

GALATIANS 5:22-26

<p>1. The believer is to walk bearing God's nature</p> <p>a. How: By the Holy Spirit</p> <p>b. Purpose: To stand strong against fleshly, carnal acts</p>	<p>C. A Walk Bearing God's Nature: The Fruit of the Spirit, 5:22-26</p> <p>22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,</p> <p>23 Meekness, temperance: against such there is no law.</p>	<p>24 And they that are Christ's have crucified the flesh with the affections and lusts.</p> <p>25 If we live in the Spirit, let us also walk in the Spirit.</p> <p>26 Let us not be desirous of vain glory, provoking one another, envying one another.</p>	<p>2. The believer is to walk bearing a crucified flesh or sinful nature</p> <p>3. The believer is to walk consistently with his position in God's Spirit</p> <p>4. The believer is to walk free from super-spirituality & envy</p>
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DIVISION V

THE BELIEVER'S LIFE AND WALK: FREE AND SPIRITUAL, 5:13-6:18

C. A Walk Bearing God's Nature: The Fruit of the Spirit, 5:22-26

(5:22-26) **Introduction:** a genuine believer stands before God approved and acceptable. He is embraced and loved by God, looked after and cared for by God. And he is the recipient of eternal life and of the absolute assurance of eternal life.

But note: the believer has not been accepted by God because he deserves it, not because he kept enough laws to win the approval of God. The believer has been accepted by God because of Jesus Christ. Jesus Christ died to pay the penalty for man's transgressions of the law. He died to free men from the law, from its judgment and condemnation. Therefore, standing before God, the believer is not there because he has kept laws and has earned the right to stand there. He is there because of his faith in Jesus Christ. His faith honors God's Son, and God loves His Son so much that He honors anyone who believes in His Son. He honors the person by doing exactly what the person believes. Therefore, the man who believes that Jesus Christ makes him acceptable to God becomes acceptable to God.

The point is this: since the believer has to approach God through Jesus Christ and not through the law, he is freed from the law. He is under Jesus Christ, not the law. Does this mean then that the believer has no restraint upon his life and behavior—that he is free to live like he wants? Is he free to follow the desires and lusts of his flesh—to seek the things of the world and give in to the urges to look, think, touch, taste, and do?

The answer is no! A thousand times no! For the believer has been given God's nature; he walks through life bearing God's nature (2 Pe.1:4; Ep.4:24; Col.3:10; 1 Co.6:19-20). God has absolutely nothing to do with sin, not within His nature. Therefore, the believer is not to cave in to the lusts of the flesh; he is to walk bearing the fruit of God's nature, that is, the fruit of God's Spirit.

1. The believer is to walk bearing God's nature (vv.22-23).
2. The believer is to walk bearing a crucified flesh or sinful nature (v.24).
3. The believer is to walk consistently with his position in God's Spirit (v.25).
4. The believer is to walk free from selfishness, super-spirituality and envy (v.26).

1 (5:22-23) **Holy Spirit—Believer, Walk:** the believer is to walk bearing God's nature, that is, the fruit of God's Spirit. Note that the word "fruit" is singular, not plural. The Holy Spirit has only *one fruit*. It is broken down into a list of traits in order to help us understand His nature. However, the Spirit has only one nature, one fruit. Therefore, when He lives within a person, all these traits are present. The genuine believer does not experience and bear just some of them: the Spirit of God produces them all in the life of the believer.

1. There is the fruit of *love* (agape). Agape love is the love of the mind, of the reason, of the will. It is the love that goes so far...

- that it loves regardless of feelings—whether a person feels like loving or not
- that it loves a person even if the person does not deserve to be loved
- that it actually loves the person who is utterly unworthy of being loved

Note four significant points about agape love.

- a) Selfless or agape love is the love of God, the very love possessed by God Himself. It is the love demonstrated in the cross of Christ.
 - ⇒ It is the love of God for the *ungodly*.

“For when we were yet without strength, in due time Christ died for the ungodly” (Ro.5:6).

⇒ It is the love of God for *unworthy sinners*.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Ro.5:8).

⇒ It is the love of God for *undeserving enemies*.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Ro.5:10).

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- b) Selfless or agape love is a gift of God. It can be experienced only if a person knows God *personally*—only if a person has received the love of God, that is, Christ Jesus, into his heart and life. Agape love has to be shed abroad (poured out, flooded, spread about) by the Spirit of God within the heart of a person.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Ro.5:5).

- c) Selfless or agape love is the greatest thing in all of life according to the Lord Jesus Christ.

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mk.12:29-31).

- d) Selfless or agape love is the greatest possession and gift in human life according to the Scripture (1 Co.13:1-13).

“And now abideth faith, hope, charity, these three; but the greatest of these is charity” (1 Co.13:13).

2. There is the fruit of *joy* (chara): an inner gladness; a deep seated pleasure. It is a depth of assurance and confidence that ignites a cheerful heart. It is a cheerful heart that leads to cheerful behavior. (See note, *Joy*—Ph.1:4 for full discussion.)

3. There is the fruit of *peace* (eirene): it means to bind together, to join, to weave together. It means that a person is bound, woven and joined together with himself and with God and others.

The Hebrew word is *shalom*. It means freedom from trouble and much more. It means experiencing the highest good, enjoying the very best possible, possessing all the inner good possible. It means wholeness and soundness. It means prosperity in the widest sense, especially prosperity in the spiritual sense of having a soul that blossoms and flourishes. (See note, *Peace*—Ep.2:14-15 for more discussion.)

- a) There is the peace of the world. This is a peace of escapism, of avoiding trouble, of refusing to face things, of unreality. It is a peace that is sought through pleasure, satisfaction, contentment, the absence of trouble, positive thinking, or the denial of problems.
- b) There is the peace of Christ and of God.
- ⇒ The peace of God is, first, a *bosom peace*, a peace deep within. It is a tranquility of mind, a composure, and a restfulness that is undisturbed by circumstances and situations. It is more than feelings—even more than attitude and thought.
 - ⇒ The peace of God is, second, the *peace of conquest* (see Jn.16:33). It is the peace that is independent of conditions and environment; the peace which no sorrow, danger, suffering, or experience can take away.

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” (Jn.16:33).

- ⇒ The peace of God is, third, the *peace of assurance* (see Ro.8:28). It is the peace of unquestionable confidence; the peace with a sure knowledge that one’s life is in the hands of God and that all things will work out for good to those who love God and are called according to His purpose.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose” (Ro.8:28).

- ⇒ The peace of God is, fourth, the *peace of intimacy with God* (see Ph.4:6-7). It is the peace of the highest good. It is the peace that settles the mind, strengthens the will, and establishes the heart.

- c) There is the source of peace. Peace is always born out of reconciliation. Its source is found only in the reconciliation wrought by Jesus Christ. Peace always has to do with personal relationships: a man’s relationship to himself, to God, and to his fellow men.

- ⇒ A man must be bound, woven, and joined together with himself in order to have peace.
- ⇒ A man must be bound, woven, and joined together with God in order to have peace.
- ⇒ A man must be bound, woven, and joined together with his fellow man to have peace.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one [both Jew and Gentile, all men], and hath broken down the middle wall of partition between us” (Ep.2:13-14).

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled” (Col.1:20-21).

4. There is the fruit of *longsuffering* (makrothumia): patience, bearing and suffering a long time, perseverance, being constant, steadfast, and enduring. Longsuffering never gives in; it is never broken no matter what attacks it.

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- ⇒ Pressure and hard work may fall upon us, but the Spirit of God helps us suffer long under it all.
- ⇒ Disease or accident or old age may afflict us, but the Spirit of God helps us to suffer long under it.
- ⇒ Discouragement and disappointment may attack us, but the Spirit of God helps us to suffer long under it.
- ⇒ Men may do us wrong, abuse, slander, and injure us; but the Spirit of God helps us to suffer long under it all.

Two significant things need to be noted about longsuffering.

- a) Longsuffering never strikes back. Common sense tells us that a person who is attacked by others could strike back and retaliate. *But* the Christian believer is given the power of longsuffering—the power to suffer the situation or person for a long, long time.
- b) Longsuffering is one of the great traits of God. As pointed out in this verse, it is a fruit of God’s very own Spirit, a fruit that is to be in the life of the believer.
 - ⇒ God and Christ are longsuffering toward sinners.

“Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Ro.2:4).

- ⇒ God saves believers so that they may be examples of longsuffering.

“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting” (1 Ti.1:16).

- ⇒ God withholds His judgment from the world because He is longsuffering, waiting for more and more to be saved.

“And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you” (2 Pe.3:9; see 1 Pe.3:20).

“For my name’s sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off” (Is.48:9).

William Barclay says that if God had been a man, He would have long ago wiped man off the face of the earth because of his terrible disobedience (*The Letters to the Galatians and Ephesians*, p.56). But God loves and cares for man; therefore, God is longsuffering toward man. God is suffering a long, long time with man, allowing more and more men to be saved.

“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Col.1:11).

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Ti.4:2).

5. There is the fruit of *gentleness* (chrestotes): it is being kind and good, useful and helpful, gentle and sweet, considerate and gracious through all situations no matter the circumstances. A person who is gentle does not act...

- hard
- indifferent
- harsh
- unconcerned
- too busy
- bitter

Gentleness cares for the feelings of others and feels with them. It experiences the full depth of sympathy and empathy. It shows care and gets right into the situation with a person. Gentleness suffers with those who suffer, and struggles with those who struggle, and works with those who work.

- ⇒ God is kind.

“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil” (Lu.6:35).

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Ep.2:4-7).

- ⇒ Believers are to be kind to one another.

“Be kindly affectioned one to another with brotherly love; in honour preferring one another” (Ro.12:10).

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Ep.4:32).

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (Col.3:12).

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“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity “ (2 Pe.1:5-7).

6. There is the fruit of *goodness* (agathosune): it is being full of virtue and excellence, kindness and helpfulness, peace and consideration. It means that a person is full of all good and he does all good. It means...

- that he has a good heart and good behavior
- that he is good and does good
- that he is a quality person

Note that a good person lives and treats everyone just as they should be treated. He does not take advantage of any person nor does he stand by and let others take advantage. He stands up and lives for what is right, good, and just. This means that goodness involves discipline and rebuke, correction and instruction as well as love and care, peace and conciliation. A good person will not give license to evil, will not let evil run rampant. He will not allow evil to indulge itself and treat others unjustly. He will not allow others to suffer evil. Goodness steps forward and does what it can to stop and control evil.

“And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another” (Ro.15:14).

⇒ God is full of goodness.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Ga.5:22-23).

“For the fruit of the Spirit is in all goodness and righteousness and truth” (Ep.5:9).

“Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power” (2 Th.1:11).

“He loveth righteousness and judgment: the earth is full of the goodness of the LORD” (Ps.33:5).

“O taste and see that the LORD is good: blessed is the man that trusteth in him” (Ps.34:8).

“And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me” (Is.63:5).

⇒ Believers are to be full of all goodness.

“And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another” (Ro.15:14).

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Ep.3:19).

7. There is the fruit of *faith* or faithfulness (pistis): it means to be faithful and trustworthy; to be loyal and steadfast in devotion and allegiance. It means to be constant, staunch, and enduring. A faithful person denies and sacrifices himself—all he is and has—and trusts God. He believes God and knows that God will work all things out for good. Therefore, he casts himself totally upon God and becomes faithful to God.

⇒ Faithfulness does not doubt God—not His salvation, provision, or strength to help.

⇒ Faithfulness does not begin with God then back off and give up.

⇒ Faithfulness does not walk with God then give in to the lusts of the flesh.

Faithfulness begins with God and continues with God. Faithfulness continues on and on; it never slackens or surrenders.

⇒ God is faithful.

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” (1 Co.1:9).

“Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Pe.4:19).

“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” (De.7:9).

“Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant” (1 K.8:56).

“I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations” (Ps.89:1).

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⇒ Believers are to be faithful.

“And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities” (Lu.19:17).

“Moreover it is required in stewards [believers], that a man be found faithful” (1 Co.4:2).

“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after” (He.3:5).

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine” (Ex.19:5).

8. There is the fruit of *meekness* (prautes): it means to be gentle, tender, humble, mild, and considerate, but strongly so. Meekness has the strength to control and discipline, and it does so at the right time.

a) Meekness has a *humble state of mind*. But this does not mean the person is weak, cowardly, and bowing. The meek person simply loves people and loves peace; therefore, he walks humbly among men regardless of their status and circumstance in life. Associating with the poor and lowly of this earth does not bother the meek person. He desires to be a friend to all and to help all as much as possible.

b) Meekness has a *strong state of mind*. It looks at situations and wants justice and right to be done. It is not a weak mind that ignores and neglects evil and wrong-doing, abuse and suffering.

⇒ If someone is suffering, meekness steps in and does what it can to help.

⇒ If evil is being done, meekness does what it can to stop and correct it.

⇒ If evil is running rampant and indulging itself, meekness actually strikes out in anger. However, note a crucial point: the anger is always at the right time and against the right thing.

c) Meekness has *strong self-control*. The meek person controls his spirit and mind. He controls the lusts of his flesh. He does not give way to ill-temper, retaliation, passion, indulgence, or license. The meek person dies to himself, to what his flesh would like to do, and he does the right thing—exactly what God wants done.

In summary, the meek man walks in a humble, tender, but strong state of mind; he denies himself, giving utmost consideration to others. He shows a control and righteous anger against injustice and evil. A meek man forgets and lives for others because of what Christ has done for him.

⇒ God is meek.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Ga.5:22-23).

⇒ Jesus Christ was meek.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Mt.11:29).

⇒ Believers are to be meek.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Ga.6:1).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace” (Ep.4:1-3).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Ti.2:25).

“To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Tit.3:2).

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (Js.1:21).

“Who is a wise man and endued with knowledge among you? let him show out of a good conversation [behavior] his works with meekness of wisdom” (Js.3:13).

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Pe.3:4).

9. There is the fruit of *temperance* (egkrateia): to master and control the body or the flesh with all of its lusts. It means self-control, the master of desire, appetite and passion, especially sensual urges and cravings. It means to be strong, controlled, and restrained. It means to stand against the lust of the flesh, the lust of the eye, and the pride of life (1 Jn.2:15-16).

⇒ Self-control is of God, a fruit of the Holy Spirit.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Ga.5:22-23).

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⇒ The believer is to proclaim self-control to the lost.

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Ac.24:25).

⇒ The believer is to control his sexual desires.

“But if they cannot contain [control], let them marry: for it is better to marry than to burn” (1 Co.7:9).

⇒ The believer is to strenuously exercise self-control, just as an athlete controls himself.

“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible” (1 Co.9:25).

⇒ The believer is to grow in self-control.

“And to knowledge temperance; and to temperance patience; and to patience godliness” (2 Pe.1:6).

⇒ The aged believer is especially to be on guard to control himself.

“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience” (Tit.2:2).

In concluding our discussion we should remember that the fruit of the Spirit is the very nature of God (Ga.2:20; Ep.5:18). The believer is to walk in the Spirit; that is, he is to walk in such a consciousness of God and in such open confession that he is kept constantly clean from sin. God keeps him clean and pure and acceptable as though he were perfect. As the believer so walks in such an awareness of God, he assimilates the very nature of God and the Holy Spirit’s fruit is produced. No law can stand against such things. (See DEEPER STUDY # 1—Jn.15:1-8.)

2 (5:24) **Believer, Position—Old Man—Flesh:** the believer is to walk bearing a crucified flesh. This is a striking verse. Note several points.

a. Note the words, “they that are Christ’s.” A person becomes the *property and the possession* of Christ when he first trusts Christ as his Savior. When a person comes to Jesus Christ to save him, he is coming because he wants to be delivered from the enslavement and bondage of sin, death, and judgment. He wants to live forever with God. He does not want to continue being the slave of the flesh, subjected to its lusts, death and sure judgment. He wants to be saved from the flesh of a corruptible world. Therefore, when a person comes to Christ, he is turning away from the flesh to God; he is turning his back upon the mastery of the flesh and all that it stands for. He is turning to Jesus Christ as his new master. Consequently...

- the believer no longer belongs to the flesh; he belongs to Jesus Christ
- the flesh no longer possesses the believer; Jesus Christ possesses him
- the believer no longer serves the flesh; he serves the Lord Jesus Christ

b. Note that the believer has crucified the flesh with the affections (passions) and lusts. How? By dying with Jesus Christ. How can a person die with Jesus Christ? By an act of God. Only God can count a person to have died with Jesus Christ and *it be true, an actual occurrence*. This is exactly what God does. When a person genuinely believes in Jesus Christ, God takes that person’s belief and counts it as his death with Jesus Christ. God honors his faith by identifying him with Christ. God counts and considers the person...

- to have died in Christ’s death
- to be placed into Christ’s death
- to be identified with Christ’s death
- to be a partaker of Christ’s death
- to be in union with Christ’s death
- to be bound in Christ’s death

Now, note the point: if the believer is counted by God as having been crucified with Christ, then the believer...

- has died to the flesh
- has died to the passions of the flesh
- has died to the lusts of the flesh
- is freed from the flesh
- is freed from the passions of the flesh
- is freed from the lusts of the flesh

Once a person has died, he is dead. The rule, reign, the habits, and desires of the flesh no longer have control over him. The flesh ceases to have a place or a position in his life. He is free from the flesh, free from...

- fleshly habits
- fleshly control
- fleshly bondage
- fleshly judgment
- fleshly enslavement
- fleshly condemnation
- fleshly death

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To be crucified with Christ means that we no longer live *in the flesh*, in the place and position of the flesh. We cannot live *apart* from the flesh, for we are in this body upon this earth. But we are free from living *after* the flesh. We no longer follow the passions and lusts of the flesh. We desire and follow righteousness, seeking to please God in all that we do.

“God forbid. How shall we, that are dead to sin, live any longer therein?” (Ro.6:2).

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Ro.6:11).

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Ga.2:20).

“And they that are Christ’s have crucified the flesh with the affections and lusts” (Ga.5:24).

“For ye are dead, and your life is hid with Christ in God” (Col.3:3).

“It is a faithful saying: For if we be dead with him, we shall also live with him” (2 Ti.2:11).

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pe.2:24).

3 (5:25) **Believer—Holy Spirit:** the believer is to walk consistently with his position in Christ. To be in Christ is to be in God’s Spirit. When the believer trusts Jesus Christ as his Savior, God places His Spirit in the heart of the believer. The Spirit is placed there to guide and direct the believer day by day. Therefore, the believer is to walk in the Spirit; he is to live just as the Spirit of God directs. This is the point of this verse. If we live by the Spirit, let us also walk by the Spirit. The Spirit gives us life, the life of God; therefore, let us *walk and live out* the life He gives us.

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Ro.6:4).

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Ro.8:1).

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro.8:5-6).

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Ro.8:9).

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God” (Ro.8:13-14).

“For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love” (Ga.5:6).

4 (5:26) **Believer, Walk:** the believer is to walk free from super-spirituality and envy. When believers are challenged to live spiritual lives, there is always the danger that some will become super-spiritual and others will begin to envy the spiritual gifts of those who are genuinely spiritual and greatly blessed by God.

a. There is the danger of super-spirituality. There is the temptation of pride and of showing superiority. It is the attitude that says, “I have it, and you don’t.” This attitude, of course, irritates and provokes people. It causes division within the church.

“Woe unto you that are full [who say they are full]! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep” (Lu.6:25).

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked” (Re.3:17).

“They are inclosed in their own fat: with their mouth they speak proudly” (Ps.17:10).

b. There is the danger of envy (see note, *Flesh*, pt.14—Ga.5:19-21 for discussion).