

Sunday, April 28, 2024—Galatians 5:25-26 Let Us Also Walk In The Spirit

Galatians 5:25

- **If we live in the Spirit, let us also walk in the Spirit.**
- **If**—is a condition followed by a verb in the indicative mood. This grammatical construct is one of logical argumentation.
- Geographically, the believer is still in the flesh until the day of redemption but is no longer spiritually tied to it.
 - II Corinthians 10:3
 - Colossians 2:11
 - Ephesians 4:30
- Therefore, we really live (Romans 8:9-10) in the Spirit. If this is so, then let us walk in the Spirit.
 - Ephesians 4:1-3
- Which list are we functioning in the majority of the time?
- Philippians 2:3

Galatians 5:26

- **Let us not be desirous of vain glory, provoking one another, envying one another.**
- Ephesians 4:16—the body of Christ was designed to edify itself. The focus of our current series has been on the self-edifying nature of the body of Christ. How does the body edify itself?
- Romans 12:5—in our first study in this series, I introduced you to a concept that I am calling the one-antothering principle. The phrase “one of another” is a translation of a plural pronoun which means: “reciprocally” or “mutually.”
 - Reciprocal—“Mutual; done by each to the other” (Webster’s 1828)
 - Reciprocally—“Mutually; interchangeably; in such a manner that each affects the other and is equally affected by it.” (Webster’s 1828)
- Contextually Paul has been talking about not walking after the flesh but after the Spirit since verse 16.

- Verses 19-21—outline the works of the flesh.
- Verses 22-23—contrast the works of the flesh with the fruit of the Spirit.
- Verse 24—our flesh has been crucified and put to death along with its affection and lusts.
 - Romans 6:6—our old man is crucified with Christ that hence forth we should not serve sin.
- Verse 25—therefore since believers live in the Spirit positionally we should also walk in the Spirit practically.
- **Let us not be desirous of vain glory**—in terms of walking in the Spirit as opposed to the flesh believers should not be “desirous of vain glory.” This is the only time the underlying Greek word occurs in the New Testament. It means, “glorying without reason, conceited, vain glorious, eager for empty glory.”
- The English word “vain” carries the following relevant meaning according to Noah Webster’s *American Dictionary of the English Language*.
 - “Empty; worthless; having no substance, value or importance (I Pet. 1:18).”
- We need to face facts; our flesh wants to be recognized and desires “vain glory.” This is opposite of what we seen in our study of previously one-antoherings.
 - Romans 12:3—we need to point out once again that this statement comes after Paul’s admonition to renew the mind.
 - Philippians 2:1-4—the English word “vainglory” in verse 3 means “exclusive vanity excited by one's own performances; empty pride; undue elation of mind.”
- Galatians 5:26—the flesh produces a desire within us for “vain glory” that is exactly the opposite of how believers ought to function.
- **Provoking One Another**—vain glory and empty conceit provoke other people to anger and hatred. The English word “provoke” carries the following relevant meanings:
 - “To call into action; to arouse; to excite; as, to provoke anger or wrath by offensive words or by injury; to provoke war.”

- “To make angry; to offend; to incense; to enrage.”
- There are many verses in the Bible connecting provocation with anger.
 - Deuteronomy 32:21
 - I Kings 16:2, 26, 33
 - Ephesians 6:4
 - Colossians 3:21
- Galatians 5:26—as believers we are not to be doing things on purpose that we know other saints don’t like and appreciate as a means of provoking them. It is “vain glory” and desire to serve one’s own motives and agenda that provokes other saints.
 - Romans 14:19
 - Romans 15:2