

1. Abiding describes an ongoing fellowship with Christ.

What is Fellowship?

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1 John 1:3, “that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.”

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

1 John 1:7, “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”

What is Fellowship?

κοινωνία (*koinōnia*) – association, communion, fellowship, participation;

a close union and bond;

having something in common

What is Fellowship?

- 1. Fellowship is based on a correct view of the undiminished deity and true humanity of our Lord Jesus Christ (1 John 1:1–4);**
- 2. Fellowship with God and walking in darkness are mutually exclusive (1 John 1:5);**
- 3. Fellowship is synonymous with walking in the light (1 John 1:7).**

What is *Abiding*?

- 1. Fellowship is based on a correct view of the undiminished deity and true humanity of our Lord Jesus Christ (1 John 1:1–4); Abiding is based on believing the message about Christ that they heard from the beginning (1 John 2:24).**
- 2. Fellowship with God and walking in darkness are mutually exclusive (1 John 1:5); Abiding is walking “in the same manner as He walked” (1 John 2:6).**
- 3. Fellowship is walking in the light. 1 John 1:7. Abiding is walking “in the light” (1 John 2:10).**

1fel·low·ship \ˈfe-lə-,ship, -lō-\ *noun*

before 12th century

1 : companionship, company

2 **a** : community of interest, activity, feeling, or
 b : the state of being a fellow or associate

3 : a company of equals or friends : association

4 : the quality or state of being comradely

5 *obsolete* : membership, partnership

N.B. *-ship* indicates a state or quality

μένω (*ménō*), “abide” ≈ κοινωνία (*koinōnía*),

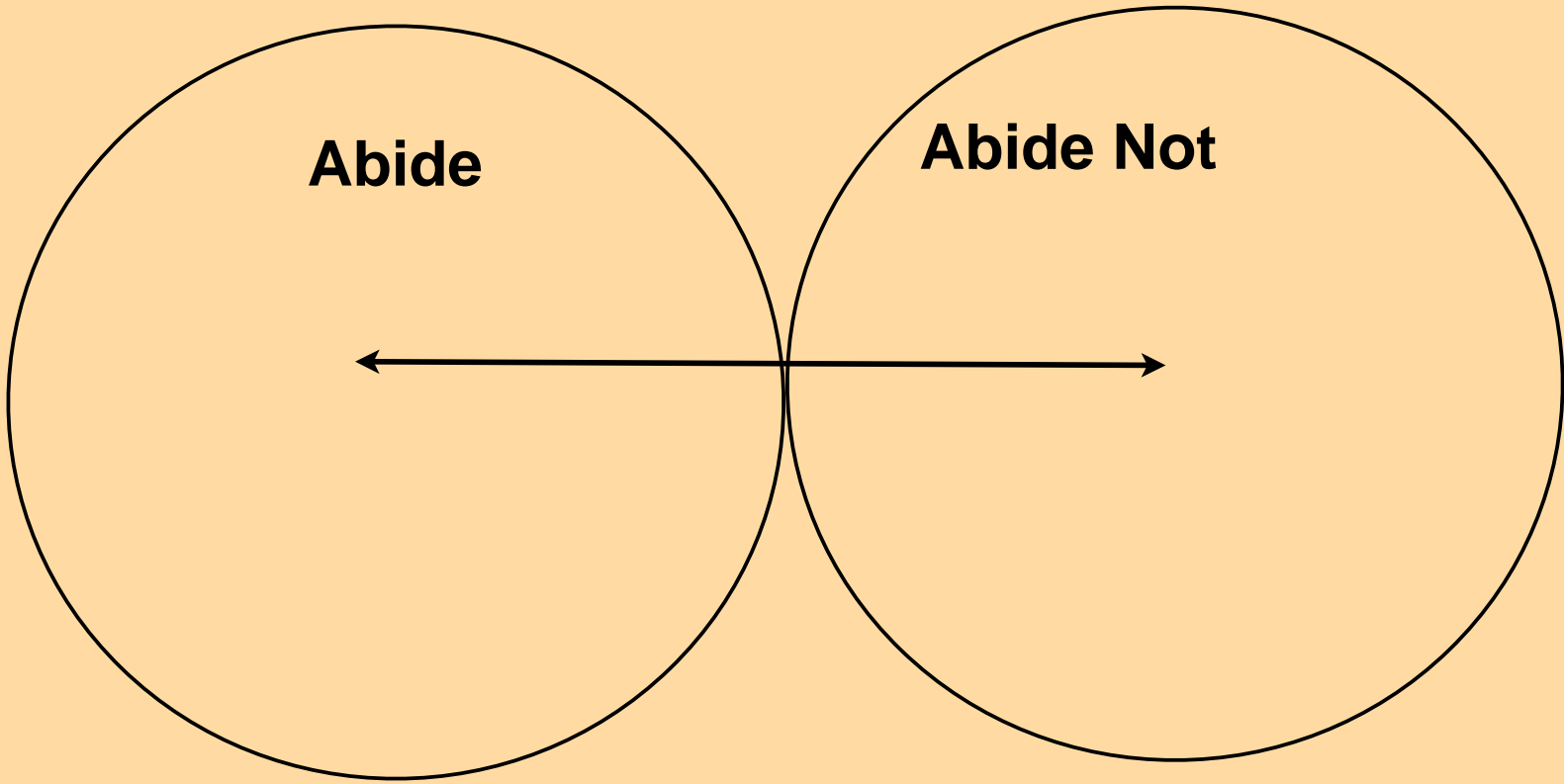
Fellowship is a state, both a legal state (positional) and an experiential state.

Abiding, walking or actions to maintain the experiential state of partnership or rapport between the believer and God.

2. Three kinds of Christians in John 15:1–6:

- **young, not yet producing fruit**
- **maturing, producing fruit, much fruit, and more fruit**
- **not fructifying, under divine discipline**

3. Only two options: abide or abide not



Abide

Abide Not

Conclusions from John 15

The Command

Abide in Me
(the sole and
necessary
condition)

The Result

Fruit,
More Fruit,
Much Fruit

Conclusions from John 15 and Gal 5:16–26

The Command

Abide in Me
(the sole and
necessary
condition)

Walk by means
of the Spirit

The Result

Fruit,
More Fruit,
Much Fruit

The Fruit of the Spirit

- 1) Abiding means to maintain fellowship with Christ;**
- 2) A believer either abides or not;**
- 3) Therefore, at any point in time a believer either has and maintains fellowship with Christ or not.**

Fellowship is an absolute status, not a relative or partial status. Believers cannot be partly in fellowship and partly out of fellowship.

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

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Galatians 1–2 establishes the gospel: faith alone in Christ alone

Gal. 2:16, “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.”

Galatians 3 shifts to legalism in the spiritual life.

Gal. 3:2, “This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?”

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Gal. 3:2, “This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?”

2 Cor. 5:7, “For we walk by faith, not by sight.”

Col. 2:6, “As you therefore have received Christ Jesus the Lord, so walk in Him,”

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Gal. 3:3, “Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?”

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Gal. 3:3, “Are you so foolish? Having begun in the Spirit, are you now being made perfect [ἐπιτελέω, *epiteleo*] by the flesh?”

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill [τελέω, *teleo*] the lust of the flesh.”

The main point of Paul's rhetorical question here, however, has to do with the incongruity of beginning one's Christian life on one basis ("with the Spirit") and then shifting somewhere in progress to another basis ("by human effort"). What Paul wants his converts to see is that the Christian life is one that starts, is maintained, and comes to culmination only through dependence on the activity of God's Spirit (cf., 5:25; also see Phil. 1:6, where the same verbs ἐνάρχομαι and ἐπιτέλω appear and where the point is made that completion of the Christian life comes about on the same basis as its inception, viz. by God's working).

~Longenecker

Law

Grace

Works

Faith

Slavery

Freedom

Flesh

Spirit

- (1) Everything the unbeliever does derives from his position in bondage to the sin nature and proceeds from the sin nature (Isa. 64:6; Rom. 6:6, 17, 18);
- (2) The unbeliever can live a moral, ethical life; therefore,
- (3) Simple human morality may be the product of the sin nature.
- (4) Only a supernatural source can produce the virtues and Christlike character unique to the Christian life.

Gal. 5:14, “For all the law is fulfilled in one word, even in this: ‘You shall love your neighbor as yourself.’ ”

John 13:34–35, “A new commandment I give to you, that you love one another, even **as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.”**

1. “walk [περιπατέω, peripateo] by the Spirit” (Gal. 5:16),
2. “led by the Spirit” (Gal. 5:18),
3. “live by the Spirit,” and
4. “walk [στοιχέω, stoicheo, ‘follow, stay in step with’] by the Spirit” (Gal. 5:25).

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περιπατέω *peripateo*

pres act impera 2 plur

“to walk, walk around”

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Walking involves:

- 1. Step-by-step procedure**
- 2. Step-by-step concentration**
- 3. Mechanics: specific ‘how to’s’**
- 4. Direction toward a goal**

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

Instrumental dative

“By means of” emphasizes *dependence*

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οὐ μὴ *ou me*

strong double

negative w/

subjunctive mood

verb

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οὐ μὴ *ou me*

**strong double
negative w/
subjunctive mood
verb**

τελέω *teleo*

aor act subj 2 plur

**“to finish, complete,
bring to completion”**

“In Galatians 5:16 Paul commands the believer to walk by means of the Spirit. This imperative is followed by οὐ μή with the subjunctive, which is an emphatic negation used here as a strong promise. The flesh and Spirit are so contrary to one another that a walk by the Spirit automatically excludes a fulfillment of the baser desires.”



Stan Toussaint

“In this entire epistle two alternatives are set before Paul’s Christian readers. Either they may walk under law or under grace. These same two choices are open in Galatians 5:16–23. A walk under law necessitates a walk by means of the flesh (cf. Gal 3:2–3; 4:23). At the same time a life lived in the grace system automatically involves faith and the Holy Spirit (cf. Gal 3:2–3, 5; 4:29). It is for this reason that the contrast here is between the flesh and the Spirit; they are the two driving forces in each of the two systems of law and grace.”



Stan Toussaint

Gal. 5:16, “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.”

“It will be IMPOSSIBLE to bring to completion the lust of the flesh.”

- 1. A believer either abides or not; either walks by the Spirit or according to the flesh.**
- 2. Both walking by means of the Spirit and abiding in Christ emphasize divine dependency as the sole basis for producing fruit.**
- 3. Both walking by means of the Spirit and abiding in Christ express an intimacy and the means of maintaining fellowship with the divine Person which is not present when the believer is not abiding or walking.**

Thus it must be concluded that abiding in Christ and walking by the Spirit express overlapping or parallel concepts that are facets of the same dependency which is the key to spiritual growth.

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

1 John 1:7, “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.”

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

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“in the light” is locative, in the sphere of the light

Eph. 5:8, “For you were once darkness, but now you are light in the Lord. Walk as children of light.”

Eph. 2:10, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

Eph. 4:1, “I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,”

Eph. 4:17, “This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,”

Eph. 5:2, “And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.”

Eph. 5:8, “For you were once darkness, but now you are light in the Lord. Walk as children of light.”

Eph. 5:15, “See then that you walk circumspectly, not as fools but as wise,”

Conclusions from John 15 and Gal 5:16–26 and Eph 5

The Command

Abide in Me (the sole and necessary condition)

Walk by means of the Spirit

Walk in the Light

Walk as children of Light

The Result

Fruit, More Fruit, Much Fruit

The Fruit of the Spirit

Fruit

By various terms the Bible teaches that there are two classes of Christians: those who “abide in Christ,” and those who “abide not”; those who are “walking in the light,” and those who “walk in darkness”; those who “walk by the Spirit,” and those who “walk as men”; those who “walk in newness of life,” and those who “walk after the flesh”; those who have the Spirit “in” and “upon” them, and those who have the Spirit “in” them, but not “upon” them; those who are “spiritual” and those who are “carnal”; those who are filled with the Spirit, and those who are not. All this has to do with the quality of daily life of saved people and is in no way a contrast between the saved and the unsaved.



**ETERNAL
REALITIES**

**TEMPORAL
REALITIES**



ACTS 16:31

IN CHRIST

**Baptism by the
Holy Spirit**

INDWELT

**“Walking in the
Light”**

**“Walking in the
Truth”**

**“Walking by the
Holy Spirit”**

Ephesians 5

1. The believer may imitate God or not (5:1),
2. Walk by means of love or not (5:2),
3. Have improper conduct or not (5:3, 4),
4. Be disobedient or not (5:6), and
5. Walk as children of light or as approving deeds of darkness (5:7–13).
6. Paul shifts the metaphor of light from light as divine perfection to light as the revelation of that perfection that exposes sin (5:13–14).

Eph. 5:18, “And do not be drunk with wine (dative of means), in which is dissipation; but be filled with the Spirit (*en pneumatī*),

RESULTS

Eph. 5:19, “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Eph. 5:20, “giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,”

Col. 3:16, “Let the word of Christ dwell in you richly in all wisdom,

RESULTS

teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Col. 3:17, “And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.”

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ACTS 16:31

IN CHRIST

*Baptism by the
Holy Spirit*

INDWELT

**FILLED BY
THE
HOLY SPIRIT**

**“Walking by the
Holy Spirit”**

**SIN
NATURE**

CARNALITY
Sin Nature Control