

## “WALKING BY MEANS OF THE SPIRIT” (Galatians 5:16-18)

### I. THE COMMAND TO WALK IN THE SPIRIT (v. 16)

#### A. The PRECEPT: “*walk in the Spirit*”

1. The command to “walk” (*peripateo*) refers to: \_\_\_\_\_  
\_\_\_\_\_.

2. The phrase “in the Spirit” (*pneumati*) could be translated: (1) “\_\_\_\_\_ the Spirit” or (2) “\_\_\_\_\_ the Spirit.”

\* *Who has the capacity to fulfill this command?*

\* *How does one receive the Holy Spirit?*

\* *How does your position in Christ relate to walking in the Spirit?*

\* *What does it NOT mean to walk in the Spirit?*

#### B. The PROMISE: “*and you shall not fulfill the lust of the flesh*”

1. The term “flesh” (*sarx*) occurs \_\_\_\_\_ times in Paul’s epistles and can refer to either the \_\_\_\_\_ body (1 Cor. 15:39) or our totally depraved, \_\_\_\_\_ nature inherited from Adam (Rom. 7:18).

2. Likewise the word “lust” (*epithumia*) simply refers to: a strong \_\_\_\_\_, and it can have either a \_\_\_\_\_ (Phil. 1:23; 1 Th. 2:17) or \_\_\_\_\_ connotation, depending on its use in the context.

\* *What is this passage NOT promising?*

## II. THE CONFLICT OF WALKING IN THE SPIRIT (v. 17)

A. The believer's greatest spiritual \_\_\_\_\_ is his/her own flesh; but the believer's greatest \_\_\_\_\_ is the resident Holy Spirit.

B. The verb "lusts" (*epithumei*) is in the \_\_\_\_\_ tense, which means that your sinful nature is \_\_\_\_\_ warring against the Holy Spirit.

*\* Is the key to your Christian life somehow repressing and reforming your flesh?*

## III. A CONCLUSION ABOUT OUR WALK IN THE SPIRIT (v. 18)

A. The *condition* of the word "if" in verse 18 is the \_\_\_\_\_ class condition in Greek, which is the condition of assumed reality.

B. The *conclusion* of verses 16-18 is that the Holy Spirit \_\_\_\_\_ subjects the Church age believer to a system of law-keeping for either justification or sanctification.