

A WALK BEARING GOD'S NATURE: THE FRUIT OF THE SPIRIT GALATIANS 05:22–26

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 honours God's Son, and God loves His Son so much that He honours anyone who believes in His Son. He honours 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 behaviour — that he is free to live like he wants? Is he free to follow the desires and lusts of his flesh, sinful nature — 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 Pet. 1:4; Eph. 4:24; Col. 3:10; 1 Cor. 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 desires of the sinful nature; he is to walk bearing the fruit of God's nature, that is, the fruit of God's Spirit.

- I. The believer is to walk bearing God's nature (vv. 22-23).
- II. The believer is to walk bearing a crucified flesh or sinful nature (v. 24).
- III. The believer is to walk consistently with his position in Christ (v. 25).
- IV. The believer is to walk free from selfishness, super-spirituality and envy (v. 26).

I. *Galatians 05: 22—23 The Fruit of the Holy Spirit*

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*.

Rom 5:6 *You see, at just the right time, when we were still powerless, Christ died for the ungodly.*

=> It is the love of God for *unworthy sinners*.

Rom 5:8 *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

=> It is the love of God for *undeserving enemies*.

Rom 5:10 *For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!*

- 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 poured out, flooded, spread about by the Spirit of God within the heart of a person.

Rom 5:5 *And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.*

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

Mark 12:29-31 *"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these."*

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

1 Cor 13:13 *And now these three remain: faith, hope and love. But the greatest of these is love.*

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 behaviour. (See *Joy*, Ph. 1:4.)
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 *Peace*, Eph. 2:14-15.)

- 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 tranquillity 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* (cp. 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.

John 16:33 *“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”*

⇒ The peace of God is, third, the *peace of assurance* (cp. Rom. 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.

Rom 8:28 *And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*

⇒ The peace of God is, fourth, the *peace of intimacy with God* (cp. 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.

Eph 2:13-14 *But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one [both Jew and Gentile, all men] and has destroyed the barrier, the dividing wall of hostility.*

Col 1:20-21 *And through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Once you were alienated from God and were enemies in your minds because of your evil behaviour.*

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

=> Pressure and hard work may fall upon us, but the Spirit of God helps us to be patient under it all.

=> Disease or accident or old age may afflict us, but the Spirit of God helps us to be patient under it.

=> Discouragement and disappointment may attack us, but the Spirit of God helps us to be patient under it.

=> Men may do us wrong, abuse, slander and injure us; but the Spirit of God helps us to be patient under it all.

Two significant things need to be noted about patience or long-suffering.

a. Patience or long-suffering 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 patience – the power to suffer the situation or person for a long, long time.

b. Patience or long-suffering 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 patient, long-suffering toward sinners.

Rom 2:4 *Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?*

=> God saves believers so that they may be examples of patience.

1 Tim 1:16 *But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe in him and receive eternal life.*

=> God withholds His judgment from the world because He is patient, waiting for more and more to be saved.

2 Pet 3:9 *The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.* (cp. 1 Pet. 3:20)

Isa 48:9 *For my own name's sake I delay my wrath; for the sake of my praise I hold it back from you, so as not to cut you off.*

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 patient, long-suffering toward man. God is patient a long, long time with man, allowing more and more men to be saved.

Col 1:11 *Being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully.*

2 Tim 4:2 *Preach the Word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction.*

5. There is the fruit of *kindness* (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 kind does not act...

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

Kindness 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. Kindness suffers with those who suffer, and struggles with those who struggle, and works with those who work.

=> God is kind.

Luke 6:35 *“But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.”*

Eph 2:4-7 *But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.*

=> Believers are to be kind to one another.

Rom 12:10 *Be devoted to one another in brotherly love. Honour one another above yourselves.*

Eph 4:32 *Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.*

Col 3:12 *Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.*

2 Pet 1:5-7 *For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.*

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 behaviour
 - 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.

Rom 15:14 *I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another.*

=> God is full of goodness.

Gal 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*

Eph 5:9 *(For the fruit of the light consists in all goodness, righteousness and truth).*

2 Th 1:11 *With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfil every good purpose of yours and every act prompted by your faith.*

Psa 33:5 *The LORD loves righteousness and justice; the earth is full of his unfailing love.*

Psa 34:8 *Taste and see that the LORD is good; blessed is the man who takes refuge in him.*

Isa 63:5 *I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me.*

=> Believers are to be full of all goodness.

Rom 15:14 *I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another.*

Eph 3:19 *And to know this love that surpasses knowledge — that you may be filled to the measure of all the fullness of God.*

7. There is the fruit of *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.

1 Cor 1:9 *God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.*

1 Pet 4:19 *So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good.*

Deu 7:9 *Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands.*

1 Kgs 8:56 *“Praise be to the LORD, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses.”*

Psa 89:1 *I will sing of the Lord's great love forever; with my mouth I will make your faithfulness known through all generations.*

=> The believers are to be faithful.

Luke 19:17 *‘Well done, my good servant!’ his master replied. ‘Because you have been trustworthy in a very small matter, take charge of ten cities.’*

1 Cor 4:2 *Now it is required that those who have been given a trust [believers] must prove faithful.*

Heb 3:5 *Moses was faithful as a servant in all God's house, testifying to what would be said in the future.*

Exo 19:5 *Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine.*

8. There is the fruit of *gentleness* (prautes): it means to be tender, humble, mild and considerate, but strongly so. Gentleness has the strength to control and discipline, and it does so at the right time.
 - a. Gentleness has *a humble state of mind*. But this does not mean the person is weak, cowardly and bowing. The gentle 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 gentle person. He desires to be a friend to all and to help all as much as possible.
 - b. Gentleness 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, gentleness steps in and does what it can to help.
 - => If evil is being done, gentleness 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. Gentleness has *strong self-control*. The gentle 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 gentle person dies to himself, to what his flesh, sinful nature would like to do, and he does the right thing — exactly what God wants done.

In summary, the gentle 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 gentle man forgets and lives for others because of what Christ has done for him.

=> God is gentle.

Gal 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*

=> Jesus Christ was gentle.

Mat 11:29 *“Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.”*

Gal 6:1 *Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.*

Eph 4:1-3 *As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.*

2 Tim 2:25 *Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth.*

Titus 3:2 *To slander no one, to be peaceable and considerate, and to show true humility toward all men.*

James 1:21 *Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you.*

James 3:13 *Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom.*

1 Pet 3:4 *Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.*

9. There is the fruit of *self-control* (egkrateia): to master and control the body or the flesh (sinful nature) 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 (sinful nature), the lust of the eyes, and the boasting of what a person has and does (1 Jn 2:15-16).

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

Gal 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.*

=> The believer is to proclaim self-control to the lost.

Acts 24:25 *As Paul discoursed on righteousness, self-control and the judgment to come, Felix was afraid and said, "That's enough for now! You may leave. When I find it convenient, I will send for you."*

=> The believer is to control his sexual desires.

1 Cor 7:9 *But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.*

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

1 Cor 9:25 *Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever.*

=> The believer is to grow in self-control.

2 Pet 1:6 *And to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness.*

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

Titus 2:2 Teach the older men to be temperate, worthy of respect, self-controlled and sound in faith, in love and in endurance.

In concluding our discussion we should remember that the fruit of the Spirit is the very nature of God (Gal. 2:20; Eph. 5:18). The believer is to walk in the Spirit; that is, he is to live 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 *Fruit Bearing*, Jn. 15:1-8).

JOHN 15:01–08 FRUIT-BEARING; ABIDE

There are four stages of fruit-bearing given: (1) no fruit (v. 2), (2) fruit (v. 2), (3) more fruit (v. 2), and (4) much fruit (vv. 5, 8).

What does it mean to say a Christian is to bear fruit? It means to bear converts (Rom. 1:13), to bear righteousness (Rom. 6:21-23), to bear Christian character or the fruit of the Spirit (Gal. 5:22-23). Note also the conditions for bearing fruit in life: cleansing (v. 3) and abiding or remaining in Christ (v. 5), and obedience (vs. 10, 12). A true Christian is a person who really does abide in Christ (1 Jn. 2:10). John said that to abide or remain in Christ means eight things.

1. A person walks in open confession before God. He walks through life opening up his life to God; he confesses all known sins. He does not walk in sin, and he does not allow any sin to go unconfessed (1 Jn. 1:6-10).
2. A person walks and has fellowship with Christ. He lives and moves and has his being with Christ. He communes and lives in consciousness of God's presence, and from God's presence, he learns of God and he draws the strength and authority to live victoriously day by day (1 Jn. 2:6; 2:27; see Psa. 16:11; Prov. 3:5-6).
3. A person continues in the church; he has not gone out from the church (1 Jn. 2:19).
4. A person possesses confidence, an unashamedness in life, that prepares him for eternity (1 Jn. 2:28).
5. A person does not walk in continuous sin (1 Jn. 3:6). He experiences constant victory over sin.
6. A person actively surrenders himself to obey God's commandments (1 Jn. 3:24).
7. A person experiences the indwelling presence and witness of the Spirit (1 Jn. 4:12-13).
8. A person dwells in love and unity and fellowship with all other believers (Jn. 17:21-23; 1 Jn. 4:16; see 1 Jn. 4:20). □

II. *Galatians 05:24 Walk Bearing a Crucified Flesh*

The believer is to walk bearing a crucified flesh or sinful nature. This is a striking verse. Note several points.

1. Note the words, "those who belong to Christ Jesus." A person becomes the *property and the possession* of Christ when he first trusts Christ as his Saviour. 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 (sinful nature), 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 (sinful nature) 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 (sinful nature); he belongs to Jesus Christ.
 - the flesh or sinful nature no longer possesses the believer; Jesus Christ possesses him.
 - the believer no longer serves the flesh; he serves the Lord Jesus Christ.
2. Note that the believer has crucified the flesh (sinful nature) with the passions and desires. 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 honours 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 (sinful nature)
- has died to the passions of the sinful nature
- has died to the lusts of the sinful nature
- is freed from the flesh or sinful nature
- is freed from the passions of the sinful nature
- is freed from the lusts of the sinful nature

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

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

To be crucified with Christ means that we no longer live *in the flesh (sinful nature)*, in the place and position of the sinful nature. 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 cravings of the flesh. We desire and follow righteousness, seeking to please God in all that we do.

Rom 6:2 *By no means! We died to sin; how can we live in it any longer?*

Rom 6:11 *In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

Gal 2:20 *I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.*

Gal 5:24 *Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.*

Col 3:3 *For you died, and your life is now hidden with Christ in God.*

2 Tim 2:11 *Here is a trustworthy saying: If we died with him, we will also live with him.*

1 Pet 2:24 *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

III. Galatians 05:25 The Holy Spirit Guides and Directs the Believer Day by Day

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 Saviour, 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 live by 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.

Rom 6:4 *We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

Rom 8:1 *Therefore, there is now no condemnation for those who are in Christ Jesus.*

Rom 8:5-6 *Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds*

set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace.

Rom 8:9 *You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.*

Rom 8:13-14 *For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God.*

Gal 5:6 *For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.*

IV. Galatians 05:26 Challenges of the Believer

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.

1. 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.

Luke 6:25 *"Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep."*

Rev 3:17 *You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked.*

Psa 17:10 *They close up their callous hearts, and their mouths speak with arrogance.*

2. There is the danger of envy (see *Flesh, Sinful Nature*, pt. 13, Gal. 5:19-21). ■