

The Attackers: Mandate to Walk in the Spirit, Not in the Flesh, Gal 5:16; the Doctrine of Walking: Introduction: Old Sin Nature v. the Holy Spirit, Gal 5:17; Walking in the Light: 1 John 1:6–7; Life as Unbeliever & Believer, Eph 5:8–10; the Professional Christian: Walking in Newness of Life; the System: the Protocol Plan

- (15) The problem in Galatia were the Judaizers who were insisting that Gentile believers become circumcised and keep other aspects of the Mosaic Law. In other words, legalism.

Galatians 5:15 - But if you keep on chewing out and keep on tearing to pieces one another, take heed that you are not annihilated spiritually by one another.

Galatians 5:16 - But I say, walk by the Spirit, and you will not carry out the desires of the flesh. (NASB)

- (1) The verse begins with an idiom: **Λέγω δέ (Lego de)**: literally “This I say then,” but should be translated, “In conclusion.”
- (2) Paul is setting up a contrast between two categories of behavior patterns, character traits, and lifestyles: **(1)** that reflective of a conscience dominated by the sinful nature and **(2)** a conscience empowered by the Holy Spirit.
- (3) The key word is the present active imperative of the verb **περιπατέω (peritaterō)**: “to walk.”
- (4) This word refers literally to walking around but especially in Paul it is used for the walk of life, particularly in the moral sense.
- (5) In Galatians 5:16, he calls on believers to live their lives by walking in the Spirit, not in the flesh.
- (6) He then offers several manifestations of a conscience that is controlled by the sinful nature (vv. 19–21) followed by those indicative of a conscience empowered by the Holy Spirit (vv. 22–23).

- (7) The two lifestyles each provide challenges to the believer during his post-salvation life. He must either develop his conscience to guide him by means of doctrine or allow it to remain under the dominance of the sinful nature.
- (8) *Peripateō* in verse 16 is in the present tense, therefore Paul instructs the believer to keep on walking in the Spirit; the active voice, the believer must produce this action by means of positive volition; the imperative mood is a direct positive command to do this on a consistent basis.
- (9) A summary of the doctrine of walking is necessary to appreciate the two categories of walking found in the fifth chapter of Galatians.

The Doctrine of Walking

Introduction:

1. The physical act of walking consists of putting one foot forward while shifting weight from the back foot to the one in front and repeating the process.
2. People can often be identified by the appearance of their walk or the sound of it. Some people walk straight while others meander.
3. There is a nursery rhyme that uses the latter to describe the uneasy religious union of Scotland with England achieved in 1641 by Scottish General Alexander Leslie with King Charles I of England.

*There was a crooked man and he walked a crooked mile,
He found a crooked sixpence upon a crooked stile.
He bought a crooked cat, which caught a crooked mouse,
And they all lived together in a little crooked house.*
4. The interpretation is sketchy but the “crooked stile” is the border between Scotland and England and the “crooked house” is the agreement to allow Scotland to retain its Presbyterian faith while England remained Catholic.

5. Believers must endure an internal crooked stile that exists in their person: the uneasy relationship between the flesh and the Spirit:

Galatians 5:17 - For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to each other, so that you may not do the things that you please. (NASB)

Walking in the Light:

1. The continuous tug-of-war between the flesh and the Spirit is characterized by the dichotomy of walking in darkness and walking in the light:

1 John 1:6 - If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;

v. 7 - but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

2. Distinction is made in this same fashion between life as an unbeliever and life as a believer in:

Ephesians 5:8 - For you were formally darkness [**life as an unbeliever**], but now light in the Lord [**life as a believer with doctrine in the soul**]; walk as children of light

v. 9 - (for the production of light consists of intrinsic divine good and integrity and truth),

v. 10 - demonstrating what is well-pleasing to the Lord.

3. Walking in the light as a professional Christian requires a four-step process: (1) filling of the Holy Spirit, (2) consistent spiritual growth, (3) application of doctrine to life and circumstances, and (4) advance to the sophisticated spiritual life.
4. Walking in the light is the spiritual light inside the divine power system whose residence is prolonged by the consistent use of the ten problem-solving devices.
5. Walking in the light is made possible by the baptism of the Holy Spirit:

Romans 6:4 - We have been buried with Him through baptismal identification into His physical death, in order that just as Christ was raised up from death through the glory of the Father, so also we might, through positive volition, walk in newness of life.

6. Newness of life refers to a new system of walking not previously known or understood. Before salvation one had become proficient in walking in darkness. But, once saved, a new system is introduced and one must become proficient in this system while denying the conscience permission to utilize facilitated wheel-tracks of wickedness.
7. This new system is energized by the divine power system and functions under a system of protocol:

Protocol is a rigid, long-established code, prescribing complete deference to superior rank and authority, followed by strict adherence to due order of precedence, coupled with precisely correct procedure.