

## What Does It Mean to Be “Led by the Spirit” (Rom. 8:14; Gal. 5:18)?

Wayne Grudem, ETS Annual Meeting, 11-13-18 (Denver)

### A. Possible options

1. The Holy Spirit gives Christians not situation-specific guidance but *only instruction in and a desire for moral goodness -- consistent with the moral teachings of Scripture*, and
2. The Holy Spirit gives Christians *both desires for moral goodness and situation-specific guidance* toward/against particular actions and decisions

### B. Both views are represented in the relevant literature

#### 1. Gal. 5:16, 18:

Moo (BECNT): “the Spirit is not simply the ‘means’ by which we ‘walk’; as the ‘fruit of the Spirit’ illustrates, the Spirit also gives direction to that walk” (Mussner [1998:375] (352-353).

Moo (BECNT): “In neither verse (Rom 8:14 and Gal. 5:18) does ‘led by’ mean what it sometimes does in popular Christian parlance: a specific ‘leading’ of the Spirit to do something. The verb (in the present tense) suggests the idea of being continually influenced by and directed the Spirit.” 356-357

Moo, *Romans* (NIC): “To be ‘led by the Spirit’ “probably means not to be *guided* by the Holy Spirit, [fn. “as a majority of interpreters in the ancient church took it”] but, as in Gal. 5:18, to have the direction of one’s life as a whole determined by the Spirit” (498, original emphasis).

[but Moo does add that Paul may want to include in being led an “inner compulsion” and the involvement of the emotions... But it is unlikely that is ecstatic or charismatic, 499]

Schreiner (ZECNT): being led by the Spirit is not a matter of “specific guidance for daily decisions,” but rather, “being directed by the Spirit to live a life that pleases God” (345).

Gordon Fee: although at the popular level “being led by the Spirit” is sometimes understood to refer to direct guidance by the Spirit, Paul’s concern lies elsewhere . . . . Believers who walk by the Spirit do so because they are following where the Spirit leads; and the Spirit leads in “the law of Christ,” . . . . This is why Torah observance is totally irrelevant; for the one led by the Spirit in “the law of Christ” the aim of the Torah has been fulfilled (*God’s Empowering Presence* (Hendrickson, 1994), 438)

But:

Ronald Fung (NIC): “In the OT times the Israelites knew God’s law as an external code, but in the NT dispensation the law of God is set in his people’s understanding and written on their hearts (Jer. 31:31-24; Heb. 8:8-12); God’s will is now an inward principle, the result of the leading of the Spirit within the believer. To ‘walk by the Spirit’ means to be under constant, moment-by-moment direction, control, and guidance of the Spirit. By living in this way believers can be sure that they will not ‘carry out’ (NASB) the desires of their sinful nature.” (248-249)

Craig Keener, *Gift Giver* (Baker, 2001), has 34 pages on “recognizing the Spirit’s voice” and “learning to hear God’s heart by the Spirit.” -- with several personal anecdotes of being guided by the Holy Spirit to walk someplace, talk to someone, and so forth (17-50)

G. Allison & A. Köstenberger (B&H, forthcoming) the work of the Holy Spirit in “leading me to do such-and-such” . . . Is well-supported biblically and confirmed in genuine experiences of his guidance in the lives of both individual Christians and churches”

### 3. Other treatments of the work of Holy Spirit:

Donald Bloesch,  
Dale Bruner,  
Graham Cole, - little discussion  
Sinclair Ferguson, - no discussion  
Michael Green,  
James Hamilton,  
John Harvey,  
Sam Storms,  
Max Turner

### C. Significant evidence from the meaning of *agō* and from its use elsewhere in OT and NT:

1. Septuagint usage (for canonical OT books): 113x *agō* - used to speak of leading by a personal agent (God or human person).

a. --> all 113x refer to situation-specific, directional guidance that leads to a particular location or decision. (None speak of imparting inclination to obey God’s moral standards apart from situation-specific direction)

[I will translate *agō* as “lead, led” for clarity in argument even though Eng. transl. often use “bring/ brought” in some vss.]

Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought (*agō*, led) them to the man to see what he would call them. (Gen. 2:19 ESV)

And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. (Gen. 2:22 ESV)

And I will lead the blind in a way that they do not know, in paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. (Isa. 42:16 ESV)

The Spirit lifted me up and brought me to the east gate of the house of the LORD, which faces east. (Ezek. 11:1 ESV)

And the Spirit lifted me up and brought me in the vision by the Spirit of God into Chaldea, to the exiles (Ezek. 11:24 ESV)

b. Frequently: of human agents leading a person or animals to a specific place:

[Joseph to brothers:] and bring your youngest brother to me. So your words will be verified, and you shall not die." (Gen. 42:20 ESV)

c. *Agō* is used several times to speak of God guiding Israel through the wilderness

And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness (Deut. 8:2 ESV)

who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock (Deut. 8:15 ESV)

So I led them out ( ἐξάγω ) of the land of Egypt and brought ( ἄγω, "led" ) them into the wilderness. (Ezek. 20:10 ESV)

2. New Testament usage (53x of leading by a personal agent)

a. Parallel with Holy Spirit leading Jesus:

Rom. 8:14 and Gal. 5:18 call to mind not only numerous OT vss. about God leading Israel through the wilderness, but also the Gospel accounts of the Spirit leading Jesus into the wilderness

Then Jesus was led up ( ἀνάγω ) by the Spirit into the wilderness to be tempted by the devil.

And Jesus, full of the Holy Spirit, returned from the Jordan and was led ( ἄγω ) by the Spirit in the wilderness for forty days, being tempted by the devil. And he ate nothing during those days. (Lk. 4:1-2 ESV)

b. Other examples of *agō* used to speak of guidance by a personal agent (53x in NT):

"Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here." (Lk. 19:30 ESV)

Then they led Jesus from the house of Caiaphas to the governor's headquarters. (Jn. 18:28 ESV)

c. Other examples of guidance from the Holy Spirit in Acts, using other words than *agō*: (these show situation-specific direction from the Holy Spirit)

And the Spirit said to Philip, "Go over and join this chariot." (Acts 8:29 ESV)

While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." (Acts 13:2 ESV)

And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. <sup>7</sup> And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them. (Acts 16:6 ESV)

d. Several verbs that are transparently cognate to *agō* show the same pattern:

*anagō*, lead up 137x

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. (Matt. 4:1 ESV)

*apagō*, lead away 66x

Then those who had seized Jesus led him [away] to Caiaphas the high priest, where the scribes and the elders had gathered. (Matt. 26:57 ESV)

*eisagō*, bring or lead in 175x

And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, (Lk. 2:27 ESV)  
Then they seized him and led him away, bringing him into the high priest's house, and Peter was following at a distance. (Lk. 22:54 ESV)

*exagō* lead out, bring out 233x (12x NT)

And he led them out as far as Bethany, and lifting up his hands he blessed them. (Lk. 24:50 ESV)

*katagō*, to lead down, bring down 80x (9x NT)

And he said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though they were going to inquire somewhat more closely about him. (Acts 23:20 ESV)

*metagō*, direct, guide from one place/direction to another 13x (2x NT)

Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. (Jas. 3:4 ESV)

*proagō*, lead forward, go ahead of, lead the way 33x (many NT)

And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. (Matt. 2:9 ESV)

[This is not an exhaustive list – the *New Testament Greek Morpheme Lexicon* by J. Harold Greenlee lists 127 cognate words, including many from which the idea of leading has completely disappeared. For this list I chose verbs consisting of a simple prefix compounded with an agō- root.]

d. But can *agō* be used of doctrinal/ ethical instruction?

One possible example:

God's kindness is meant to lead you to repentance? (Rom. 2:4 ESV)

ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; (Rom. 2:4 BGT)

-> *agō* can be used of leading to a specific moral/spiritual decision (still a specific decision, not merely an inclination to do good)

*Epistle of Aristeeas* 188: by granting clemency the king will lead his subjects to repentance

Justin Martyr, *First Apology*, 10.4: “[God] both persuades us and leads us to faith”

Of course, this is theologically true: HS does convict us of sin.  
And some leading by the Holy Spirit does impart doctrinal/ethical information  
(though other words than *agō* are generally used)

For it has seemed good (δοκέω) to the Holy Spirit and to us to lay on you no greater burden than these requirements: (Acts 15:28 ESV; not *agō*)

When the Spirit of truth comes, he will guide (ὁδηγέω) you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. (Jn. 16:13 ESV)

BDAG, 690: ὁδηγέω

1. to assist in reaching a desired destination, *lead, guide*
2. to assist someone in acquiring information or knowledge, *lead, guide, conduct,*

3. Significant conclusion: When *agō* is used in contexts that speak about leading by a *personal agent*, it overwhelmingly refers to a situation-specific, detailed kind of leading to a specific location or decision, not merely imparting an inclination to do good or evil.

D. Is this sense consistent with the context in Rom. 8 and Gal. 5?

a. Several commentators appeal to works of the flesh and the fruit of the Spirit in verses 19-23 to argue that being led by the Spirit is limited to moral instruction. But this does not appear to be decisive, because:

b. All guidance by the Holy Spirit would of course be in conformity to God’s moral character and laws (whether canonical moral teachings or situation-specific guidance to a specific goal or decision)

E. Several factors indicate that being led by the Holy Spirit must include not only moral/spiritual instruction and persuasion but also situation-specific direction in individual decisions and choices

- (1) the overwhelming preponderance of *agō* used to indicate very specific direction or guidance
- (2) the frequent use of transparent cognates to *agō* used in the same sense
- (3) the Old Testament background of Israel being led by God through the wilderness
- (4) the gospel background of Jesus being led in the wilderness by the Holy Spirit
- (5) several examples of situation-specific guidance in the book of Acts
- (6) the absence of any clear evidence that would exclude situation-specific guidance
- (7) similar idea of “keep in step (*stoicheō*) with the Spirit” in 5:25 – implies specific timing and direction of such ordered “walking”

F. Rom. 8:14: similar argument

<sup>14</sup> For all who are led by the Spirit of God are sons of God. (ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν)

<sup>9</sup> You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. <sup>10</sup> But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. <sup>11</sup> If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

<sup>12</sup> So then, brothers, we are debtors, not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For all who are led by the Spirit of God are sons of God. (ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν) <sup>15</sup> For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

→ If we are led by the Spirit, we will not “live according to the flesh” (verse 12).

→ The same verb *agō* is used, and the same arguments apply.

#### G. Theological considerations

1. Would the idea of subjective leading by the Holy Spirit create a conflict with a closed canon or with the sufficiency of Scripture?

No – always subject to the ultimate authority of Scripture.

-- no responsible writer puts on same level as Scripture

2. What moral obligation should accompany a subjective perception of the Holy Spirit’s guidance?

It does not reach the level of moral obligation imposed on us by Scripture.

Where no teaching of Scripture decides the issue, then, the stronger our confidence that this is leading of the Holy Spirit, the greater our sense of responsibility to follow it.

3. The leading of the Holy Spirit is a significant component of a personal relationship with God  
- for all Christians (Rom. 8:14)

- a continuous, ongoing experience (a “way of life” .... Gregg Allison)

4. A vital personal relationship with God (as attested throughout Scripture) will include personal interaction regarding specific decisions. But fearing such interaction with God significantly hinders this relationship that God intends for our good.

5. What about the “Bible and wisdom only” view of guidance?

Garry Friesen’s book *Decision Making and the Will of God*<sup>1</sup> promotes a “wisdom in Scripture only” view of guidance. (First published in 1980, with a revised edition in 2004)

My response: (174-177 of Christian Ethics)

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<sup>1</sup> Garry Friesen with J. Robin Maxson, *Decision Making and the Will of God*, revised edition (Colorado Springs: Multnomah, 2004). The cover of the 2004 edition says, “Over 250,000 copies sold.”

There is much that I like about this book. Friesen's sections on the moral law of God, on God's sovereignty in our lives, and on the use of wisdom in decision-making, contain much valuable material on theology as it impacts practical Christian living. The entire book is a model of clarity in writing and in developing an extended argument. Throughout every section of the book there is an evident desire to understand and submit to the authoritative teaching of Scripture. In addition, some of Friesen's criticisms of what he calls the "traditional view" provide good warnings against excessive dependence on subjective factors in seeking to know God's will.

However, I disagree with the "Bible and wisdom only" view of guidance that is at the heart of this book.

**→ Friesen's exclusion of personal guidance from God to individual believers is contrary to the entire pattern of Scripture from Genesis to Revelation**

What seems to me most striking about Friesen's book is *the absence of any clear biblical evidence to prove the heart of Friesen's "Bible and wisdom only" position.*

I do not think there is any passage of Scripture, or any combination of passages, that should lead us to think that God does not communicate directly with his people throughout all of history in individual, personal ways that occur *in addition to* his communication in and through the written words of Scripture.

Look at the whole scope of biblical history:

from beginning to end God had a personal relationship with his people, a relationship in which he communicated directly and personally with them, and this communication was never limited to the words that he gave to all of his people in "the book of the covenant" or the writings of the canon of Scripture.

God had a personal relationship, and direct interpersonal communication,

with Adam and Eve,  
with Cain and Abel,  
with Enoch (who walked with God, Gen. 5:24),  
with Noah,  
with Abraham, Isaac, and Jacob,  
with Moses, David, and Solomon,  
and with many other Old Testament prophets and kings.<sup>2</sup>

In the person of Jesus, God the Son communicated individually and personally with many people while he was on earth.

In Acts - the Lord Jesus or the Holy Spirit interacted personally with Paul not only on the Damascus road (Acts 9:4-6), but also in directing his second missionary journey (Acts 16:6-7), encouraging him in Corinth (Acts 18:9-10), confirming his decision to go to Jerusalem (Acts 19:21), showing him what would happen in Jerusalem (Acts 20:23), encouraging him in prison in Jerusalem (Acts 23:11),

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<sup>2</sup> Friesen writes, "In the Bible, no believer asks, 'What is God's individual will for me in this matter?'" (48). But this is surely incorrect. For example, David often sought specific guidance from God: "Therefore David inquired of the Lord, 'Shall I go and attack these Philistines?' And the Lord said to David, 'Go and attack the Philistines and save Keilah'" (1 Sam. 23:2; see also 1 Sam. 23:4, 9-12; 30:8; 2 Sam. 2:1; 5:19, 23-24. There are many other examples, such as the people seeking guidance from God in Judges 1:1; 20:18, 23, 27-28; 1 Sam. 10:22.

assuring him that he would arrive safely in Rome (Acts 27:23-24 – this time an angel from the Lord),  
telling him he would not heal his thorn in the flesh (2 Cor. 12:9),  
directing him to go to Jerusalem (Gal. 2:2),  
and standing by him at his trial in Rome (2 Tim. 4:17).

But it was not only with Paul, for there was direct guidance from God  
for Philip (Acts 8:26, 29),  
Ananias (Acts 9:10-16),  
Cornelius (Acts 10:3-6),  
Peter (Acts 10:13-20; 12:7-8),  
the church at Antioch (Acts 13:2),  
and the church in Jerusalem (Acts 15:28).

In addition, the New Testament promises a personal relationship that the Father, Son, and Holy Spirit will have with each individual believer:

If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and *make our home with him* (John 14:23).

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him *and eat with him*, and he with me (Rev. 3:20).

Let those of us who are mature think this way, and if in anything you think otherwise, *God will reveal that also to you* (Phil. 3:15).

that I may *know him* and the power of his resurrection, and may share his sufferings, becoming like him in his death (Phil. 3:20).

that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation *in the knowledge of him* (Eph. 1:17).

I realize that Friesen and others will explain many of these examples as special cases that do not establish a pattern for ordinary Christians today (see 45-111):

the prophets are different,

and Jesus is different,

and Paul is different,

and their experiences are different, and so forth).<sup>3</sup>

But my argument is this: look at the overall pattern of Scripture.

From beginning to end the Bible tells us of a God who relates *individually and personally* to his people. And now Friesen tells us, contrary to the experience of God's people throughout all of the Bible, that God no longer communicates personally and individually with any of his people except through the written words in the canon of Scripture.

So Friesen's "Bible and wisdom only" view is asking us to believe

(1) that throughout the Bible God communicated to his people both through written Scripture (as much as they had at any point) and through additional direct personal interaction with people, and

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<sup>3</sup> He also says that instances of special guidance in the Bible are uncommon: "Even in the biblical record, special guidance is rare.... bona fide instances of special guidance have been rare – even for the apostles" (233-236). I disagree, because a phenomenon that occurs many dozens of times throughout all parts of the Bible can hardly be called "rare" in Scripture. The large number of such examples of personal interactions with God that are recorded in Scripture should lead us to expect that this kind of interpersonal relationship between God and individual believers also occurred multiple other times that were not recorded..



(2) that God now communicates *only* through the written words of the canon, and no longer through direct personal fellowship and interaction with people.

This is quite strange in light of the fact that the new covenant in which we now live is seen to be better in every way (see 2 Cor. 3; Heb. 8-9). But how can it be better if we have lost that element of personal relationship with God and personal communication from God that characterized all periods of history that the Bible talks about?

Where is *anything* in the Bible that would lead us to believe that?

I realize, of course, that the canon of Scripture is closed, and no more writings are to be added to the Bible. But that is not the question.

The question is, what about communication from God to specific individuals that is not part of the canon? If the Bible is the “book of the covenant” that stipulates the terms of the relationship between God as king and us as his covenant people, then are we to say that *the king can never communicate with his people in any additional ways besides the covenant document?* Can a God who loves his people never communicate with them directly and personally?

Evangelical theologian Carl F. H. Henry rightly commented as follows:

Any statement of evangelical experience that does not include the possibility both of communion with God and the communication of the particularized divine will to the surrendered life seems to me artificially restrictive.<sup>4</sup>

Surely the vast majority of Christians throughout all history have known and experienced the guidance of the Holy Spirit in making decisions, especially while they are praying and reading the words of Scripture, and they have known that this guidance includes not only the directions and commands and principles of Scripture, but also subjective impressions of God’s will and also additional thoughts or specific memories that the Lord brings to mind.

a position that *rules out all direct personal guidance from the Holy Spirit today* is so completely different from the whole course of biblical history, and from the New Testament teaching on personal fellowship that we have with the Father, Son, and Holy Spirit.

In addition, there is no verse that teaches this position. Where is any verse that says something like, “You should never think that God is leading you through a subjective sense of his guidance. Make your decisions based only on the Bible and your own wisdom”? There is no passage that even comes close to that kind of teaching.

The scriptural support for such a view is very weak indeed, and it is contrary to the way God related personally to his people throughout biblical history.

## H. Practical implications

1. What specific practical guidelines should Christians be taught regarding the leading of the Spirit?

→ Be sure to take into account eight other factors in seeking guidance.

- (1) the teachings of the Bible (never disobey!)
- (2) information about the situation
- (3) information about oneself
- (4) advice from others
- (5) changed circumstances
- (6) conscience
- (7) one’s own heart desires
- (8) one’s own human spirit

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<sup>4</sup> Carl F. H. Henry, *Confessions of a Theologian* (Waco, Texas: Word, 1986), 53.

(9) guidance from the Holy Spirit

2. What dangers should we guard against?

- a. Excessive subjectivism
- b. Quenching the Holy Spirit by ruling out all situation-specific guidance

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extra material – not used:

Examples: all are morally good actions, but teachings of Scripture do not decide the question

- (1) invitation to speak for conference at a local church [yes-no]
- (2) invitation to write an endorsement for book on the gift of prophecy [no-yes]
- (3)? Whether to write article encouraging Christians to vote a certain way in 2018 elections [no]
- (4) whether to speak again or remain silent in faculty meeting discussing curriculum revision [varies]

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1. Lexicons: BDAG:

1. to direct the movement of an object from one position to another.

a. *lead, bring, lead off, lead away*

b. *bring/take along*

2. to take into custody, *lead away, arrest,*

3. to lead/guide morally or spiritually, *lead, encourage (in the direction of)* Ro 2:4

Freq. of the working of the Spirit on human beings: pass. *be led, allow oneself to be led* πνεύματι θεοῦ ἄγεσθαι Ro 8:14; cp. Gal 5:18; Lk 4:1, 9

4. to make use of time for a specific purpose, *spend, observe*

**Galatians 5:1** For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. <sup>2</sup> Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you . . . .

A. LOVE ONE ANOTHER: You are free from the Mosaic law, but use freedom to love one another, not to satisfy the flesh.

<sup>13</sup> For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. <sup>14</sup> For the whole law is fulfilled in one word: "You shall love your neighbor as yourself." <sup>15</sup> But if you bite and devour one another, watch out that you are not consumed by one another.

B. HOW? BY FOLLOWING THE HOLY SPIRIT:

1. Walk by the Spirit and you will not follow desires of the flesh

<sup>16</sup> But I say, **walk by the Spirit**, and you will not gratify the desires of the flesh. <sup>17</sup> For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

2. If you are led (walk) by the Spirit, you will not violate the main purpose of the law (v. 14, above) but you will act in love toward one another

<sup>18</sup> But **if you are led by the Spirit**, you are not under the law. <sup>19</sup> Now the works of the flesh are evident: sexual immorality, impurity, sensuality, <sup>20</sup> idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, <sup>21</sup> envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup> gentleness, self-control; against such things there is no law. <sup>24</sup> And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

3. Therefore, keep in step with (be led by) the Spirit, and don't harm (but love) each other

<sup>25</sup> **If we live by the Spirit, let us also keep in step with the Spirit.** <sup>26</sup> Let us not become conceited, provoking one another, envying one another.