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**A1031 – August 1, 2010 – Galatians 5:22-26 – Training For  
Reigning**

Now, let's look again at Gal 5. In Galatians 5 we have the application of the doctrine of justification and sanctification; this is the practical outworking of a proper understanding of these two doctrines. The doctrine of justification answers to the problem of how can a Holy God get together in relationship with sinful man. The answer to that is that God imputes to a man the righteousness generated by Christ in His earthly life through faith. This is the gracious gift of justification; we do nothing to deserve this or earn this, it is simply that our faith is credited or declared as righteous. Then we come to the doctrine of sanctification and this is answering the problem of how does a justified man who still has the flesh grow spiritually, how can he grow to maturity? And the answer there is that He walk by the Spirit, following Christ's model laid down in His earthly life, learning obedience to God by daily dependence upon Christ's provision. Those are the two themes Paul is fundamentally interested in in Galatians. They are basic, infant doctrine, milk that nourishes our soul.

Now, with respect to the doctrine of sanctification, or how we grow spiritually, we said there are two ways you can walk as a Christian. If you're not a Christian this doesn't apply to you. If you're not a Christian then you need Christ's righteousness applied to you through faith. You need to understand that you're a sinner, separated from God and under the wrath of His holiness, but that out of His love He sent His Son who had no sin, to die for your sin and be resurrected unto life so that if you believe in His Son, Jesus, then you are justified. After that we talk about growing spiritually, which is the topic of Gal 5.

And last week we looked at vv 16-21. A very practical situation is going on in the Galatia region. The situation is verse 15. "But if you bite and devour one another, take care that you are not consumed by one another." It's a 1<sup>st</sup> class condition which assumes it is in fact going on. And what it sounds like is going on is a church fight over doctrine. And in that kind of a situation you need some tools to handle the situation. What Paul is doing in verse 16 and following is giving them tools to manage the church fight. What tools do I need to avoid having a falling out with my fellow brothers and sisters in Christ? So it's a very practical situation where Paul drops this bomb, walk by the Spirit. And anyone can see from Church History, how well has the Church used the tools? Among ourselves we've splintered and divided and we are strewn all over the place in denomination after denomination. It got so bad some people said we want to be non-denominational, which is just another way of splitting and forming another group. No one really thinks they have no doctrinal positions. The early church hammered these things out, they sat down and they identified the problem, they turned to the Scriptures, they solved the problem and it was done in a very orderly and loving way. We have a model laid down for all time how it ought to be done, right in Acts 15, the Jerusalem Council. We studied that and we saw there were differences of opinion, there was opposition, but in the end the men on that council identified the problem, searched the Scriptures, and solved the problem, keeping the gospel free and clear.

And so that's the kind of context the command of verse 16 comes in. It's a church fight. And Paul says you can conduct yourselves in one of two fashions. You can walk by the Spirit, in which case you will in no way carry out the desire of the flesh, or you can do the deeds of the flesh. Notice in verse 21, after the long list where it says, "I forewarn you." This is a warning, the church is on the brink of splitting, so he says, "I forewarn you, just as I have forewarned you," In other words, when Paul was with them he forewarned them of the consequences of doing the deeds of the flesh and so this is a second warning. I warned you before and I'm warning you again, "those who practice such things will not inherit the kingdom of God." Now that scares a lot of people and it should, it's a warning! This is not to be taken lightly. And it's very interesting how Paul deals with a practical situation. Let's analyze it. There are two words translated forewarn here. The second one, "forewarned" is *proeidon* and what it means is "look ahead," I want you, Paul says, to look out ahead to the future. Go on; think about it, what's your

eschatology. You boys are Christians, you believe the OT, you've heard about the kingdom of God, now I want you to look ahead to that glorious kingdom where Christ is reigning on the Davidic throne. Paul says that's my advice for how to solve your present problem. Don't just look at the present problem, the problem exists in the present but what I want you to do, says Paul, is look out ahead to the future. That's where you get strength to endure. Think if this is true in the life of the Lord Jesus Christ. He's our model so think if you can recall a passage that says, when the Lord Jesus Christ had to face a trial, how did He handle it, what did He do to get through it. I think it's in Hebrews where it says, for the joy set before Him, He endured the cross. It doesn't say the cross was joyful, it says He endured the cross because of the joy on the other side. So all Paul is doing is making application of how the Lord Jesus handled difficulties in life to how we should handle difficulties in life. We would say, for the inheritance in the kingdom, not my will be done but yours. Think about what this is saying in the bigger picture. Is there a relationship that you're going through right now and the future? Does the present relate to the future? Isn't it true that your vision of the future impacts how you will live in the present? It should, it did for the Lord Jesus, for the joy set before Him He went all the way to the cross for you and me. So Paul's challenging us in our daily trials to say, alright, what's my eschatology? And that gives you strength to endure. Let's think about this a little more. This thing called eschatology or prophecy. Is this such a strange thing? To think about the future? People make out like the Christians are weird, always talking about prophecy. But what's Communism? Isn't that an eschatology. It projects a perfect utopia brought about by human revolution. Isn't Hedonism an eschatology? Eat, drink and be merry for tomorrow we die, that's a statement of belief about tomorrow that impacts how you live in the present. Everyone has an eschatology. And the reason it's important to have the right one is because it drives your behavior in the present. That's why a pre-millennial, pre-tribulational eschatology is so important. That's why the next two epistles Paul writes, 1 and 2 Thessalonians deal with eschatology. You think, oh, that's advanced. No, it's basic to the Christian life. One of the basic things Paul taught his converts was eschatology. Why is that? Because what we think about the future impacts how we live in the present. And if we compare the present with the future and we say, okay, we are here, somehow we've got to get over there, what are the stepping stones that are required to get over there from here. That's what Paul's talking about. You may have a little church fight going on, but in the bigger picture, where are we headed.

We're headed to the kingdom of God. Now the only question is are we going to reign in that kingdom, are we going to inherit the kingdom such that we are co-rulers with Christ in that kingdom? Some believers will be and some believers won't be. Are we? Are we going to walk by the flesh or by the Spirit? Different kind of walk, different outcome. Do you see that? How could a believer, whose life is characterized by the flesh be prepared to reign in the kingdom with Christ. What we do now in history ripples into eternity. It's not all meaningless. The Christian view of history is that history has purpose; history has a goal and what happens in history echoes into eternity. How do we know that? Because when we see the Lord Jesus Christ in His resurrection body what does He have on His hands and His feet and His side? The scars of history. So history is not unimportant. What you do here and now for the glory of God is not going to be trashed someday, it's going to be remembered forever. The doctrine of rewards is illustrating that very point. That we are responsible to God and we will each give an account of ourselves personally before the Lord Jesus Christ. And believers who have trained themselves in the habitual sin patterns of the flesh are simply not going to inherit the kingdom. They will enter the kingdom but they will not inherit the kingdom. Let's compare and contrast.

The word inheritance means "to acquire as a possession, to obtain." There are two kinds of inheritance in the NT. There is salvation as an inheritance and there are rewards as inheritance. These are distinct just as salvation and rewards are distinct. All believers inherit salvation, only some believers inherit rewards. The way we tell which kind of inheritance is in view in a NT passage is to simply look to see if in any way the inheritance is conditioned on man's actions. If you don't find any conditions on man's side then the context has in view something due only to God's actions and that's salvation. On the other hand, if in the context, the inheritance is conditioned on man's actions, man must do something in order to receive it, then the inheritance has in view rewards. We looked at a number of passages but the one passage that includes both inheritances is Rom 8:17. Look at this again because this chapter is Paul's most extensive analysis of a life by the flesh vs. a life by the Spirit. So he's talking about the very same subject as Gal 5. Verse 16, "The Spirit Himself testifies with our spirit that we are children of God, <sup>17</sup>and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him*..." Do you see the two inheritances in that verse? There's the first inheritance, all believers are children of God and all children are heirs of

God. But then he goes on, “and fellow heirs with Christ, if indeed we suffer with *Him*” Notice the second inheritance is conditional. *If*, that’s a particle of condition. I can’t change the Greek text, that’s a particle of condition. The second inheritance there “fellow heirs with Christ” or co-heirs with Christ is conditioned on a believer suffering with Him. That is, as we live the Christian life God sends us trials and tribulations, just as He sent the Lord Jesus in His earthly life and through those trials and tribulations we either trust the word of God and learn obedience, following the model of Christ or we flake out and turn to gimmicks and fail to learn obedience to God. And Paul says if we do indeed suffer with Him and learn obedience, all of that, then we will be co-heirs with Christ. The passage goes on to speak about the restoration of all things in the millennial kingdom, just like Galatians.

In Gal 5 he only mentions the second inheritance, which is optional, it’s a reward. Now if you have the tendency to think it’s not that important let’s be reminded of something. How long is the millennial kingdom? Millennium means a thousand years. Rev 20 says seven times, one thousand years. So you’re going to be either reigning for one thousand years or not. That ought to put in perspective your life here. Your life here is very short comparatively. And that’s exactly what Paul is trying to get these Galatians to see. You need to look out to the future, that’s going to help you solve your problems in the present because you’ve got the perspective that I want to reign in that kingdom with Christ. And that’s to be your perspective in every day life. Every decision you make in every situation, you ask is this furthering my spiritual advance, preparing me to reign in the kingdom, or are these actions forfeiting my right to reign in the kingdom. It’s a stiff warning. For 1,000 years and perhaps beyond in the eternal state there are going to be believers that reign and believers that don’t reign. Now I don’t know what the believers that don’t reign are going to be doing. I’m convinced they will be there, but I just don’t know what their tasks will be, their function. As far as I can tell it’s not revealed in the pages of Scripture. But in any case, what do you want to be doing? Do you want to reign in Christ’s geopolitical kingdom, the 5<sup>th</sup> kingdom of Daniel 2, the greatest administration ever on planet earth that administers justice over the whole earth? We have that opportunity laid before us. Today we cry out for justice, the system is a wreck, but God is one day going to smash all human systems and replace it with His system. And what the reward of inheriting the kingdom is saying is that God has graciously provided a way for man to participate in the dispensing of justice

on the earth under the King of kings. There will be a plurality of kings in the kingdom, but only one King of kings.

Now today we come to how we inherit the kingdom. The believer is to walk by the Spirit. To walk by means of the Spirit means a constant dependence on the word of God, not my will but Your will be done. Let's think about the difficulty of doing this. When the going gets tough and you're sitting there trying to decide what to do and you say, Lord, I know this is what you want me to do, this is what your word says, but I just can't see how that will work, it makes no sense from my perspective. This is the struggle we all face. We know, in many cases, what the Word says, but we can't see how that would work. It doesn't make any sense. And here's the spirit of autonomy that is in our souls. Until I see how it makes sense, I'm not going to trust. God; until you show me the whole picture of how this is going to work out in my life I'm not going to trust you. Show me the whole map and then I'll decide whether to trust or not. Now that's sin. God says, I'm not going to show you the whole picture, I'll give you pieces of the picture but you have to trust that I have all the pieces and I know how it's all going to work out, I planned it, but I'm not going to show you all the pieces. Autonomy demands, God, you show me all the pieces, and then I'll trust. God says, uh, uh, uh, I've so organized history that you can never have all the pieces and that way you're forced to walk by faith if you're to please Him. There's no other way. Whatsoever is not of faith is what? Sin. Now what has God given us to trust, we can't see all the picture, never have seen all the picture, never will, but what has God given us to trust? His character. It always gets back to who God is. It doesn't get back to what my circumstances are; it gets back to the God behind the circumstances. So I go through my attributes. God has a definite set of Qualities: God is sovereign, He's righteous, He's just, He's loving, He's omniscient, He's omnipotent, He's omnipresent, He's immutable and He's eternal. Now think of what attributes I can use when life seems chaotic? What helps them? God is sovereign. He's got the steering wheel of history. Things aren't really out of control. See how that one attribute can bring rest to your soul. God controls whatsoever comes to pass. Therefore God controls my life. It's going to be okay. What else? God is love. We say it all the time, but do we really believe it? If God is love then does He have in mind my best interest? But I don't feel like He has in mind my best interest? It doesn't matter how you feel, it matters who God is. And if God has sent something into our life, it may not be a good thing, but He does use it for our good. Don't misunderstand Rom

8:28, it doesn't say, all the things in my life are good, it says, God works all things in my life together for good. Somehow they have a good purpose, a good end in view. What else can I turn to? What other attribute? If I'm struggling with wanting to see the whole picture and I can't trust what can I turn to? God is omniscient. He knows all things, He has the whole picture and coupling that with His love, I know He has my best interest in mind. That's how you use the attributes; we have to constantly go over and over the attributes of God. They're powerful; they fill our minds with a proper picture of who God is that energizes us to trust Him. We're not throwing our mind out, we're admitting as creatures, we can't have all the knowledge, but we know the One who does and we're putting our trust where it belongs, in Him. That's exactly what the Lord Jesus Christ did; didn't He have to do that at every moment in His human nature? He had the same limitations we had, in His human nature, and He had to trust God knew what He was doing. To the point He said, not my will be done, but yours. Now which of us, moment by moment responds to God that way? That's what we're called to do. And if we do then the fruit of the Spirit will be produced in our lives as it ever was in the Lord Jesus Christ and as a reward we'll be co-heirs with Christ in the kingdom.

So let's look at the fruit, verse 22, But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law. Notice, no law against any of these things, the reason being, they're not lawless, they're lawful. The obvious implication is there are laws against the things of vv 19-21. Those deeds of the flesh are lawlessness. But the fruit of the Spirit is lawful. Remember, never mistake, grace does not mean freedom to lawlessness; grace is freedom from lawlessness. Grace is not the freedom to sin, grace is freedom from sin unto righteousness. Against such things there is no law. Now again, we could go through the whole list and do detailed word studies, but this is not an exhaustive list, there's more fruit of the Spirit. Notice how verse 23 says against such things, that means "things like these," so this is not exhaustive, this is a partial list of the fruit of the Spirit. We could go through the list and we'll go through some of it but the important thing to notice is the obvious implication.

If the believer learns to walk by the Spirit and habitually produce the fruit of the Spirit he will inherit the kingdom. That is, you will be rewarded with co-

heirship in the kingdom. You can't say this too much because nobody emphasizes this in the passage, everybody just reels off the fruit of the Spirit and goes on. The whole point is that a contrasting walk in the present results in a contrasting reward status in the future kingdom! Believers who walk by the Spirit will have the fruit of the Spirit manifest in their present life and will be rewarded as co-rulers with Christ in His future earthly, political, spiritual, theocratic kingdom. Such believers will have followed the model of Christ who in His human nature learned obedience.

This makes perfect sense considering that against such things there is no law. What will be present in Christ's future kingdom? Christ's law, millennial kingdom law. There will be thousands of laws in the kingdom of God and Christ that govern the entire planet, a perfect set of laws manifesting His righteous and just character. And so if believers have learned to walk in a lawful fashion in this present life they will be prepared to uphold the law in the future kingdom.

Now a lawful life consists of a description here of the produce in verse 22 expressed as the fruit of the Spirit. Now the Greek word for fruit is *karpos*. Let's think about this word. The word fruit refers to the produce that comes up from the ground. It's an agricultural metaphor for that which is produced through labor. Where does this idea come from? Turn to Gen 1. A lot of Christians think that labor and productivity is a result of the Fall. Nothing could be farther from the truth. Man was given the mandate to labor and produce from the very beginning. In fact, what's the first picture we have of God? As a laborer. What does He produce? He produces the universe by the word of His power. Then after He produces the universe He looks at His labor and imputes value to His labor, there's an economic valuation given to the produce. God looked at all that He had made and behold, it was very good. God enjoys His labor and enjoys the fruit of His labor. One of His very good creations was man. God created man in His image. And if He created man in His image why do you think He did that? To mirror Him. And if the first picture of God is as a laborer what do you think the first purpose of man is? To labor. So labor is not a post-Fall addition. The thing introduced at the Fall is the impediments to our labor. But labor was not originally designed to be toilsome and frustrating. Work was designed to be a joyful experience of bringing productivity into the world that we could stand back and say, wow, that's good, that's for the glory of God.



So look at the origin of man in Gen 2:7; we can come back to Gen 1 in a moment. In Gen 2:7 God creates the first human being. Notice how He does it. "Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." There's an equation there, a mathematical formula for the composition of man. Man's physical body is formed from the dust of the ground, then man's spirit or breath comes from God and the result is man became a living soul or being. So we have body + spirit = soul. Man is basically two things, one material, the body; one immaterial; the spirit. The two unite to form a material-immaterial hybrid, a human soul or human being. Those are the constituent parts that form man. Man is not a body, man is not a spirit, but man is a soul, that's the proper theological expression. Now, look from whence came man's body. The dust of the earth, the land. Man has a very close association with the earth, with land. Somehow the land is deeply involved with man. This is where we labor, isn't it, the earth? But the other side of man is this intimate association with God. From whence came man's spirit? From God. So body from dust, spirit from God. What's the point? Here's the first human being created in this very specific fashion, no other creature is created this way. God didn't make the fish out of the water and then breathe into them the breath of life. God didn't do this with the animals, God only did this with man. We have these two relationships tied up in our being. One, a close association with the earth, with land, the other with God. And the point of our origin is that man's function is to make the earth fruitful for the glory of God, that's how the two come together. Man's primary purpose in this world is not happiness, romance or wealth; man's purpose in the world is to labor and bring forth fruit to the glory of God.

So first we have man's origin, that's Gen 2:7. The way man is structured, the way man is put together determines his function. They say in Biology that structure determines function. You have proteins in your body that are coded in the DNA and when these proteins form they're long strands of amino acids all joined in a sequence and the chemical makeup causes the proteins to take a certain shape or structure and this structure determines the function. That's why if you get mutations in the DNA they can change the structure of the protein and you can lose function and then you get disease, that's not good. In the same way when God made man He crafted man out of the earth

and out of His breath so that the way He structured us determined our function.

So second we have man's function and that's Gen 1:27. What are we here for? What are we made for? We're made to produce, we're made to labor. What's the first picture of God? A laborer. What's the first picture of man? A laborer. Look at Gen 1:27, "God created man in His own image, in the image of God He created him; male and female He created them. <sup>28</sup>God blessed them; and God said to them, "Be fruitful" look, there's our word in Galatians, be fruitful. And now as we read the verse look at all the words related to labor, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." Count the words related to labor. Obviously be fruitful, multiply, that has to do with numbers, procreation, does that relate to labor? Got to have a labor force. So that's two. Third, fill the earth, which obviously related to population growth and productivity. Fourth, subdue it, that's not in a negative sense, it's in the sense of stewardship. And fifth, rule over, man is given rule over nature, again, in a positive sense of ruling it responsibly for God's glory. All of that is related to laboring in the earth. Do you see how structure relates to function? The way man was structured out of the dust and by God's breath determines that man's function is to work the earth and make it fruitful for God's glory.

Now a very serious thing happens in Gen 3 that frustrates the purpose and function of man. And that's the entrance of sin. Sin frustrates the primary function of man in the world by making it difficult and toilsome. There are inefficiencies and if you talk to any man he'll tell you the inefficiencies, he'll tell you about how Joe last week did a stupid thing and mismanaged assets and set the company back. And we've all done that, we've all done a stupid thing, we've all faced the frustrations of inefficiency of labor and all that is is sin impeding man's purpose to produce fruit to the glory of God.

Now everyone today is so religious they can't walk into the doors of a Church without putting on religious bifocals and so when they come to the doctrine of sanctification and learning loyalty to God all they can think about is how the pastor must have a lot of rewards because he's always at church and the Sunday School teachers, they get some and the elders, they get some and the secretary, she get's a lot too. Now maybe they do, maybe they don't but it's

not a function of how much time you spend at church, it's not a function of the office you may hold or whether you teach Sunday School or not. It has very little to do with those things. The primary sphere of sanctification is your job, it's your vocation. Primarily for men that's out in the workplace making a living, trying to produce something of value that you can look at and say, that's good, that's very good and doing it for the glory of God. For a woman that's primarily in the home, making a home, producing something in the home that helps your husband; you're the helper, this never goes away. Always in Scripture the wife is helping her husband in his calling in life. She enhances him, she brings life to the family through children, she trains the children and produces a little work force out of them and this brings glory to God. The point we're trying to make is that sanctification primarily operates in the workplace and in the home. It is not primarily in the church, though the church is important and the church is the place to exercise your spiritual gifts for the building up of the body of Christ, but primarily sanctification occurs in the workplace for men and in the home for women. That means that men will have their greatest frustrations in life in the workplace, making enough to support and all the problems that come with it and loving their wives, tending to them with care. Women, on the other hand, will have their greatest frustrations in life in the home, making a home, bringing children into the world, training the children and functioning in submission to their own husbands. So in the workplace and in the home are the primary spheres God has placed man and woman respectively so they can learn to produce fruit to His glory.

Then the problem comes, that's the Fall and that means that in the flesh neither man nor woman can produce fruit to His glory. Do you see now why Paul is saying what he's saying in Gal 5:16 and 22? We can walk by the Spirit, we can abide in Christ, we can be filled by the Spirit, but we cannot produce the fruit. The fruit is not our fruit, it's the Spirit's fruit, produced through our lives, of course. What is John 15 all about? The Vine and the Branches. It's about the fact that believers can't produce fruit independent of the vine. We are branches and unless we stay in intimate connection to the Vine we can't bear any fruit. That's why Jesus said in that passage, Abide in Him and I in you...he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing." Paul is saying the same thing, we must abide if fruit is to be borne.

So we have three events this doctrine is arranged around. Let's categorize this. First the Creation and the original structure of man as created which determines his function, to produce fruit to the glory of God. This primarily occurs in the workplace and the home. Second we have the Fall and the Fall means man is incapable of producing fruit to the glory of God, man is flesh and flesh produces sin. That's all we can produce if all we have is the flesh. So we have the third, that's Redemption and inside our redemption we have the Holy Spirit indwelling us and He is capable of producing fruit to the glory of God despite the un-eradicated presence of the flesh.

But the theme of producing fruit goes all the way back to Genesis. Nothing has changed. Man was created on the earth in God's image to produce fruit for His glory. Now another element of this, if we go back to the garden, many theologians claim and I agree, Adam was the first king on the earth and his function on the earth was to rule it responsibly for God's glory. He was given help in this task, the first queen on the earth and her function was to help the first king rule the earth responsibly for God's glory. The first king failed in that task and he handed over this domain to Satan who offered it to Christ in the temptations of Luke 4. Now the problem is how this domain is re-acquired by a genuine member of the human race who can establish the kingdom of God on the earth. That's why Ezek 36, when it talks of the future kingdom of God, likens it to the Garden of Eden. It's a return to Eden, partially at least. Who can do that? The function of man, to be a king on the earth finds its ultimate fulfillment, of course, in the Lord Jesus Christ, He is the King, He fulfills what Adam failed to fulfill. But the kingdom is now in abeyance until the nation Israel accepts Jesus as their Messiah and King. In the meantime Christ is building His church, that's us, and we are in training for reigning. We are in training now for fulfilling the original mandate that man was to be a king on the earth. And if we learn obedience through the things that we suffer as Christ the King did, then we will reign as kings under His authority. This is the structure of history and this is what you are involved in. That's why you want to learn to walk by the Spirit. You can't produce the fruit of the Spirit, but you can walk by the Spirit. You're commanded to do so in Gal 5:16. You are not commanded to produce the fruit of the Spirit. That's God the Holy Spirit's responsibility. So as you walk by the Spirit the Spirit produces His fruit through your life, which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control and such things as these...against which there is no law.

Now this is why you were created in Christ Jesus. You are His craftsmanship, notice, He's re-created you, He created Adam, He re-created you. Corinthians calls you a new creation. For what purpose? When God creates something or re-creates something He does it for a purpose. What is it? To bear fruit. To be a vessel for His glory. Ephesians says you are His craftsmanship, created in Christ Jesus for good works prepared beforehand that we should walk in them. The good works are already laid before us, the plan for our life is already there and the good works, the opportunities, are all laid before us and we are to walk in them. We have the option when we get there to flake out or walk by the Spirit and take advantage of the opportunities He's given us. When we do, His fruit is produced through us.

Now he comes back in Gal 5:24 to remind us of our position. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. Don't get any funny ideas that your flesh is eradicated. What this means is the dominating power of the flesh has been killed. Before we were believers the flesh was the dominating power in our life. We were under both the penalty of sin, which is eternal condemnation, and the power of sin. Now when we came to belong to Christ, through faith alone in Him, by His grace, we heard the gospel and we believed in Christ, our substitute. Then, at that moment we were freed from the penalty of sin, and we received the Spirit as a life-principle. We can depend upon Him and as we do we are set free from the power of sin. That's what verse 24 is all about. The flesh has been crucified in the sense that its power over us has been broken and we no longer have to live that way.

How should we live? Verse 25. If we live by the Spirit, 1<sup>st</sup> class condition, condition of reality. If you are a believer in Christ the eternal life you have is given to you by the Holy Spirit at the instant of faith. You live by the Spirit. And if that's true then we ought to also walk by the Spirit. There's logic there. If A, then B. If A, you live by the Spirit, then B, walk by the Spirit. He's the author of our eternal life and He's the author of our spiritual life. You can't think that, oh, yes, I got eternal life by the Spirit but now I'm going to produce the spiritual life by the flesh. Baloney. If He's the author of our eternal life then logically He's the author of our spiritual life. Now this logic answers to Gal 3:3 so let's go back. This is Paul asking stupid baby questions because remember, these believers had become stupid, baby believers. Baby

Christians get baby questions. They've become stupid because of sin and deceit in their lives so Paul tries to stimulate some thinking. Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? Obviously that's illogical and Paul wants them to think logically. If A is true, you began by the Spirit, then it does not follow that you are perfected by the flesh. What follows is you must also be perfected by the Spirit.

And that's what Gal 5:25 is aiming at. If we live by the Spirit, let us also walk by the Spirit. Now the word here for walk is not the same word as "walk" in verse 16. The word in v 16 is *peripateo*, it means how you conduct your life, how you walk around day by day. The word here is *stoicheo* and it means "to walk orderly," to walk in behind the Holy Spirit, to conform our lives to His pattern for our lives as given in the Scriptures. This isn't what you dream up; the way you walk is according to the Scriptures.

Gal 5:26 needs some translation work. Let us not become boastful, challenging one another, envying one another. Let's change that. Paul is saying "We should not become arrogant," arrogance has no place in the Christian life. Arrogance is the opposite of humility and Jesus Christ was the most humble man to ever walk the face of the earth. And we should not become the opposite of Jesus Christ. That's what this is saying. "We should not become arrogant;" Why? What does this lead too? Two participles explain what it leads to. The first one it says challenging one another but better "provoking one another," You start saying all kinds of things to provoke fellow believers when you're arrogant, you say all kinds of things just to get under their skin and you bother people, you're just trying to get a rise out of them. Obviously that's a deed of the flesh, provoking people, it's not listed in the above list but it too is a deed of the flesh. The second thing arrogance produces, the second participle is envying one another, but in this context the meaning is "resenting one another," Resentment, holding grudges, leads to division and we're to make every effort to keep unity without compromising the truth, so arrogance leads to these two results among believers which will destroy a local church.

So today, we've finished chapter 5 and what we've concluded is that the believer can walk two ways. He can walk by the flesh and if he walks by the flesh then he will fulfill the desire of the flesh and will do the deeds of the flesh and develop habitual sin patterns that get laid down in our souls that

we repeat, repeat, repeat and that will mean we fail to advance spiritually with the consequence that we fail to inherit the kingdom. On the other hand the believer can walk by the Spirit and if he walks by the Spirit then he will fulfill the desire of the Spirit and the Spirit will produce His fruit through the believer's life. This is a function of man's original design and purpose in the world. At Creation man's body was built from the earth and man's spirit was given by God such that man's function is to bring the earth to productivity, bearing fruit to the glory of God, enjoying Him forever. But failure at the Fall resulted in man being incapable of producing fruit to the glory of God.

Therefore God provided Redemption in the Lord Jesus Christ including the Holy Spirit whom He gives to each believer. The Holy Spirit is capable of producing fruit for the glory of God. As we walk by Him in our jobs, in our home and in our church His fruit is produced in and through our lives to the glory of God. The result at the judgment seat of Christ is we will be rewarded with inheriting the kingdom. This means we will obtain part ownership in the kingdom, having the right to reign as kings on the earth with the King of kings Himself, the Lord Jesus Christ. In preparation for this, I can't say it any better than Paul said it to the Galatians in 5:25, If we live by the Spirit, let us also walk by the Spirit.

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