

and the Galatian Christians. What he describes here was a division which developed among the Christians in the Galatian church, not the division between the church and the heretical teachers.

(d) group four - selfish sins, intemperance.

- drunkenness - excessive drinking.

- revellings - carousing, intemperate living.

This list was not intended to cover every manifestation of carnal living, but rather those manifestations which were peculiar to the Galatians.

c. the result of fulfilling the "lust of the flesh" (v.21)

"They which 'practice' or 'perpetrate' such things shall not inherit the kingdom of God." (cf. I Cor. 6:9,10; 15:50, Rev. 22:15)

If a life is characterized by these listed "lusts", that life needs redemption, not reformation. Paul is not referring to the backslidden Christian who may for a time fall into one or another of these sins. He is talking about the person who has no restraint on his fleshly appetites. The Christian has a constant battle with the flesh, and at times he may lose the battle. In the person described here by Paul there is no struggle. The flesh is the undisputed monarch.

2. Positively: Walk in the Spirit.

a. the meaning of walking in the Spirit.

1. The Spirit in verses 16, 17, 18, 22 and 25 is the Holy Spirit, not the human spirit as some have said. To walk in the Spirit means to be controlled by the Holy Spirit. It means submitting to the will and power of God and allowing Him to direct our lives.

b. the manifestation of walking in the Spirit.

(1) The manifestation of walking in the Spirit is fruit bearing.

(a) Fruit is singular, suggesting that all the things listed in verses 22,23 are inseparably bound together. A person walking in the Spirit will be characterized by all of these attributes.

(b) "fruit" is a vivid contrast to "works" in verse 19. As Lightfoot says, "The flesh is a rank weed which produces no fruit properly so-called ..." Psalm 1 gives a vivid picture of the fruit-bearing life and the life of flesh.

(c) This list is very symmetrical in contrast to the former list. There are three groups containing three items each.

--group one - the basic attitude toward life

- love - this is the fundamental Christian grace. Some interpreters have suggested that the fruit is "love" and the other eight items are manifestations of love. (I Cor. 13)
- joy - inward happiness, in contrast to the dependency that the works of the flesh produce. (I Peter 1:8)
- peace - absence of anxiety and internal strife; tranquility. (Romans 5:1)

These three result from the knowledge of being reconciled to God. As the Holy Spirit reminds us of what Christ has done for us, these virtues flood our souls.

--group two - attitude toward others

- longsuffering - exercising endurance, even when being afflicted by others. A marked contrast to the bursts of anger which characterize the man who produces works of flesh.
- gentleness - kindness toward one's neighbor.
- goodness - beneficence, active goodness involving aid to those who are in need.

--group three - attitudes governing behaviour

- faith - this would be better translated "faithfulness" or "trustworthiness." Faithful to God and to others in all personal dealings.
- meekness - humility born of trustful submission to God, resulting in gentle, forgiving unselfishness towards others.
- self-control - temperate, holding all the desires in check.

c. the results of walking in the Spirit

(1) inheritance of the Kingdom of God

This is a logical conclusion based upon what Paul says in verse 21. Those that are controlled by the Spirit are the children of God. Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God."