

# The Epistle to the Galatians<sup>1</sup>

## Crucifying the Flesh (Gal.5:24-26)

### I The Experience of the Cross

- A. The Works of the Flesh Are Contrasted Both With the Fruit of the Spirit (+) and the Crucifixion of the Flesh (-) **(Gal.5:22, 24)**
- B. Those who are of Christ are those who have Believed into Christ and have been Baptized into Him **(Gal.5:24, 3:27, 29a)**
- C. If we are of Christ, the flesh has been crucified. **(Gal.5:24b)**
  - 1. The crucifixion of the old man the old "I", i.e., of our being, was not accomplished by us, but by Christ **(Rom.6:6, Gal.2:20)**
  - 2. The crucifixion of our flesh, which is the expression of our being in our practical living with its passions and lusts, is the experience of the accomplished work of Christ. **(Gal.5:24c)**
  - 3. This can only be carried by our executing the crucifixion of Christ, in our flesh, through the Spirit, putting to death the practices of the lustful body with its evil members **(Rom.8:13b, Col.3:5)**
- D. There are three aspects concerning the realization of the cross
  - 1. The first matter is what Christ has accomplished **(Rom.6:6, Gal.2:20)**
  - 2. The next matter is the application of the accomplished fact **(Gal.5:24)**
  - 3. Finally, we enter into the experience of what we have applied by bearing the cross daily **(Mtt,16:24, Luke 9:23)**
  - 4. Paul speaks here, of the experience of the cross, in the perfect tense, speaking as it were an accomplished fact, which means that this should be the normal experience of the believers

### II Living And Walking By the Spirit (Gal.5:25)

- A. "To live", here, means to have life and to live. Thus, we have life by the Spirit, so we should live by the Spirit. **(Rom.1:17, Heb.10:38)**
- B. Therefore to live by the Spirit is to have our life **dependent on** the Spirit and **regulated by** the Spirit, not by the Law.

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<sup>1</sup> Outline and materials based on the *Life-Study of Galatians* by Witness Lee, Living Stream Ministry, Anaheim, California, May, 1984. Any inaccuracies or errors, in the outline above, are the sole responsibility of the adopter of these materials. - D.M.

- C. It means that our practical living and acts in our daily life are **guided and ruled by** the Spirit, not by the Law.

### III **God's Purpose: Practical, Daily Sonship By Walking and Being Led By the Spirit**

- A. God's purpose is to produce sons, as expressions of His life and nature. Before Christ died and was resurrected, He was the only One Who could express God. **(John 1:18, 3:16a)**
- B. Today, as believing-receiving ones, we are the many sons **(John 1:12-13, 3:16c, 20:17, Heb.2:10-13, Rom.8:29)** who, together with Christ, express God **(2Pet.1:3-4)**. This is accomplished, in our daily experience, by being led by the Spirit. **(Rom.8:14, 29-30)**
- C. We are not meant to be law-keepers, but to be sons of God in Christ Jesus. **(Gal.5:18, 3:26)**
- D. In the Spirit's regeneration we have the position of Sonship and by following the Spirit we have the practical, daily Sonship.

### IV **A Practical Test (Gal.5:26)**

- A. If we apply the cross to our flesh by the indwelling Spirit, our flesh will be nailed to the cross. This application must be made to every part of our flesh, whether it be good flesh or evil flesh. In our personal and corporate Christian life, we need to test our walk in the Spirit by asking if we have any vainglory, provoking or envy.
- B. Vainglory is excessive or groundless vanity, vain pomp, boastfulness. Vain is to be filled with undue admiration for oneself; unproductive, worthless or fruitless. In the Greek, it means "empty glory." **(Phil.2:3)** A person who is vainglorious is full of emptiness, yet boastful of his supposed standing and ability. He is lacking reality and is out of touch with his real condition. He does not produce fruit-instead, he is barren, unable to satisfy God or the saints. He is deceived about himself, but quite willing to see himself above others.
- C. Vainglory gives rise to provoking and envying, which are manifestations of the flesh.
  1. When we are in our vainglory, we provoke others and situations-this is our action. To provoke is to call forth as to challenge someone. Therefore to provoke is to stir up what is evil in someone else.
  2. When we are in our vainglory, we are full of envy-this is our condition. **(Prov.14:30, 1Cor.3:3, Gal.5:21a, James 3:14, 16, 4:5)**
- D. When we live and walk by the Spirit we overcome vainglory, provocation and envy.