



## CRITICAL CONCEPTS IN CHRISTIAN LIVING SUPPLEMENT

### Preliminary Issues

*God Isn't Trying  
To Confuse Us*

Before delving into particular passages addressing critical concepts in Christian living, we must consider some preliminary issues.

God has communicated to us through His Word and He is not trying to confuse us. In fact, Paul tells us in 2 Timothy 3:16-17 the very reasons for God's Word to us:

**16** All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; **17** so that the man of God may be adequate, equipped for every good work.

The Scriptures are our blueprint, our manual for every decision and the guide for conduct. Notice that "all Scripture," being "God-breathed" through men by the Spirit (2 Pet 1:21), is profitable for four *purposes*: doctrine, reproof, correction, and training in righteousness. The intended *result* is that believers "may be adequate, equipped for every good work." A better translation, which captures the idea of the particular word usage, would be, "may be competent for every good work."

Did you catch that? Paul taught that God's Word provides each one of us with all that is necessary to be "competent for every good work"—the very good works for which we were created at the new birth (Eph 2:10). God's communicated to us so that we might align our thinking with His thinking. Godly or right living is the ultimate *result* of godly or right thinking. Consequently, God's word is central to everything we do! In fact, God's Word through the Spirit is the primary resource of the Spirit for Christian growth.

If this is all true, why do Christians say, "The Bible is confusing" and "I just can't understand it." "I need pastors, teachers, and professors to explain It to me." Frankly, some pastors, teachers, and professors have aided in the confusion. Nevertheless, if the Word is beneficial to prepare and equip us for every situation, either the Spirit has done a poor job in providing It or we have done a terrible job in understanding It! The later option seems more likely. My hope the series on *Critical Concepts in Christian Living* has not lead to more confusion, but rather to enlightenment.

*"Walk by Faith"  
in the  
New Testament*

Generally understood, righteousness before God or possessing eternal life is based on "coming to faith" or believing in Christ for eternal life (John 3:16). Then "walking by faith" is the experience of the abundant life (John 10:10b). Different, yet related, these phrases capture the process of "coming to" and then "following after" Jesus.

Nevertheless, the authors of the New Testament rarely used the phrase "walk (*peripateo*) by faith" to explain the Christian life. In fact, the exact phrase "walk by faith" is used only once in the New Testament: "For we walk by faith, not by sight" (2 Cor 5:7), indicating Christian conduct based on trusting in the promises of God. The parallel phrase "live (*zao*) by faith" occurs only five times. However, in three of those instances (Rom 1:17; Gal 3:11; Heb 10:38), it is a direct quote from Habakkuk 2:4, which can be translated either "the righteous

shall live by faith” or “the righteous by faith shall live.” Since Paul develops the argument of Romans by first addressing justification, becoming righteous (Rom 3:21-5:11), and then sanctification, living righteously (5:12-8:29), the second translation aligns with Paul’s argument and provides the preferred approach. *The righteous man by faith* possesses a new position in Christ so that he can potentially (*shall*) live abundantly (6:6, 11; John 10:10b). Additionally in Galatians 2:20, rather than “I live by faith in the Son of God,” the preferred translation based on verse 16 in the NET Bible is “I live because of the faithfulness of the Son of God.” The remaining verse is Hebrews 11:9, which can be translated “by faith [Abraham] lived (*paroikeo*) as an alien in the land of promise” (NASB).<sup>1</sup> Notice in this case, however, the verb *lived* is a different word meaning “to sojourn.” Nevertheless, it obviously parallels 2 Corinthians 5:7: “For we walk by faith, not by sight.” Only these two verses (2 Cor 5:7 and Heb 11:9) actually address “walk/live by faith.”

**Convergence of Critical Concepts in Christian Living**

*How-to-Live Critical Concepts*

While the phrase *walk by faith* is used infrequently in the New Testament, it conveys the necessity of trusting in the promises of God in order to live obediently in the Christian life. The entire *reason* for a believer’s obedient walk is due to God’s goodness and trustworthiness—the *why* behind living obediently. There are critical biblical concepts, which are also used infrequently, that provide insight into the proper *manner* for living—the *how* we are to live in harmony with God.

The slide 1 *Convergence of Critical Concepts in the Context of Christian Living* gives a composite of critical Christian-life concepts. Four biblical passages (Rom 8; Gal 5; Eph 5 and 1 John 1) encompass the majority, and in some instances the entirety, of the occurrences that

**1 CONVERGENCE of CRITICAL CONCEPTS in the CONTEXT of CHRISTIAN LIVING**

TEXT			CHRISTIAN-LIFE CONCEPTS					CONNECTING WORDS				
Book	Ch	Vs	Walk	Live	Mind-Set	Led	Filled	Prep	Acc	Dat	Translated	
Rom	8	4	Flesh					<i>kata</i>	X <sup>1</sup>		in relation to	
		4	Spirit					<i>kata</i>	X <sup>1</sup>		in relation to	
		5						<i>kata</i>	X <sup>1</sup>		in relation to	
		5			Flesh				<i>kata</i>	X <sup>1</sup>		in relation to
		12			Flesh				<i>kata</i>	X <sup>1</sup>		in relation to
		13			Flesh				<i>kata</i>	X <sup>1</sup>		in relation to
		13			Spirit						X <sup>2</sup>	with
		14				Spirit				X <sup>3</sup>	by	
Gal	5	16	Spirit							X <sup>2</sup>	with	
		17	<i>Flesh*</i>							X <sup>2*</sup>	<i>with*</i>	
		18				Spirit				X <sup>3</sup>	by	
		25		Spirit						X <sup>2</sup>	with	
		25	Spirit							X <sup>2</sup>	with	
Eph	5	2	Love					<i>en</i>		X <sup>5</sup>	in	
		8	Darkness					<i>en*</i>		X <sup>5*</sup>	in*	
		8	Light					<i>en*</i>		X <sup>5*</sup>	in*	
		15	Unwisely									(adj)
		15	Wisely									(adj)
		18						<i>Flesh*</i>	<i>en*</i>		X <sup>4*</sup>	by*
		18				Spirit	<i>en</i>		X <sup>4</sup>	by		
1 Jn	1	6	Darkness					<i>en</i>		X <sup>5</sup>	in	
		7	Light					<i>en</i>		X <sup>5</sup>	in	

\* = assumed    1 = *kata* + accusative (relationship)    2 = dative of manner or association    3 = dative of agency    4 = *en* + dative (agency)    5 = *en* + dative (sphere)

reference (1) walking/living by the Spirit, (2) being led by the Spirit, (3) being filled by the Spirit, and (4) walking in the light. Each of these concepts is presented and explained in detail in separate *Articles* on the *LeaderQuest* website.

Notice that the “Christian-life Concepts” in these four passages are (1) walk, (2) live, (3) mind-set, (4) led, and (5) filled. Under each category, key factors relate to and describe the manner by each one is experienced. Sinful flesh and/or the Spirit are represented in each, while the walk category also includes love, light or darkness, and wise or unwise. Not only do these texts address Christian living but notice how they are all interrelated and interlinked.

Even more important than being included within these texts is the proper understanding of the items included. That understanding is determined by the way in which the Christian-life concepts (walk, live, etc.) are related to the key factors (flesh, Spirit, etc.). Notice the “Connecting Words” header on the top right of the slide. The majority of these words and phrases are translations of the prepositions *kata* (preceding an noun in the accusative case) and *en* (preceding an noun in the dative case). Examples are “walk *in relation to* the flesh” (Rom 8:4) and “walk *in love*” (Eph 5:2). Where no actual prepositions are provided in the Greek, a noun in the dative case is translated in English by inserting a preposition before the noun. An example is “walk *with* the Spirit” (Gal 5:16). In each instance, the translation of these words and phrases are critical to understanding the manner in which the Christian-life is to be experienced. If translated correctly to align with the context of a passage, a proper understanding to the text is provided. Otherwise the translation provides misinformation, leading to an inaccurate understanding of the text.

Correctly addressing the connection of each Christian-life concept with its particular key factors gives clarity to the manner in which Christian living is experienced.

#### “Walk/Live *in relation to* the Spirit/Flesh”

The manner by which a Christian is to walk or live is typically expressed “according to the Spirit” when the preposition *kata* is followed by an accusative noun (object of the preposition).<sup>2</sup> The following verses (alternative translation) are the New Testament references:

- Walk *in relation to* the flesh (Rom 8:4)
- Walk *in relation to* the Spirit (Rom 8:4)
- Live *in relation to* the flesh (Rom 8:12)
- Live *in relation to* the flesh (Rom 8:13)

Notice the alternative translation *in relation to* differs from the typical translation.<sup>3</sup> While the usual approach is valid, the translation “walk/live *according to* the flesh” is typically understood to mean the Christian can “walk according to *the power of* the flesh (sin in the flesh).” Likewise, walking “according to the Spirit” is taken to mean that the believer can also “walk according to *the power of* the Spirit.” This translation is understood to indicate the *means* by which the believer’s walk is accomplished. The Christian’s disobedient walk is based on an assumed *power of sin*, which in turns requires an antidote to walk obediently—the alleged *power of the Spirit*. Nevertheless as addressed in the *Introduction to Critical Concepts in Christian Living*, sin has no power and there is no “special empowerment” by the Spirit for living the Christian life. Both concepts are scripturally unwarranted.

The alternative translation “walk/live *in relation to* the flesh/Spirit” provides a better explanation when contextual considerations are taken into account, capturing the intent of the text.<sup>4</sup> Romans 8:4, 12-13 concern the “manner in which one behaves,”<sup>5</sup> referring to “those who walk flesh-wise,” and “those who walk Spirit-wise,” that is, with a fleshly or with a spiritual orientation.<sup>6</sup> The relationship between the believer’s conduct and the flesh or the Spirit does not concern the source or means of behavior. Neither the flesh or the Spirit is the cause of obedience or disobedience; they have no power to affect the believer’s conduct. Rather the relationship concerns the Christians allowing either the sinful flesh or the Spirit to influence their decisions and actions. The *relationship is influential rather than causational*. The alternative translation directs attention to the *manner* in which Christians walk/live, rather than the causational means. The *Articles* on the *Critical Concepts* address this distinction.

[**Note:** Context Is Critical! In the critical how-to-live section of Romans (5:12–8:39), Paul uses the term power only once in Romans 8:38. In that singular occasion Christian living is not the issue; rather it simply references demonic beings who are at work in the world in order to thwart God’s purposes.]

“Mind-Set *in relation to* the Spirit/Flesh”

The translation issues are identical to those of the preceding “walk or live *in relation to* the flesh/Spirit” section when the preposition *kata* is followed by an accusative noun (object of the preposition). But it is further complicated by the Greek text. Verses 5-6 actually read:

**5** For those, who are in relation to the flesh, have their minds set on the things of the flesh, but those, *who are* in relation to the Spirit, *have them set* on the things of the Spirit. **6** For the mind-set of the flesh is death, but the mind-set of the Spirit *is* life and peace (words in italics are added).

Notice *first* the words in italics have been added to provide readability and flow of the verses. *Second*, the participle phrases “who are in relation to the flesh” and “*who are* in relation to the Spirit” identify and clarify “those” in Paul’s argument. Unfortunately, some insert “live” in order to continue the idea of walking from verse 4 into both clauses: “who *live* in relation to the flesh/Spirit” (e.g., NIV, NKJV, NET). That approach is unwarranted since Paul is transitioning from “walking” (v 4) to “thinking” (v 5), with verse 5 addressing the basis for the actions in verse 4—thinking leads to walking. In light of the information in verse 6, seemingly the intent of both participle phrases is captured in the paraphrases “those, who have a mind-set in relation to the flesh, experience death (forfeited fellowship)” and “those, who have a mind-set in relation to the Spirit, experience life (abundant).” Romans 8:5 (alternative translation) is the only New Testament reference:

Mind-set *in relation to* the flesh (Rom 8:5)

Mind-set *in relation to* the Spirit (Rom 8:5)

“Walk/Live *with* the Spirit/flesh”

Additionally, the manner by which a Christian is to walk or live is usually expressed “by the Spirit” when “walk/live” is followed by a noun in the dative case without a preposition. Even though in Greek it is not a prepositional phrase it is translated in English as a prepositional phrase to describe the connection between walk/live and the Spirit or the flesh. The following verses (alternative translation) are the New Testament references:

Walk *with* the Spirit (Gal 5:16)

Walk *with* the flesh (Gal 5:17, assumed)

Live *with* the Spirit (Rom 8:13)

Live *with* the Spirit (Gal 5:25)

Keep in step *with* the Spirit (Gal 5:25)

Again, notice the alternative translation *with* differs from the typical translation. The usual translation *by* represents a dative of means—“a noun in the dative denotes the means by which something is done.”<sup>77</sup> As in the “Walk or Live *in relation to* the Spirit/flesh” segment above, “walk/live by the Spirit/flesh” is taken to mean that the believer is to “walk/live by *the power of* the Spirit/flesh.” This translation is understood to indicate the causal *means* by which the believer’s walk is accomplished. The Christian’s disobedient walk is again based on an assumed *power of sin*, which in turn necessitates an alleged *power of the Spirit* to walk obediently. Since there is no “power of sin (sinful flesh)” or “power of the Spirit,” another approach must provide the solution.

The answer is provided within the context of these Christian-living passages when the noun in the dative is understood as either a dative of *association*—“a noun in the dative designates the person or thing with which one associates”<sup>78</sup> or a dative of *manner*—“a noun in the dative denotes the manner in which something is done.”<sup>79</sup> The dative of manner is preferred. In either case, they are commonly translated into English by a “with” phrase.

Understood as a dative of manner aligns with the identical contexts of both Romans 8 and Galatians 5. *First*, notice Paul interchanged to “live *in relation to* the flesh” with “live *with* the Spirit” within the very same verse in Romans 8:13, as follows:

Live *in relation to* the flesh (Rom 8:13)

Live *with* the Spirit (Rom 8:13)

Obviously, Paul's used both expressions— *in relation to* or *with*—to convey equivalent ways of walking/living when referring either to the Spirit or to the flesh. They evidently are alternative ways to express an identical idea.

*Second*, Paul replaced “walk *in relation to* the Spirit” (Rom 8:4) with “walk *with* the Spirit” (Gal 5:16). He also makes the same swap in reference to the “flesh” in both texts (Rom 8:4 and Gal 5:17):

Walk *in relation to* the Spirit (Rom 8:4)  
Walk *with* the Spirit (Gal 5:16)

Walk *in relation to* the flesh (Rom 8:4)  
Walk *with* the flesh (Gal 5:17, assumed)

Again the corresponding usage of *in relation to* or *with* indicates their equivalency and thus synonymous expressions in intent and meaning. To “walk/live *in relation to* the Spirit or the flesh” is to “walk/live *with* the Spirit or the flesh.” In every instance the emphasis is the *manner* in which Christians walk/live, rather than the causal means.

[**Note:** Context Is Critical! Previously we mentioned the term *power* occurs *only once* in the critical how-to-live section of Romans (5:12–8:39) in reference to the work of demonic beings (8:38). Also the term *power* occurs *only once* in the entire book of Galatians, referring to God's working of miracles (Gal 3:5). In the context of Christian living in both Romans and Galatians, the subject of “power” is silent, providing weight to the emphasis on the *manner* in which believers walk/live rather than the “power of the Spirit” or the “power of sin” as the means.]

#### “Led/Filled *by* the Spirit”

Most concur with the translation “led by the Spirit,” with “Spirit” being a dative noun without a preceding preposition, and agree that a dative of agency is in view—“the noun in the dative denotes the **agent** by whom something is done.”<sup>10</sup> The following verses cited the New Testament occurrences:

Led *by* the Spirit (Rom 8:14)  
Led *by* the Spirit (Gal 5:18)

Likewise, the prepositional phrase “filled by the Spirit” (*en* + object in dative case) is understood to reference agency, indicating that “being filled” is accomplished “with the help of” the “Spirit,” the object in the dative case.<sup>11</sup> The following verses are the New Testament references:

Filled *by* the flesh (Eph 5:18, assumed)  
Filled *by* the Spirit (Eph 5:18)

Unfortunately once again the problem is the normal automatic default. It is generally assumed that the “power of the Spirit” for Christian living comes into play here—the Spirit leads and fills the believer by means of His power. The Spirit empowers through gifts for ministry and service, but not for Christian living (refer to Acts 1:8 above in *Introduction to Critical Concepts in Christian Living*). The Christian life concerns choices where the believer allows the Word, which was given by the Spirit, to influence his decisions and walk rather than allowing the world's enticements to influence decisions and conduct (Rom 6:12-13). The Spirit's ministry in leading and filling are explained in separate *Articles* on *LeaderQuest's* website. Here our concern is first to identify the Spirit is the agent of both leading and filling and also to understand that “agency” does not clarify the manner in which leading and filling occurs.<sup>12</sup> The key to understanding the manner is found within the passages on Christian living in Romans 8, Galatians 5, and Ephesians 5. Not surprising, the manner believers walk—“with the Spirit” or “wisely”—correlates to being led or filled by the Spirit.

Notice on the next page the *grammatical construction* for Romans 8:14, Galatians 5:18, and Ephesians 5:18 as well as the *result* of being led or filled by the Spirit in each text:

***Romans 8:14***

<u>Subject</u>	<u>Verb</u>	<u>[Manner]</u>	<u>Agent</u>
(you) 3pers,pl	are being led pres,pass,indic	(God's Word)	by the Spirit dat,sg,neut,n
believers	are allowing themselves to be led	with God's Word	by the Spirit

**Result:** Adult sons walking in relation to the Spirit (v 14b)

***Galatians 5:18***

<u>Subject</u>	<u>Verb</u>	<u>[Manner]</u>	<u>Agent</u>
(you) 2pers,pl	are being led pres,pass,indic	(God's Word)	by the Spirit dat,sg,neut,n
believer	is allowing oneself to be led	with God's Word	by the Spirit

**Result:** Not living under the Mosaic Law (v 18b)

***Ephesians 5:18a***

<u>Subject</u>	<u>Verb</u>	<u>[Manner]</u>	<u>Agent</u>
(you) 2pers,pl	shouldn't be drunk pres,pass,imper	(Alcohol)	by wine dat,sg,m,n
believer	is not to allow oneself to be drunk	with alcohol content	by wine [refers to] the flesh]

**Result:** Ruinous living—dissipation (v 18a)

***Ephesians 5:18b***

<u>Subject</u>	<u>Verb</u>	<u>[Manner]</u>	<u>Agent</u>
(you) 2pers,pl	is to be filled pres,pass,imper	(Christ's will)	by the Spirit dat,sg,neut,n
believer	is to allow oneself to be filled	with Christ's will	by the Spirit

**Result:** Joyous living—speaking, singing, giving thanks, submitting (vv 19-21)

**“Walk *in* Love, Light or Darkness”**

The translation “walk *in* love” and “walk *in* darkness/light” are universally accepted. “In love” and “in darkness/light” are prepositional phrases (en + object in dative case) and indicates the sphere in which something done. The following verses are the New Testament occurrences:

- Walk *in* Love (Eph 5:2)
- Walk *in* Darkness (Eph 5:8, assumed)
- Walk *in* Light (Eph 5:8, assumed)
- Walk *in* Darkness (1 John 1:6)
- Walk *in* Light (1 John 1:7)

In Ephesians 5, Paul commands believers to “walk in love” (v 2). The Christian’s walk is to be characterized by service to others—seeking another’s highest good, the definition of love. On the other hand, the believer may choose to disobey and not reflect love toward others in his conduct. John tells us the only way to experience fellowship with Christ is to “walk in the light” of God’s Word. The knowledge of God comes through the Word, which was provided by the Spirit. As believers walk obediently in God’s Word, they experience intimacy with Christ. On the other hand, to “walk in darkness” is to walk in sin, conduct contrary to God.

“Walk Unwisely or Wisely”

In Ephesians 5:15, Paul tells us the believer’s walk can be conducted “wisely,” referring to walking aligned with the Word. On the other hand, believers can choose to walk “unwisely, neglecting the Word and forfeiting growth in the knowledge of and fellowship with God.

Even beyond providing a composite of the Christian-Life Concepts in slide 1, which give insight into the *manner* for living the Christian life, slide 2 lays out additional contextual considerations that further link these texts together. Each of the five categories is found in two or more of the texts.

Additional Contextual Considerations

TEXT			ADDITIONAL CONTEXTUAL CONSIDERATIONS				
Book	Ch	Vs	Fruit (Positive)	Fruit (Negative)	Law	Practice	Inherit
Rom	6	14	Fruit for God	Fruit for Death Deeds of the Body	Not under the Law		
	7	4			Released from Law		
	5	6					
	8	13					
Gal	5	18	Fruit of the Spirit	Deeds of the Flesh	Not under the Law	Practice such things	Not inherit Kingdom
	19	21					
	21	22					
	22						
Eph	5	5	Fruit of the Light	Deeds of the Flesh		Participate in Darkness	Not inherit Kingdom
	9	11		Deeds of Darkness			
	11						
1 Jn	1	6				Practice the Truth	

The *fruit of the Spirit* is found in (or very near in the case of Romans) the converging Christian-live texts (Rom 8, Gal 5, Eph 5), as follows:

Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we *might bear fruit (karpophoreo) for God* (Rom 7:4)

But the *fruit (karpos) of the Spirit* is love, joy, peace, patience, kindness, goodness, faithfulness (Gal 5:22)

For the *fruit (karpos) of the Light* consists in all goodness and righteousness and truth (Eph 5:9)

Believers’ union with Christ makes available to each Christian the opportunity to bear fruit (Rom 7:4), if they choose to place themselves at the disposal of God (6:13) and thus walk in relation to the Spirit (8:4). The list of the fruit in the “fruit of the Spirit” (Gal 5:22-23), while not exhaustive, includes the term *goodness* (see underlines) that is also found in the shorter listing of the “fruit of the Light” (Eph 5:9). This duplication indicates both lists refer to the same fruit. The “fruit of the Spirit” is the product of “walking with the Spirit” (Gal 5:16), while the “fruit of the Light” is the result of those who “walk as children of Light” (Eph 5:8). It should then

be understood “walking with the Spirit” and “walking in the Light” are synonymous concepts, with both leading to the bearing of godly fruit.

### Fruit of the Flesh

The *fruit of the flesh* is represented as the “fruit for death” and the “deeds/works of the body/flesh/darkness” and found in the converging Christian-live texts, as follows:

For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear **fruit** (*karpophoreo*) for death (Rom 7:5).

For if you are living according to the flesh, you must die; but if by [with] the Spirit you are putting to death the **deeds** (*praxis*) of the body, you will live (Rom 8:13).

**9** Now the **deeds** (*ergon*) of the flesh are evident, which are: immorality, impurity, sensuality . . . **20** idolatry. . . (Gal 5:19 + 20).

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater [**deeds** (*ergon*) of the flesh, Gal 5:19-21], has an inheritance in the kingdom of Christ and God (Eph 5:5).

Do not participate in the unfruitful **deeds** (*ergon*) of darkness, but instead even expose them (Eph 5:11).

Paul reminds Christians they were formerly unregenerate, “in the flesh” (Rom 7:5), and by nature would only exhibit the fruit of the flesh (Eph 2:3). Now believers can choose between living “in relation to the flesh” or “with the Spirit.” If they live “in relation to the flesh,” they evidence the “deeds of the [fleshly] body” (Rom 8:13) that are listed in Galatians 5:19-21. In Ephesians 5, Paul instructs Christian to “walk in love” (v 2) and not exhibit the “deeds of the flesh” (see underlined words reoccurring in both Galatians 5:19-20 and Ephesians 5:5). Further, he tells them to “walk as children of light” and thus “not participate in unfruitful ‘deeds of darkness’” (Eph 5:11). Notice the “deeds of the flesh” (Eph 5:5; Gal 5:19) and the “deeds of darkness” (Eph 5:11) are synonymous concepts, evidenced in a life opposed to God. Rather than an alleged “power of the Spirit,” the antidote to wayward behavior is to “walk in love” (Eph 5:2) and to “walk in the light” (Eph 5:8; 1 John 1:7). And if you “walk with the Spirit” (Gal 5:16) the “fruit of the Spirit” (vv 22-23) is displayed. These three modes of walking (in love; in the light, and with the Spirit) obviously represent the identical way of walking explained from different perspectives.

### Law

In both Romans and Galatians, the *Law* is shown to be a hindrance to Christian living, as revealed in the follow verses:

For sin shall not be master over you, for you are *not under law* but under grace (Rom 6:14).

But now we *have been released from the Law*, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter (Rom 7:6).

But if you are led by the Spirit, you are *not under the Law* (Gal 5:18).

While the Old Testament Law is “holy and righteous and good” (Rom 7:12), it arouses sinful passions and produces “fruit for death” (v 5) when understood as the means for Christian living. Now under grace and no longer under Law (6:14), believers are not to live “in the oldness of the letter” but rather “in newness of the Spirit” (7:6). Rather than regimented obedience to the Law, Christians are “not to be subject again to a yoke of slavery” (Gal 5:1), but being “called to freedom” (v 13) are to walk in love (v 14) with the Spirit (v 16) and thus “fulfill the law of Christ” (6:2). [See chapters 13–14 of *Escape* for detailed information on the Law and the Christian life.] If the believer walks with the Spirit, he is “being led by the Spirit” and demonstrates he is not longer under the letter of the Law, meaning he is not being led by the Law (5:18).

### Practice

Those who *practice* the “deeds of the flesh” and “deeds of darkness” but “not...the truth” are addressed in Galatians 5, Ephesians 5, and 1 John 1, as follows.

...envying, drunkenness, carousing, and things like these [deeds of the flesh, vv 19-21],



of which I forewarn you, just as I have forewarned you, that those who **practice** (*prasso*) *such things* will not inherit the kingdom of God (Gal 5:21).

Do not **participate** (*sugkoinoneo*) in the unfruitful deeds of darkness, but instead even expose them (Eph 5:11)

If we say that we have fellowship (*koinonia*) with Him and yet walk in the darkness, we lie and do not **practice** (*poieo*) the truth (1 John 1:6)

Christians “who practice the ‘deeds of the flesh’ (*such things*)” will miss out on future rewards in the coming kingdom (Gal 5:21) and currently forfeit walking in fellowship with Christ when they “do not practice the truth,” the truth found in the written Word (1 John 1:6). Instead of having “fellowship with” (see fellowship in 1 John 1:6) the “deeds of darkness,” believers are to “walk in love,” serving others (Gal 5:14), which will expose the ungodly “deeds of the flesh” (Eph 5:11).

### *Inherit*

In both Galatians and Ephesians, Paul connects future rewards in the kingdom with the Christian’s “walk with the Spirit” (Gal 5:16) or “walk in love” (Eph 5:2). To manifest the “deeds of the flesh” (Gal 5:19-21) leads to a loss of future rewards (Gal 5:21; Eph 5:5), as shown below:

...envying, drunkenness, carousing, and things like these [deeds of the flesh, vv 19-21], of which I forewarn you, just as I have forewarned you, that those who practice such things will not **inherit** (*kleronome*) the kingdom of God (Gal 5:21).

For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater [deeds of the flesh, Gal 5:19-21], has an **inheritance** (*kleronomia*) in the kingdom of Christ and God (Eph 5:5).

This *Supplement* address the obvious convergence of critical Christian-living concepts from Romans 8, Galatians 5, Ephesians 5, and 1 John 1. Noting the linkage of these four texts is of utmost importance to correctly understand walking/living with the Spirit, being led by the Spirit, being filled by the Spirit, and walking in the light. Each of these concepts is presented and explained in detail in separate *Articles* in the *Critical Concepts Series* on the *LeaderQuest* website.

### Critical Concepts of Christian Living

### Putting Together the “Word” and the “Walking Concepts”

If the Word of God is given so that believers “might be competent for every good work” (2 Tim 3:16-17; see above God Isn’t Trying To Confuse Us), choosing to apply the Word provided through the Spirit (2 Pet 1:21) is essential in order for Christians to experience the reality of the Christian life (Rom 12:2). Putting together the “Word” (2 Tim 3:16-17) and the “Walking” of Romans 8, Galatians 5, Ephesians 5, and 1 John 1 show their connection (see slide 3). The “Premise” is that God has provided everything so that each believer might live in ways that please Him—applying His Word. Nevertheless, biblical living is not automatic. The Christian’s choices determine the “Conclusion,” the outcome or consequence of those choices found in each “walking text.” Each decision in one’s Christian walk relates to allowing oneself to be led either by the Spirit through the Word and experience abundant living or by the enticements of the world and experience a living death (Rom 8 and Gal 5). In like manner, walking wisely in accordance to Christ’s will from the Word results in the filling of the Spirit (Eph 5); while walking in the truth, the light of God’s Word, produces intimacy and fellowship with Christ (1 John 1). In each of these four major texts, the Christian life is based solely on reliance in the Word from the Spirit rather than on an assumed empowerment by the Spirit.

3

PUTTING TOGETHER THE "WALKING CONCEPTS"

PREMISE

16 All Scripture is inspired by God [by the Spirit (2 Pet 1:20-21)] and beneficial for teaching, for rebuke, for correction, for training in righteousness; 17 so that the man or woman of God may be fully capable, equipped for every good work (2 Tim 3:16-17).

CONCLUSION

Text	Choice	Process	Result
Romans 8:1-14	Walking in relation to the Spirit	Led with the <b>Word</b> by the Spirit	Life
	Walking in relation to the Flesh	Led with the World by the Flesh	Death
Galatians 5:16-25	Walking with the Spirit	Led with the <b>Word</b> by the Spirit	Fruit of the Spirit
	Walking with the Flesh	Led with the World by the Flesh	Deeds of the Flesh
Ephesians 5:1-21	Walking Wisely	Christ's Will from the <b>Word</b>	Filled by the Spirit
	Walking Un-Wisely	Stimulation from the World	Drunk by the Flesh
1 John 1:3-10	Walking in the Light	Truth in us from the <b>Word</b>	Fellowship with Christ
	Walking in the Darkness	Deception from the World	Fellowship Forfeited



Endnotes

1. Notice Hebrews 11 teaches that many were obedient because of their faith in God’s promises: Able (v 4), Enoch (v 5), Noah (v 7), Abraham (v 8), etc. While the inference maybe that they “walked by faith in obedience,” the point is this text did not actually say they “walked by faith.”
2. [BDAG–Bauer, Danker, Arndt, and Gingrich] Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG), 3<sup>rd</sup> ed. (Chicago: University of Chicago Press, 2000), 512. See definition category 5, a, γ.
3. *Ibid.*, 513.  
Based on category 6, “Walk *with respect to* the Spirit” or “walk *in relation to* the Spirit” is also a valid translation for the preposition *kata* + accusative noun (object of preposition) construction of the prepositional phrase depending on the context. Walter Bauer, the author of this leading Greek resource, indicates that *kata* used with an accusative noun can be translated “with respect to” or “in relation to” when “denoting a relationship to something.”
4. Zane C. Hodges, *Romans* (Corinth, TX: Grace Evangelical Society, 2013), 208-09.
5. *Ibid.*, 208.  
In the context (Rom 8, Gal 5, Eph 5, 1 John 1), “to live” is “to conduct oneself in a pattern of behavior” (BDAG’s definition 3, p 425) and “to walk” is “to conduct one’s life, to behave” (BDAG’s definition 2, p 803).
6. *Ibid.*, 209; 213-14.
7. Philip R. Williams, *Grammar Notes* (Tacoma, WA: Northwest Baptist Seminary Greek class notes, 1988), 15.
8. *Ibid.*, 13.
9. *Ibid.*, 15.
10. *Ibid.*, 16.
11. BDAG, 329.

See definition category 6. The “agency” marker for en + object in dative case constructions denotes “with the help of” the object in the dative case.

12. In the *Critical Concepts Series*, we point out that the “Spirit” in Romans 8:14, Galatians 5:18, and Ephesians 5:18 should be understood as a *dative of agency*. Others, however, disagree and indicate that the “Spirit” is a *dative of means*. That distinction is critical since the verbs *be led* and *be filled* are in the passive voice, indicating that believers cannot lead or fill themselves. So, it is very important to understand biblically in what way believers are to be led or filled. In this presentation, we indicated that the acquisition of biblical truth through the Word by the Spirit results in “the leading” or “the filling” (the Agency Approach). On the other hand, others believe the power of the Spirit produces “the leading” or “the filling” (the Means Approach). The former is the *manner* in which something is *obtained*, with believers allowing the Word from the Spirit (agent) to inform and influence them. On the other hand, the latter is the *means* by which something is *produced*, with believers allowing the Spirit to energize them.

Which approach should be chosen—Agency or Means? Unfortunately many select the Means Approach, being swayed by the typical understanding that the “power of the Spirit” for “Christian living” causes and produces obedience through the Christian. That in fact is not true! It cannot be biblically supported! Of course, the Spirit empowers believers for ministry, but that is not the case for “Christian living.” Yet, that is the bases for selecting the Means Approach in reference to the “Spirit” in Romans 8:14, Galatians 5:18, and Ephesians 5:18.

Below we reveal the way the Agency Approach differs from the Means Approach. Even though there are similarities in grammatical layout, the critical distinction is the *error of empowerment by the Spirit for Christian living in the Means Approach*.

AGENCY APPROACH

A noun in the dative form, denoting the agency (personal) by which something is accomplished, is a *dative of agency* and typically indicated with “by” (see endnote #9) Using Ephesians 5:18 (“Believers be filled by the Spirit”) as an illustration, we will show the way the verse is addressed via the “dative of agency” as understood by Philip Williams. [Philip R. Williams, *Grammar Notes* (Tacoma, WA: Northwest Baptist Seminary Greek class notes, 1988), 16.]

The grammatical construction of Ephesians 5:18 with a *dative of agency* is understood as follows:

Believers	be filled	by the Spirit
Subject	Verb	Agent
(2nd pers, pl)	(pres, pass, imper)	(dative)

Within a sentence with a dative of agency, the subject receives the action of a passive voice verb. However, the manner in which that action is accomplished must be determined from the context. In this case, the “manner” is *with Christ’s will* (see v 17). The *Agency Approach* for Ephesians 5:18 follows:

Believers be filled [with Christ’s will]	by the Spirit
(Subject)	(Agent)

Summary

MEANS APPROACH

Others understand the “Spirit” in Galatians 5:18 to be a *dative of means*. In comparison and again using Ephesians 5:18 (“Believers be filled by the Spirit”) as an illustration, we will show the way the verse is addressed when the “Spirit” is understood as a “dative of means.”

First Example by Daniel Wallace

[Daniel B. Wallace, *Greek Grammar Beyond the Basics*  
(Grand Rapids, MI: Zondervan, 1996), 158, 162, 375.]

Wallace understands the “Spirit” in Galatians 5:18 “to indicate the means or instrument by which the verbal action is accomplished” (162). Consequently, the grammatical construction of Ephesians 5:18 with a *dative of means* is understood as follows:

Believers	be filled	by means of the Spirit
Subject	Verb	Means
(2nd pers, pl)	(pres, pass, imper)	(dative)

Rejecting the dative of agency approach, Wallace’s translation of Ephesians 5:18 is “Believers are to be filled...*by means of the Spirit with the content of the fullness of God*” (375, italics his). As such, the *Means Approach* for Ephesians 5:18 follows:

Believers be filled [with the fullness of God]	<i>by means of the Spirit</i>
(Subject)	(Content) (Means)

Notice:

*First*, when compared to the agency approach, the “content” in the “means approach” and the “manner” in the “agency approach” refer to a similar concept.

*Second*, while not stating the means of filling is by the “power of the Spirit,” that is in fact his position as illustrated in his discussion on “walk by the Spirit” (Gal 5:16). He wrote, “the *empowering of the Spirit*... enables one to resist the flesh” (158, italics his).

Second Example by Harold Hoehner

[Harold W. Hoehner, *Ephesians*  
(Grand Rapids, MI: Baker Academic, 2002), 699, 704.]

Citing Daniel Wallace (see footnote #2, 704) for support, the grammatical construction of Ephesians 5:18 with a *dative of means* is again understood as follows:

Believers	be filled	by means of the Spirit
Subject	Verb	Means
(2nd pers, pl)	(pres, pass, imper)	(dative)

Coming essentially to the same conclusion as Wallace, Hoehner’s translation of Ephesians 5:18 is “the Holy Spirit is the means by which believers are filled with Christ and his will” (704). Consequently, the verse rendered by the *Means Approach* follows:

Believers be filled [with Christ and his will]	<i>by means of the Spirit</i>
(Subject)	(Content) (Means)

Notice:

*First*, when again compared to the agency approach, the “content” in the “means approach” and the “manner” in the “agency approach” refer to a similar concept.

*Second*, while also not addressing the means of filling is by the “power of the Spirit,” that is in fact his position: “The will of the Lord...is carried out by the *power of God’s Spirit*” (699, italics added).