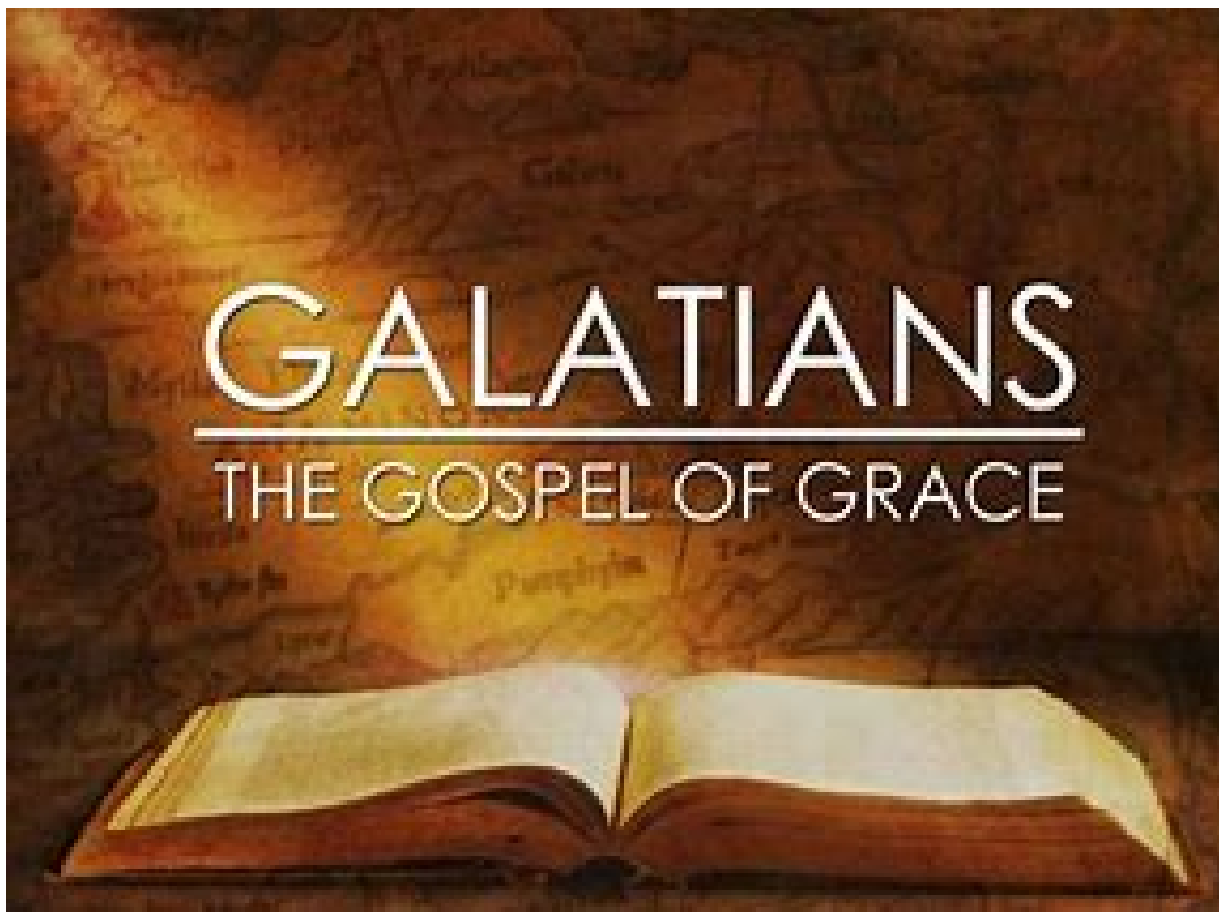




Gal 5:16-18 What I Want To Do



¹⁷ *For the flesh sets its desire **against** the Spirit, and the Spirit against the flesh; for these are **in opposition to one another**,*

- ❖ The word **against** is from kata, the root meaning of which is down, and which therefore has the idea of suppression.
- ❖ The words (*in opposition*) are from antikeimai which means "to lie opposite to," hence "to oppose, withstand."
- ❖ The words "**the one to the other**" are from allelos, a reciprocal pronoun in Greek.
 - Thus, there is reciprocity on the part of the flesh and Spirit.
 - Each reciprocates the antagonism which the one holds for the other. They are equally antagonistic but not equally powerful.

“so that you may not do the things that you please.”

- The flesh pushes hard upon the believer with its evil biddings.
- The Holy Spirit is there to oppose the flesh and give the believer victory over it, in order that the believer will not submit to the flesh, and thus sin.
- When the Holy Spirit places a course of conduct upon the heart of the believer, the flesh opposes the Spirit in an effort to prevent the believer from submitting under the Spirit.

The purpose of each is **to prevent the believer from doing what the other moves him to do.**

- In that way, the Spirit keeps on suppressing (applying the cross to) the activities of the sin nature and any control which it might attempt to exert over the believer.

If what we have in our version, "*so that ye cannot do the things that ye would,*" were correct, it would be like blowing hot in the one verse and cold in the other.

Gal 5:16 (NASB) *But I say, walk by the Spirit, and you will not carry out the desire of the flesh.*

they must walk in the Spirit, **Hot Air**

Gal. 5:17 (NASB) *so that you may not do the things that you desire to do.*" they cannot do it after all. **Cold Air**

Doesn't such an interpretation carry its own refutation on its face?

Is this the same doctrine as in [Romans 7](#).

After the first six verses of Romans 7, the Holy Spirit gives us the experience of a person troubled under law.

- In Romans 7 we don't have there the Spirit of God introduced at all.
- This is a remarkable fact, which accounts for the difference between that Scripture and what we have here.
 - In Romans 7, it is a renewed man — one really born of God,
 - But one who, while he hates sin as no non believing man does,
 - He loves righteousness because it is of God and has a horror of evil;
 - Yet, in spite of all, **the evil that he would not do he does; and the good he desires is never done.**
 - He has learned the evil of sin, and sees the good of righteousness, **but he is utterly powerless.**

What is the cause?

- The reason for this — he has only the law before him.
- It is a saved man, but struggling under law; and the effect is that it entirely demoralizes the man.
- Instead of giving him courage, and drawing out what is in Christ, it is detecting in him, here and there, putting in a probe in one part and stabbing him in another so that he is bewildered to find in himself such an amount of evil as he never thought could be in the heart of a saved person.
- We all know something of this. We have not been believers very long in Christ if we have not known some of this bitter struggle.

The consequence is that all the poor soul is able to say is,

"O wretched man that I am: who shall deliver me from the body of this death?"

The moment he discovers that it is a mistake to apply the law to his soul, he gives thanks.

- Before this discovery, he cries out in the intensity of his agony, "*O wretched man that I am!*" And yet, just then comes this new thought from God, "**Who shall deliver me?**"
- He gets it now; he sees that it is not his own struggling with the law to overcome the evil; He sees there is *another, a Deliverer.*
- Therefore he can turn with thankfulness to God the very next moment, and say, "*I thank God through Jesus Christ our Lord.*"
- After this he is perfectly happy, in spite of the consciousness that there is the old nature still within him.

What makes him happy?

- He sees that there are two distinct things —
 - **the old nature** which, if it is allowed to work, always serves the law of sin, and
 - **the new nature**, which always seeks the will of God, whatever it may be.
- Now, then, he is enabled to enter into the great truths of
- [Romans 8:1-2](#) "*There is no condemnation to them that are in Christ Jesus;*"
- and intelligently, too, "*for the law(principle) of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*"

What marks a Christian is,

- Not that he has not sin within,
- But that he has a new nature,
- A new nature which no person has except he that believes in Jesus by the Holy Spirit.
- In virtue of Christ, he is regarded by God as one who has entirely done with sin as a matter of divine judgment on himself.
- Being in Christ Jesus, a believer no longer has *need* for the law as a governing principle-we can now live by the new nature, effortlessly and naturally.
- Once we see our deliverance from the old we can begin to walk in the freedom of the new.

What are the things I want to do?

1. I know that the wages of sin being death,
2. Being in Christ Jesus, a believer no longer has *need* for the law as a governing principle- he can now live by the new nature, effortlessly and naturally.
3. When we see our deliverance from the old we can begin to walk in the freedom of the new.
4. Even when there is failure, the abiding believer learns from it and gains by it.
5. He knows that his Father *is working all things together for his good, to conform him to the image of His Son* ([Rom. 8:28, 29](#)).
6. His reliance is neither upon the law nor the flesh, but upon the Holy Spirit,
7. Instead of struggling to keep from sinning, and self-effort to progress spiritually, we rest in Christ-the foundation of our growth.
8. The Word of God is our daily sustenance; we feed on it in reliance upon its Author, the Spirit of Truth.
9. Prayer is our cherished fellowship with the Father, we depend upon the Spirit for this most vital aspect of our life.

VERSE 18

But if you are led by the Spirit, you are not under the Law.

- The exhortation is therefore, to be led by the Spirit.
- The assurance is given to those who do so, that they will not be living their lives on the principle of legalism.
- The Spirit and the law are here contrasted, and are shown to be methods of living a Christian life that are diametrically opposed to one another.
- The law is no safeguard against the flesh, but rather provokes it to more sin. Therefore, the believer who would renounce the flesh, must renounce the law also.

- The flesh and the law are closely allied, whereas the flesh and the Spirit are diametrically opposed to one another.
- The law finds nothing to condemn in the life of the person who is led by the Spirit.
- This is the blessed moral freedom of the person who is led by the Spirit.
- He is in such a condition of moral and spiritual life that the law has no power to neither censure, condemn, nor punish him.
- This is the true moral freedom from the law to which Paul refers ([Rom. 8:1-4](#)).