

## The Cross of Christ – Part 15

Last time we were on the Trinity at the cross. We looked at the Trinity and how it functions in two different axes; on the horizontal, its things such as essence, value, and purpose where the Trinity is one, Father equals Son equals Spirit, all God in His fullness. But then the Trinity reveals Himself to man in three different positions, performing different functions so as to model to man how the Trinity Itself, would regard God. So the Son humbles Himself, positions Himself under the Father; the Spirit then under the Son; bears witness only of the Son; the Son does only what He sees the Father do; and models to man how one can be equal (including us as Christians) in essence, value, purpose and so on, but function in different positions doing different things to the glory of God to bring about the plan of God fulfilling the purposes of God.

Next poster. On the next poster, we looked at only the vertical axis basically of Spirit bearing witness of the Son, the Son glorifying the Father with the functions split so that the Father wills and decrees, the Son creates and achieves, and the Spirit implements by revealing and empowering to me bearing witness of the Son and empowering me to become like the Son. And all the energy, therefore, of the Godhead is directed at me, preparing me then to be an Earthen vessel to go out testifying and teaching to serve as an Earthen vessel, a living epistle, an ambassador to represent the Son to the rest of the human race. We finished the Father last time. Now basically remember the concluding comments that this is the model of tough love, the ultimate model. And tough love always is a mixture of pain and pleasure. There is always pleasure in exuding love, pleasure in releasing love, but there is also pain in what one is called to do to walk in love, including forgiveness for us; forgive them for they know not what they do. There is a certain pain as the flesh responds wanting revenge and so on. But we capture the thought of that pain, walk in the forgiveness of the one who has transgressed against us, with the pleasure outweighing the pain. Because the pleasure in functioning as God Himself, functions in forgiveness, outweighs any pain in letting go of some way that we've been violated in the past. So tough love, and certainly tough love is exhibited here at the cross.

Now we begin to look at the Son. The Son demonstrates the attitude that an omniscient God would have toward a sovereign omniscient God. The Son shows perfect humility in the fear of the Lord. The Son makes only one judgment; and that one judgment is that the Father is the judge. The Son then perfectly surrenders to the judgment of the Father. The Son demonstrates for us how one holding God in awe and reverence, that is in the fear of the Lord, would regard the judgments of God. The Son refuses to judge the judgment. He refuses to judge God. He never says, You should have not done this. He never says, I could have shown You a better way. He doesn't defend Himself. Remember Job always was saying, if I could get an audience with God, I will argue my case before Him? The Son doesn't grumble. He doesn't say I deserve better than what You're giving Me. He only accepts, for it is the good pleasure of the Father to do it this way; and that's sufficient for Him. The Son's love of the Father is floridly manifest, as He maintains His passion for oneness with the Father although forsaken by the Father. The Son reveals how God Himself, would walk in such fear of God—that is to say awe

and reverence, that He would bow to God, even while receiving the wrath of God, and still saying My God, while forsaken. That's the love of the Son for the Father and for accomplishing therefore the will of the Father. His love of us is likewise floridly manifest as He voluntarily drinks the full cup of the wrath of the Father to save us. So while the Father perfectly defends the righteousness of God, as the judge Who cannot look upon wickedness with favor, the Son perfectly exhibits righteousness as the Lamb as He refuses to do anything that would be in violation to the will of God. The Son carries unrighteousness while never becoming unrighteous. He shows how righteousness in the heart of the Son of Man regards the judgments of God, the One Who is judge.

So, to look more closely at this righteousness, it'll help us understand how righteousness and faith can be distinguished, but not separated. Just like faith and works can be distinguished, but not separated. We are saved by faith for good works. So saving faith is always manifest in some way by works that flow out of the saving faith. Likewise, the relationship between righteousness and faith. Hebrews 4:15 – For we do not have a high priest who cannot sympathize with our weakness, but One Who has been tempted in all ways as we are, yet without sin. So, Jesus had no sin in Himself; He had sin upon Himself. John 14:30 – before the cross, remember Jesus said the evil one is coming, but he has nothing in Me. There's nothing in Me that will walk by anything other than faith in the Father. So, Romans 1:17 – the righteous man shall live by faith. Jesus lived by faith at the cross, even while being forced to cry out, if you will, My God, My God in the midst of the forsakenness. His experience, remember, had transcended understanding. So He knew that He was forsaken, but the very pain of the forsakenness precluded further understanding and when not understanding, He still chose to stand under My God, My God. Can you imagine any test beyond that one? He lived by His faith in My God, even as that God required His physical and spiritual death by forsaking Him. He said My God, My God, My faith in You is so absolute that I walk by faith in You, not by what I see You doing and not by what I am feeling as a result of what You're doing.

So what was Jesus seeing? He was seeing by living out Hebrews 10:31 – It is a terrible thing to fall into the hands of the living God in judgment; because that God is a consuming fire. Jesus walked by faith in God, not by sight of God, and not by what He felt or experienced as a result of what God was doing to Him. His faith in God even continued while experiencing the full wrath of God, while forsaken by God. There is no test that goes beyond that; no test which approaches that in its horror. There is no test of faith beyond that test of faith. Remember, the Father did not even excuse the Son from walking by faith, not by sight. Does that verify? It does to me that Jesus is indeed a high priest Who has been tempted such as we are, yet beyond what we can ever be. Because we can never endure a test to match that one. So walking by faith, in God, while in communion with God, is a tiny test compared to walking by faith in God while forsaken by God, while receiving the full cup of the wrath of God. Remember with Peter. The walk on water showed that faith in the spirit realm can overcome the laws in the physical realm. But Jesus is showing that faith in the spirit realm can overcome every temptation in the spirit realm and in the physical realm; for there is no test that approximates the test that He's presently engaged in. Looked at another way: Romans 14:23 – what is not of faith is sin. But we know that Jesus had no sin. Thus, Jesus had nothing that was not of

faith. Then He fulfills Romans 1:17 – the righteousness of God is revealed from faith to faith. The righteousness of the Son of God had to be total and absolute as He walked by faith and died by faith, both physically and spiritually while being forsaken by the Father. He maintained faith in God, while being forsaken by God, while receiving the full measure of the wrath of God, even as He continued to cry out, My God, in the possessive.

So now, for us as Christians, I want to contrast two prepositions: in and of; because they are interpreted differently in different verses in the Bible. But I think there is a good point to look at here. Some verses: in and of, are translated identically in the New American Standard and in the King James version of the Bible. Galatians 3:26 both versions say – for you are all sons of God through faith in Christ Jesus. But there are other verses about faith where the two versions differ in their use of these two prepositions: in and of. Romans 3:22 in the New American Standard – Even the righteousness of God, through faith in Jesus Christ for all those who believe. But the King James version says – Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all that believe. Other verses where they're translated differently in these two versions: Galatians 2:16; 2:20; 3:22; and Philippians 3:9. So why do I bring this up as a point? It's to make the following point. The answer is that both are true. We are saved by faith in Jesus; but we're only saved by faith in Jesus because of the faith of Jesus. When saved by faith in Jesus, then Jesus is credited to our account. We know from II Corinthians 5:21 that He, the Father made Him the Son Who knew no sin to be sin on our behalf that we might become the righteousness of God in Him. By faith in Jesus, we have the righteousness of Jesus. I Corinthians 2:16 also says we have the mind of Christ. So we have His righteousness; we have His mind; the point I'm making is that we have Him—not just one aspect or one portion of Him. The righteousness of Christ is credited to our account; but listen to the flow to relate to faith. His righteousness and His faith can be distinguished but not separated. The righteous live by faith; and He did. What is not of faith is sin. Yet Jesus had no sin; thus, He had nothing that was not of faith. Thus, He had no unrighteousness. So when we have His righteousness, we have His faith; because He had righteousness because of His faith.

So by faith in Jesus, we have the faith of Jesus. It's credited to our account; that is our standing before God. It's available to us because, II Corinthians 13:5 – Do you not know that the Spirit of Christ is within you? Not just His righteousness, not just His mind, but His Spirit; the Spirit of Christ is within you in its fullness. I Corinthians 10:13 – With every temptation, God provides a way of escape. So, the escape to avoid entering into any temptation, is the following. We draw from the faith of Christ within us, that we have access to by faith in Christ. We can even draw from the faith that endured the cross of Christ which is always greater than the faith required in our smaller, lesser crosses as we take up our cross. That's part of His grace being sufficient. That's why when the disciples said increase our faith, Jesus said, if you have faith, here's what it will look like. Because if you have even a little faith in Jesus, you have the faith of Jesus. So your faith doesn't need to grow, you need to grow in the revelation that you have the Spirit of Christ within you. And by faith in Him, you draw from the faith of Him, because it is available to you, you see. And if God has given us His Son, what will He withhold from us?

So the way to walk out our lesser crosses, is in the light of the revelation that we have faith in Christ and thus have the faith of Christ. So when we pray for more faith, that's okay and that's Biblical; but it's also important to realize that you don't need more faith; you need to release the faith of Christ that is within you, you see. Instead of trying to conjure up faith, you simply see Jesus and Who He is and what He did and how He walked through the ultimate test in perfect faith in the Father, never having anything that was not of faith and realizing that that Spirit is within you and you're drawing from that Spirit releasing the Spirit of Jesus Christ onto planet Earth, not trying to conjure up more faith through willpower on your own. One is trying to produce, the other is releasing that which is there, you see; entirely different phenomenon. It's one thing to try to produce water; it's another to turn the handle and release the water that's already there, an entirely different function.

Now let's look at the Holy Spirit. The Holy Spirit walks in total humility. Notice in the Bible, that the Holy Spirit almost never calls attention to Himself. He almost never speaks in the first person. Rarely will you see anything like "I," the Holy Spirit. He almost always speaks in the third person by having someone else say, the Spirit said, or the Spirit did or whatever. John 16:13 Jesus told us beforehand that when the Spirit comes, He shall not speak of Himself. He shall not bear witness of Himself. He shall not call attention to Himself. So He writes Scripture, but has others testify of what He's doing. That demonstrates the hiddenness of humility for us; not shyness, hiddenness voluntarily—two entirely different things. He wants all the focus to be on the Son. The Son is bringing the glory to the Father. So the Son glorifies the Father by walking perfectly out the will of the Father; the Spirit bears witness of the Son. So that's the vertical relationship that we looked at in the Trinity. So the Holy Spirit tells us through the Word that the Spirit wrote what the Father is doing—He's judging. And what Jesus is doing—He's bearing. But He doesn't really tell us what I, the Holy Spirit am doing. He remains anonymously in the background without reference directly to Himself. So, what do we do when we want more light? Do we speculate? No. We go to the sum of the Word of God as truth. Psalm 119:160 – and ask for the Spirit of Truth to reveal to us what seems at that point to be a mystery and let the Spirit of Truth reveal the mystery that's there that we're seeking understanding about and always letting Him stop where He wants to stop to let God Himself in the person of the Holy Spirit decide when you have sufficient revelation and the rest I will keep as a mystery to God. But we let the Spirit decide, not ourselves.

So what do we know? We do know that Jesus walked by faith. That was true as even to the point of forsakenness on the cross. We do know that faith is a gift of the Holy Spirit as listed in I Corinthians 12:9. We do know that Jesus was perfectly faithful to both physical and spiritual death which is the forsakenness on the cross. We do know that faithfulness is a fruit of the Spirit as listed in Galatians 5:22-23. We do know that Jesus was led by and followed the guidance of the Holy Spirit even at the onset of His ministry as He went into the wilderness to be tested. We're told that in Luke 4:1. Also in Luke 4:1, we do know that Jesus was full of the Holy Spirit. We do know that throughout His life, including the cross, Jesus maintained and exhibited goodness and kindness and patience and self control. He had peace that surpassed understanding because He never

protested and never defended Himself. He walked in love and exuded love, as He said, Father forgive them for they know not what they do. And as He said, son behold your mother and mother behold your son to meet their Earthly needs. We do know that those are all fruits of the Holy Spirit in Galatians 5. We do know Matthew 7:20 – By their fruits you shall know them. So when we look at the fruit of the Spirit and we look at what Jesus exhibited and we do know that He was full of the Holy Spirit and led by the Spirit. We can see the presence of the Holy Spirit by the fruit because by the fruit you know them. But we also do know that whatever the Holy Spirit is doing at the cross, that He is doing the will of the Father to accomplish the purposes of the Father. That's the humility of the Holy Spirit; because He does nothing of His own initiative and calls little attention in a direct first person sense to Himself.

So I don't want to walk by conjecture. So what I'm about to say is not critical for you to hear and I don't want to subtract by addition to what the Bible says. But when I look at the totality of the Word of God about Father, Son, and Spirit; and I can see the Father clearly at the cross and I see the Son clearly at the cross, I don't believe the Spirit was on a long coffee break during the time of the cross. The will of the Father was to pour out His wrath on this bundle of iniquity called Jesus Who had the sins of the world. And to have the Son receive that wrath without ever saying stop, no more of this. That was necessary to pay the price for the sins of the world; and thus, to accomplish our redemption. That's why the Father sent the Son; we're told in John 3:16. I believe, of course, that the Holy Spirit is in full agreement with the Father, totally surrendered to the will and decree of the Father, to pour out the wrath upon the Son. But I also believe that the Holy Spirit simultaneously empowered the Son to receive the wrath of the Father without ever saying, stop no more of this; and thus, aborting the salvation plan of the Father. The Holy Spirit as the Spirit of Truth was revealing truth to Jesus, reminding Jesus of what He was accomplishing, setting the joy before Him, because we know that joy is a fruit of the Spirit. Acts 10:38 – you know Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power. Hebrews 9:14 – how much more will the blood of Christ, Who through the Spirit offered Himself without blemish to God.

So the Holy Spirit demonstrates God as the best demonstration of humility, God as truth; God as power; and certainly as Jesus was on the cross, through the Spirit accepting the wrath of God, He reveals God as helper and God as comforter. He thus empowered the Son of God to walk by faith in the Father, while receiving the wrath of the Father, to fulfill the will of the Father, while fully manifesting the fruit of the Spirit, which is the character of God in the process. Now only the power of God, the Spirit, could empower God, the Son of Man to receive the wrath of God, the Father without saying stop, no more of this. So, we look at the horizontal and vertical relationships within the Trinity. Here, we see the Trinity of God performing different functions in different positions, but all consistent with the three essences of God. All three working in harmony to implement the will of God, to fulfill the purposes of God, by walking out the plan of God, while exhibiting the character of God. And what was that purpose? To save the world. To save you. You see, to save the world is an abstraction; that's one of those transcendent things. But to save you, is personal. So this is simultaneously transcendent and personal; and we are to take it personally and then personally walk out to fulfill the transcendent, to

save the world. He loves you that much. He has that much of a passion to be one with you.

A second purpose is to display the glory of God; because everything that's done is for His glory. One aspect of His glory is His grace. Ephesians 2:7 basically, remember – we were children of wrath, dead in sin. And then the best little conjunction in the human language—but God. In order that in the ages to come, He might show the surpassing riches of His grace in kindness to us in Christ Jesus. That's the grace that's amazing and that's the grace that could not be properly known, except by the Trinity and Its work at the cross of Christ. These are the things, remember, into which angels long to look; because angels could exist in the presence of God in Heaven and never understand the grace of God except looking down and looking at what we were in our sin and rebellion—but God at what He did, by grace, flowing out of His love. How else can you explain the cross of Christ where you see the Son of God voluntarily accepting the judgment of God, empowered by the Spirit of God to stand in the fullness of faith in God the Father while receiving the fullness of the cup of wrath of God the Father, while forsaken by God the Father, while displaying the character of God to accomplish the will of God the Father, to accomplish the purpose of God the Father which includes to seek and to save that which was lost.

So let us marvel at what we do understand. That's part of walking in awe and reverence in the fear of the Lord. And then marvel even more that there's even more beyond that which we do not understand. But He has given us plenty to marvel at; even as we always knock upon the limits of the revelation and have to demonstrate again what awe and reverence of God would do, which is to rest in the fact that anything not revealed is reserved unto God—that's Deuteronomy 29:29. The things that are revealed to us are for us and the things that are not revealed are for God. So that's part of resting in God, is to rest in what we understand and then rest in what we don't understand, is still resting in God. So God has displayed Himself at the cross, including the greatness of the glory of the grace of God toward us and toward His creation. So what's left? He's displayed Himself. What's left is for us to now participate by displaying Him. That's part of don't be led astray from the simplicity and purity of the cross of Christ. Because if we understand these things and understand what has been done, why it was done, and what's available to us as children of God, then we will not hesitate to take up our little bitty crosses and follow Him living in the light of His incredible cross where in spite of His Holiness and in spite of our sin and overt rebellion, the three persons of the Godhead came together at that period in time and paid the price with the fullness of the cup of the wrath of God, which would be Hell forever for every single departure of any human being from the perfect will, perfect character, perfect plan, and perfect purposes of God. Can you imagine that? I mean if that doesn't strike a chord in you about the amazing grace of God, I don't know what will.

So we didn't talk about holiness just to talk about holiness; we didn't talk about sin just to talk about sin; we talked about holiness and sin to prepare our hearts to receive the explosive revelation of the grace of God that is taking place right here as we wind down this period of looking at the cross of Jesus Christ. Brothers, this is something to

celebrate. And I don't know what revelation of the love of God that we could ever hunger for beyond this one. And then think of the privilege that we have that the God of Genesis 1:1, having accomplished our salvation, now says go in My name. Bear witness of Me, Who I am. What you were; what you are; through My love, manifest through My grace. Just tell them about Me. Just tell them about Me. Oh, don't get caught up on how they have transgressed you. Forgive them and exhibit My character to them; because you're living out of who you are in Me. You're not living out of who you were and what they did to you, you see. Because I am the Center of this universe, not you. Just acknowledge it and walk in the light of it and bask in the love of it. Swim in the sea of the grace of God. And then just exude it to the rest of the human race. It's not something you have to conjure up; it's not something you have to try to make; it's something you just receive, be still and know the mystery of the greatness of the grace of God.

Amen and amen. Thank you for listening.