirit, we

experience love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

However, we can fall out of step with the cadence called by the Spirit and walk in the flesh, which can include: “sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these.”

We all have free will and can choose our way of living, but there will be consequences, good or bad, depending on the choice.