

Galatians 1 March 26, 2026 And Introduction

The truth found in this book is fundamental to genuine spiritual growth; yet many of God's people never come to a realization of the truth contained herein. Joshua chapter four sets forth, in spiritual type, the truth of our death and resurrection with Jesus Christ. To be free of legal bondage we must understand that Jesus' death was our death; His grave was our grave; His resurrection was our resurrection; and His life is our life. We stand before God on the merits of Calvary, not on the merits of our law-keeping, and not by the merits of personal or religious works. It was under the ministry of Paul and Timothy that the Galatians heard and believed the Gospel. Ac 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. Paul and Timothy went there. We know that the law was given to the Jews in Ro 3:2 Much every way: chiefly, because that unto them were committed the oracles of God. It was given that sin might appear to be sin. It was to manifest sin for what it truly is, a transgression against God's righteous character. The law was given to show the spotlight on sin. Ro 5:20 Moreover the law entered, that the offence might abound.

But where sin abounded, grace did much more abound: Ga 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. It is by grace alone that we are saved. Grace alone. Ga 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Much of Christendom is taught a message of legality, and the results of such a message is told to us in Exodus 19:9,12,16. It brings fear, bondage, and separation from God. It puts them in Bondage. Ex 19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the LORD. Ex 19:12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

Ex 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. Paul points out that the bounds and thunders of Exodus 19 were intended to show humanity their inability to reach God on their own. Legality in the church today often fails because it tries to use the Law as a ladder to heaven, when Paul says its job was to show us our need. Romans 3:20: For by the works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. Galatians 3:24: Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Again, legality puts people in bondage. Paul uses the allegory of Hagar and Sarah to explain this. He likens the Law given at Sinai to Hagar, who births children into slavery, whereas the New Covenant births children into freedom. Galatians 4:24-25: For these are the two covenants; the one from the mount Sinai, which gendereth to bondage... and answereth to Jerusalem which now is, and is in bondage with her children. Romans 8:15: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

In one of Paul's most striking comparisons, Paul refers to the events cited in Exodus which was the glory on the mountain that made the people tremble as a ministry of death. Paul tells us that if the message that brings death and condemnation was glorious, the message of righteousness and the Spirit is much more so. 2 Corinthians 3:6-7: ...for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious... how shall not the ministration of the spirit be rather glorious? Paul also warned the Colossians that humans are naturally drawn to legalism because it gives a show of wisdom and makes us feel like we are in control of our own righteousness. However, Paul notes that these rules have no power to actually change the heart. Colossians 2:20-23: If with Christ you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to regulations. These have an appearance of wisdom in promoting self-made religion and self-denial, but they are of no value in stopping the indulgence of the flesh. Paul's ultimate plea to the church is found in Galatians 5:1: Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

I mentioned Joshua chapter four and the spiritual significance of this chapter is: The stones were taken from the Jordan River by the twelve men representing the twelve tribes of Israel which speak of us coming forth out of death in newness of life with Christ. These stones were made into a pillar as a lasting memorial that we live constantly by the resurrection life of Christ. The stones which were put in their place by Joshua tell of Christ taking our old man down into death at the Cross. It was Joshua (figurative of Christ) who by himself accomplished this work of death for us. We did not, nor do not feel our death, but we do feel and experience our new life. These 12 stones represented the 12 tribes of Israel and it represents us coming up out of death. We came out of the middle of Jordan. We came out of the middle of death. We were dead in trespasses and sins. We were just old dead stones, but He has made us living stones we find in Peter. It figures us coming out of death as a new creation. We don't feel that death in any way. We simply see that we are risen with Christ and alive for ever more. We find that the children of Israel took these stones out of the midst of the Jordan and made a memorial of these stones.

To understand what it means to come out of Jordan, we have to look at Jordan not just as a river, but as a boundary of judgment and death that stands between the Wilderness (the life of the flesh/legality) and the Promised Land (the life of the Spirit/Rest). The Jordan River represents death. Its name in Hebrew literally means the descender or to go down. It flows into the Dead Sea, the lowest point on earth. While the Red Sea represented our deliverance from the world (Egypt), the Jordan represents our deliverance from the self (the Old Man). To come out of Jordan is to emerge from the waters of judgment as a brand-new creation. Our co-crucifixion and co-resurrection is explained by the **Stones Left in the Midst**: These represent our Old Man buried in the place of death. Paul says in Romans 6:6: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed. It is also explained by the **Stones Taken Out**: These represent our New Man raised to life. Because Joshua (Jesus) stood in the middle of the river holding back the waters of judgment, the stones which are (us) could be brought out onto the other side. So when God brings us out of death, we are alive forever more. This means when we live by the resurrection power of Christ and that is what these stones represent. These stones came out on the resurrection side of the Jordan. When we live by the resurrection power of Christ, we become a memorial of the triumph of Christ.

When people see our overcoming life, or those resurrection stones in our lives, then they know of the power of Christ. Paul said it is not I, that live but Christ liveth in me; it is the hope of glory. We can become the living testimony of what the death, burial, and resurrection of Christ means to our lives. That is what this memorial is all about. Joshua typical of Christ, and at this time He takes on the typical aspect of Christ as the priest. Jos 4:9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. The priest did not have anything to do with these stones. The other stones they carried them out and that tells us that we experienced life out of death. But Joshua put these other stones in their places meaning we had no part in our death with Christ except to believe it. Joshua did all of the work. Jesus did all of the work. He did everything for us, all the death, condemnation and everything for us. Those stones that Joshua set up are still down there in the bottom of the River Jordan. It means that the old man is gone forever. We are as Paul said in Ro 6:4 Therefore we are buried with him by baptism into death:

The old man went down into death and he didn't come up, we came up the new man, the new creation in Christ Jesus that lives forever more. The old nature as far as God is concerned is gone forever. Jos 4:18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. Also the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. This tells us that death is still a reality for unbelievers even though Jesus bore the judgment for every sinner in this world. But if men do not accept Christ, they will bare their own condemnation. That condemnation is separation from God in the Lake of Fire. We are the living testimony of the resurrection life of Christ. And Paul summed it up in Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Jos 4:20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. 21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? The natural man cannot add anything to God's plan of redemption. Why did God provide such a salvation? I Corinthians 1:29,31 That no flesh should glory in His presence. It is not what we've done. It is what He has done on the cross of Calvary. We needed a Savior. Ro 3:23 For all have sinned, and come short of the glory of God; 1Co 1:29 That no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord. Ga 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) Paul's calling was from the Lord Jesus Christ, the Christ of resurrection not Jesus the Man. Ga 1:2 And all the brethren which are with me, unto the churches of Galatia: He wants the Galatians to know that while his authority is from God, his message is affirmed by other faithful brothers. Ga 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ. 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: We can now enter into the Holy of Holies into the very presence with God. We are now sons of God. Jesus bought us and paid the price on the cross at Calvary. It was the will of God and love that motivated Jesus. For God is love.

He always does those things of His Father. Ga 1:6 I marvel that ye are so **soon** removed from him that called you into the grace of Christ unto **another gospel**: The word soon tells us about these saints' spiritual maturity. They were babes, immature, not rooted in Truth. They were carnal tossed to and fro. We have been called into the grace of God. When saints remove themselves from the message of grace unto a message of law, they are actually removing themselves from the Lord's fellowship. Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: They begin believe **another gospel** contrary to Christ. The effect that the law has on the saints is it troubles them. But the effect of the message of the grace of God is it builds us up, and to gives us an inheritance among all them which are sanctified. Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Ga 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would **pervert** the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. They were **perverting** the Gospel, which means, to keep it from its purpose, to change it from that which it truly is. It is a message of unmerited favor. Paul preached this Gospel of grace, and declares that any other message brings trouble instead of blessing and is a perversion of his Gospel. They that would do this are false brethren, liberty-spies, or slave-makers. God does not take it lightly when man preaches a message that nullifies or lessens the power of the death of Christ. He repeats this twice, so it is very very important. Ga 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. The message of the grace of God, was given to Paul by the Lord Jesus Christ. Ga 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. This another thing about the law.

The law is not interested in what God says. The law is interested in what men think. The law is interested in how they can impress man. This what the Jews of Jesus time were always doing. Their mind was not to please God. Their mind was to be impressed by men. They wanted to look good in the eyes of men. That is what the law will do. It concentrates on the outward appearance. The law can never get down to the heart of the matter. If it does, death is the only result of that. The law in the final analysis can only kill. The law can never give life. Paul said, if I yet pleased men, I should not be the servant of Christ. Paul knew that by experience because he had been the world's greatest law keeper. Paul probably came as close to keeping law as any man could. And yet when it was all said and done, he said I am the chief of sinners. The reason he said that was because he did not see his need of Christ. That was because of the law. Paul said, if I yet pleased men. Paul knew this was the whole attitude of the law is to please men by outward appearance. If I yet pleased men, I should not be the servant of Christ. He is telling us you can't have it both ways. They are contradictory and it will not work. Some are really confused by that because it was God who gave the law in the first place. But what men fail to realize is that nowhere in scripture do we ever read that the law was given to make men righteous.

The reason the law was given was to show up sin exceeding sinful and it did its job well. Paul goes on to say here in Galatians that the law was a school master given by God just to point us to Christ. Once we have been introduced to Christ, then we don't need the law anymore. School is out. Ga 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man. Here is where Paul wanted them to understand that the message that he was preaching did not come from men and all of the lawyers that they had of that day. Paul had to learn something new and this is what happened. God really made a pioneer out of Saul of Tarsus because this was something contradictory and foreign to him. This message defied everything that Saul of Tarsus knew. Ga 1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Paul's biggest hurdle wasn't just teaching the Gospel; it was **unlearning** a lifetime of Pharisaical training. The Law was never a ladder to heaven; it was a mirror to show the dirt. Paul uses the Greek word translated as schoolmaster or tutor. In Roman times, a tutor or schoolmaster wasn't the actual teacher; he was the strict servant who walked the child to school and kept him out of trouble until he reached maturity.

Paul's point is that once the student (the believer) meets the Teacher (Christ), the escort is no longer necessary. While Paul was traveling, a group often called Judaizers followed him. They were likely lawyers or high-ranking religious men from Jerusalem who argued that Paul was a rogue agent with no official backing. At that time Gentiles could follow Christ, but only if they first became Jews (circumcision, dietary laws). Reference: Acts 15:1 describes this perfectly: And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Though we are taught by teachers, we receive the knowledge of the Word of God by revelation. Ga 1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. That is the only way we can learn this message today. It is by revelation. It does not matter how good a teacher is. The only way people will ever understand the Gospel of divine grace is by revelation. It is true that God uses teachers but still God has to bring the lights on in our hearts by revealing it to us. God is the one that has to reveal the teaching of divine grace. That is why we can give out messages but we must see the light of divine grace.

The grace message is not a creed, or some compliment of philosophy, or mind logic. **Divine grace is a person.** It's the revelation of Jesus Christ. **When we learn Christ, we learn grace.** Ga 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: Paul persecuted the church with his zeal in legality. The Jews religion was the law. Saul of Tarsus was steeped in law. After Paul's Damascus Road experience, he didn't go to an Apostle School. Instead, he went into the Arabian desert for three years (Galatians 1:17-18). Imagine Saul of Tarsus who was the Pharisee of Pharisees sitting in the desert with his Hebrew Scriptures, realizing that every sacrifice and every law he had ever obsessed over was actually pointing to the Man Christ Jesus he had been trying to kill. This is why he says the Gospel is "not after man." No human would have invented a system that made their own religious effort completely worthless. The history of the Galatia and the Galatian people at this time was that they were known for being impulsive and fickle. In Acts 14, they tried to worship Paul as a god one day and then stoned him the next. Paul writes this letter because these impulsive people were so soon removed (Ga 1:6) from the Gospel of Grace. They were being bewitched (Ga 3:1) by the intellectual reputation of the Jewish Law.

Paul was essentially a man standing between two worlds, telling the old world that its time was up and the new world that its freedom was bought with blood of Jesus Christ, and not behavior. Paul said, I persecuted the church of God, and wasted it: Today we see the radical muslim religion who would murder and kill Christians. The same thing was true in Paul's day; persecuting the Christian who would not adopt the doctrine of Judaism. Ga 1:14 And **profited** in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. He profited in the Jews religion by persecuting the Christians. Paul says here the traditions of my fathers. The law is in traditions. When Paul uses the word profited in the Greek; it means to blaze a trail or advance, he isn't talking about money. He is talking about religious status and political power. Paul as Saul was the rising star of the Pharisaic movement. Saul of Tarsus used the Mosaic Law to eliminate anyone he deemed a threat to the traditional order. The Profit was zeal which was the currency. The more he persecuted Christians, the more he was promoted within the Sanhedrin. Now then in V15 there comes a change. Paul's zeal was redirected for the things of Christ. He wanted all of us to grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Ga 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace. Paul was separated from his mother Judaism by the gospel 2000+ years ahead of the rest of the nation of Israel, because Israel has not been born again. God was doing a new thing and it was not only for Saul of Tarsus, but it was for all of humanity and especially the church age. For Paul, his Mother's womb is Israel. God had to separate Saul of Tarsus from Israel as a nation in order for God to do what He wanted to do. God didn't ever give the law to anybody but the Jews. The law was given only to Israel and it was a disadvantage to them. Paul is going to show that throughout the rest of this book. So Paul said, He separated me from my mother's womb, and called me by his grace. This was Paul's introduction into divine grace just as it is for all of us. Initial salvation is our introduction to Divine grace. Then notice what He did in V16. Ga 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: #1 To reveal his Son in me, #2 that I might preach him among the heathen; It is so important to realize the order of things. Back up to V12, Paul says, I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. **First God revealed Christ to Paul.**

Then in V16 then **He revealed Christ in Paul. Then thirdly He revealed Christ through Paul.** That is the same process God wants to take us through. Unless we let God reveal Christ in us, then we will never be affective preachers of Christ coming through us. It was to preach Christ among the heathen or the Gentiles. As far as Israel was concerned anyone that was not a Jew was a heathen. Paul was converted there on the road to Damascus. Then immediately after that I conferred not with flesh and blood: Now we read that he did go to Ananias, but after that Paul did not confer with flesh and blood. Ga 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. For Saul of Tarsus, there was really only one Ivy League destination for theological study and that is Jerusalem where the other apostles were. Jerusalem was the gathering center of the Jews. In the book of Acts we found that Antioch became the gathering place for the Christians. But Paul did not go up to Jerusalem. Jerusalem was not going to be the center of things. It was the center as far as the law and Israel was concerned and it still is today.

Paul says I didn't go up to Jerusalem to them which were apostles before me; and the reason was because all of those that were apostles before him were Kingdom Apostles and Paul was going to be the chief Apostle to the church. Why if you are going to have a new message would you send someone to teach the message of the law? The Holy Spirit lead the Apostle Paul into Arabia. Arabia is so important here because this is where the law was given. God took Paul back out into the desert and perhaps he walked in the same steps as Moses did whenever he received the law. God took the greatest Law-expert, Paul of his day, back to the very birthplace of the Law to explain why the Law's time had reached its fulfillment. Notice that there are three Desert Pioneers in scripture that went to Arabia. God used the Arabian desert to reset his key messengers. Paul was walking in the footsteps of two specific giants. Moses received the Law at Sinai. He entered the desert a prince of Egypt and left a humble shepherd of God's people (Exodus 3). Then Elijah: When he was broken and defeated by the traditions and idolatry of his day, he fled to Horeb (Sinai). God met him in a still small voice to give him a new commission (1 Kings 19). Paul entered the desert a violent Pharisee and left as the Apostle of Grace.

Saul of Tarsus knew that God gave that law; it was the word of God passed down from generation to generation. How can you just suddenly cut it off? Jesus Himself announced it. We can read through the gospel and see how many times the Jews would come to Jesus and say what the law said and ask Him what do you say? They did that because Jesus contradicted the law over and over again. And Saul of Tarsus understood the contradiction was there but he didn't understand how to reconcile it. So God took him right out where the law was given in the first place in order to give him the secrets of why the law was given. And what God was doing now; and that law was just a school master to bring us to Christ. Once we understand the law and understand the grace message; we then understand that the law teaches Christ all the way through. The law announces Christ and this is exactly what God wanted to do and wants to do today. Ga 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. It was 3 whole years before Paul had any connection or any meeting with these Kingdom Apostles. Ga 1:19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia; 22 And was unknown by face unto the churches of Judaea which were in Christ: 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me. They were glad that this persecutor had an about face because scripture says in Ac 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest. Saul of Tarsus was killing the Christians and they were delighted when this man turned around and he began to preach the faith of the Grace message that Paul once persecuted. The law was not given to make men righteous. The reason the law was given to show up sin exceeding sinful and it did its job well. The law was a school master given by God just to point us to Christ. There is only one Gospel, and any addition to the finished work of Christ, whether by tradition, legalism, or human authority is a perversion that robs the believer of liberty and the Grace of God of its power. Paul's tell us; he has come out of the Jordan. He left the dead stones of his legalistic past in the river and is now standing on the shore of Grace, refusing to let anyone drag the believers back into the waters of human tradition.

Galatians 2 April 2, 2026 The Defense of Liberty

The overarching theme of Galatians 2 is the sufficiency of faith in Christ alone, specifically as it relates to the equality of believers and the rejection of legalism. In Galatians 1 and 2, Paul isn't just winning an argument; he is offering his own life as a living laboratory. He pulls the covers off his past to show that if the Law couldn't save the Pharisee of Pharisees, it certainly couldn't save the Galatians. Since Paul didn't learn the Gospel from the Apostles in Jerusalem, his change of character proved the Gospel was supernatural. Only the resurrected Christ could turn a persecutor into a preacher without a human middleman. In this chapter, the Apostle Paul is saying we are saved by what Jesus did, not by how well we follow a checklist of religious rules. The Gospel is not about behavior modification. It is a total exchange of life; my life for Christ's life. Ga 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. This is in reference to the conference that they had in Acts 15. Ga 2:2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. Paul says that he went up by revelation.

No word was sent out that they were going to have a conference in Jerusalem in Acts 15. The wisdom of Paul was not the wisdom of men. Paul says, I preach among the Gentiles, but privately to them which were of reputation. Paul talked to the leadership privately. He did that lest by any means I should run, or had run, in vain. This is God's wisdom. Man's wisdom is in demonstrations and picketing. Rather than going to the leadership and trying to get the leadership to understand, they go to the people and build pressure on the people to make those in authority change their mind. Paul did not do that. He did not go to the people trying to get them to create a riot or an uproar in order to put the pressure on these authorities. Paul wanted to see if these leaders were standing with him for the truth. The ministers' conference was called in Acts 15 to decide if circumcision was necessary for salvation. It was to communicate the Gospel which Paul preached among the Gentiles to those in authority. It was the Gospel of Grace. The conference in Acts 15 was whether the Gentile needed to be circumcised and keep the law in order to be saved. And they do not. In Galatians chapter 2, Paul moves from the source of the Gospel to the defense of the Gospel. He demonstrates that Grace is not just a theory, it is a reality that must be protected even when high-ranking religious leaders compromise it.

Paul brings Titus (a Gentile) to Jerusalem and refuses to have him circumcised. This was a Jordan moment. Paul refused to let the stones of the New Creation be dragged back into the water of Old Testament rituals. He did this so that the truth of the gospel might continue with us. Ga 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: We can contrast this with Ac 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. This tells us you must use wisdom according to the situation that you are in. Here Paul absolutely refused to circumcise Titus. Yet in Acts 16, he did circumcise Timothy, so what is the difference? The difference is in the attitudes of the people. So here if Paul would have circumcised Titus, it would have been equivalent to saying yes, a Gentile has to be circumcised to be saved. And this was not the message that the Apostle Paul wanted to send. There are two different events here and he treated them in two different ways. The same thing will come up in our lives as to how we deal with certain people. Very often it depends on the attitude that they display as to what we are able to do.

Some would say you treated this person this way so you have to treat this other one the same way and no you don't. Because it is according to the attitude of the person as to how they are to be treated. Then Titus was a Greek and was compelled to be circumcised and then Paul tells us in V4. Once again Paul was facing false brothers who were legally demanding circumcision as a requirement for salvation. Then V3-5 we can compare that with 1Co 9:20-23 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you. This tells us we must use wisdom according to the situation that we are in. Ga 2:4 And that because of **false brethren** unawares brought in, who came in privily to spy out **our liberty** which we have in Christ Jesus, that they might bring us into bondage:

To understand why Paul used such strong language in Galatians 2:4, we have to see it as a counter-intelligence report. He isn't just describing a disagreement; he is describing an invasion. When Paul speaks of false brethren who "spy out our liberty, he is using military terminology to show that the message of legality is not just a different opinion, it is a hostile attempt to re-enslave those who have crossed the Jordan. They came in to spy out their liberty, that they might bring them into bondage, by keeping the law, by saying that Titus had to be circumcised in order to be saved. Paul doesn't call these people confused Christians or misguided brothers. A spy enters a camp to find the weak points so the enemy can attack. He calls them false. The reason was they claimed the name of Christ, but their message actually denied the power of Christ. Jesus warned of this in Mt 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. They come to you in sheep's clothing, but inwardly they are ferocious wolves. Paul would not send the wrong message by giving in to demands that Titus would be circumcised so that he would be considered clean enough to be in their midst. Because circumcision is not a requirement for salvation. Our liberty is in Christ.

He paid the price at Calvary so that we would be free from the law. Because of what Jesus did at Calvary on the cross the righteousness of the law is now fulfilled in us. These **false brethren** weren't there to learn about Jesus; they were there to see if Titus (a Greek) was circumcised. They were looking for non-compliance with the Law. To use your Joshua 4 analogy, these spies wanted to drag the 12 stones back into the Jordan. Paul said this to warn the Galatians that these false brethren weren't interested in their spiritual growth; they were interested in their defeat. By calling it **our liberty**, Paul defines the New Creation life as a state of being liberated from the thunders of Sinai where the law was given. If we are being watched to see if we are following rules, we aren't in a family; we are in a prison. Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the **righteousness of the law might be fulfilled in us**, who walk not after the flesh, but after the Spirit. Can we give place to those who minister error? Error is mixture and mixture is deadly. We cannot give into error. Paul stood very firm against those who tried to mix law with grace. What was Paul's purpose Ga 2:5? That the truth of the gospel might continue with the Saints. Ga 2:5 To whom we gave place by subjection, no, not for an hour; **that the truth** of the gospel might continue with you.

Paul made a statement here not just in words but in deeds. Notice the little word “**that**” **That** the truth of the gospel might continue with you. He had to demonstrate this gospel working not just in words but demonstration by actions that Titus was not going to be submitted to this. Ga 2:6 But of these who seemed to be somewhat, (whatsoever they were, it **maketh no matter** to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: Peter, James, and John were early disciples of the Lord, and yet Paul said that they added nothing to him in conference. Did Paul think so highly of himself that he felt no one could teach him anything? Or did he have a revelation that was far superior to that of Peter, James, and John? Paul had a revelation far superior to that of the other brethren. Paul was not conceited in this. He knew he had a superior message. He knew he had the message of divine grace. The message of grace supersedes the message of law. The nation of Israel who has been under the law for all of these 1,000's of years are going to have to learn that same truth that divine grace supersedes the law. They must learn that righteousness does not come by the law. Then they added nothing to him in conference; Saul of Tarsus was an authority on the law.

They couldn't add one thing that he didn't already know. This was Paul in Ga 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. They couldn't add a thing to Paul in that conference. How does this relate to the Christian experience today? Many Christians today feel they are missing something. They look to celebrity false teachers, formulas, or religious rituals to add to their spiritual life. Paul's experience tells us: If you have been raised with Christ, no human being can add to your standing before God. Colossians 2:10: And ye are complete in him, which is the head of all principality and power. Paul notes that it **maketh no matter** what these men were. In modern Christendom, people often fall into hero worship. They think a certain leader has a special connection to God that we don't have. Paul levels the playing field. The same Christ who lived in Peter and Paul lives in us. Legality creates a hierarchy (Moses on the mountain, people at the bottom). Grace creates a Body where every member has direct access to the Head which is Christ Jesus.

Ga 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was **committed** unto me, as the gospel of the circumcision was unto Peter. Paul told them things and Peter admitted in his epistle that Paul had written things hard to be understood. It means they were hard to be understood by a Jew who understood only the law. Peter had to give up a lot of things that he knew about the law and there were many things that he was lacking. The word committed (or entrusted) is key. It implies a stewardship. The Gospel of the Circumcision for Peter was entrusted to reach the Jews. His audience already knew the Law, the Prophets, and the thunders of Mount Sinai. His job was to show them that the Law pointed to Jesus, the Messiah of Israel. The Gospel of the Uncircumcision for Paul was entrusted to reach the Gentiles. His audience had no background in the Law. His job was to show them that they could be “Living Stones” in the House of God without ever having to pass through the restrictions of Mount Sinai. Ga 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) From the day of Pentecost, it was evident that the Apostle Peter had a very prominent place among those Jewish brethren. God wrought effectually through his ministry. But notice the same God was mighty in Paul toward the Gentiles.

Ga 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Notice what they saw in Paul, it was the spirit of divine grace. Paul was altogether different from when he was proponent of the law. So Paul went to the heathen or the Gentiles and Peter, James and John went to the circumcision or the Jews. This moment in Galatians 2:9 is the ultimate changing of the guard. It is where the Pillars of the Old (represented by the leaders in Jerusalem) recognize the Pillar of the New which was the Grace revealed in Paul. They didn't see Paul's pedigree law, his education, or his past zeal. They saw one thing: They saw the Grace that was given unto him. This was the quality of Christ that had completely replaced the Pharisee of Pharisees. In many churches today, people are still evaluating each other based on legality. It is on how they look, what they don't do, or what rules they follow. But the Pillars in Jerusalem give us a different model today. They look for the Grace. While James, Cephas, and John were recognized as the Pillars'; stable, fixed, and foundational to the work in Jerusalem, Paul's ministry to the Gentiles revealed that the Temple of God was no longer a fixed building in one city.

It was becoming a spiritual house made of Living Stones gathered from every nation. Just as the twelve stones were taken out of the Jordan as a memorial, the Gentile believers were being pulled out of the death to be built into a new habitation for God. The Pillars in Jerusalem were not the boundaries of the Church; they were simply the support for a Grace that was now expanding to the ends of the earth. If we see Grace in someone, we give them the right hand of fellowship. We don't ask them to be like us. Peter didn't ask Paul to become a Jerusalem Christian. The Jordan Memorial tells each believer that we are a stone taken out of the river. One stone might be jagged, another smooth; one might be large, another small. But because they all came out of the same death by the power of the same Joshua, Jesus, they belong together in the same memorial. We put this into practice by changing how we view ourselves and how we evaluate others. Paul's character and ours is a result of realizing that we are dead to the Law so that we might live unto God. Ga 2:10 Only they would that we should remember the poor; the same which I also was forward to do. Ga 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. This verse announces another change.

Read Acts 15 in conjunction with this and find out what Peter said about the law. In that Peter rose up, and said unto them that the law was yoke in Ac 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Remember Peter is the chief apostle to the circumcision or the Jew and he was an apostle before Paul was an apostle. Peter was a disciple of Jesus and he walked with Jesus. Peter was on the mount of transfiguration with James and John. He was there in the Garden of Gethsemane at a much closer place than the rest of the disciples were. Peter really did have a very prominent place. This is at Antioch not Jerusalem. This is not Peter's turf. This is Antioch the gathering place of the Christians and for the most part they were Gentiles. In Galatians 2:11, Paul is essentially saying to Peter: In Jerusalem, you called the Law an unbearable yoke. Why are you now acting like it's a requirement for fellowship in Antioch? In Jerusalem, Jewish customs were the norm. But in Antioch, the Gospel of Grace was the foundation. Paul withstood Peter to the face because Peter was a guest in a Gentile-majority church. By acting Jewish-only or law, Peter was effectively trying to turn the clock back on the New Covenant. Paul mentions in verse 10 that he was forward or eager to remember the poor.

This shows Paul was not a rebel looking for a fight; he was a man of deep love and cooperation. However, he realized that social charity is meaningless if the Gospel of Grace is compromised. If Paul hadn't rebuked Peter, the church might have split into two separate religions: a Jewish sect and a Gentile sect. Ephesians 2:15: Paul later wrote that Christ abolished the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. This moment in Antioch proved that the truth of the Gospel is higher than any human leader's status. Even an apostle like Peter who walked with Jesus could be blamed if his actions suggested that the Cross wasn't enough. According to the following verses Ga 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. Peter had been eating freely with Gentile believers. However, when a group of strict Jewish Christians arrived from James, Peter withdrew and separated himself, fearing the circumcision party. Paul saw this not as a personal preference, but as a betrayal of the Gospel.

By withdrawing, Peter was implying that Gentiles were unclean unless they followed Jewish customs. Paul's rebuke was necessary because Peter's influence was leading others astray, including Barnabas. If Peter acted as though the Law of Moses was still a barrier, it undermined the work of the Cross. Paul used this confrontation to establish that no one is saved by keeping the law, but by faith in Jesus. This is Justification by Faith. Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Then in Ephesians 2:14: Paul explains that Christ hath broken down the middle wall of partition between us," making the two (Jew and Gentile) into one new man. Now this is difficult to understand why Peter did this because he had already been through this is Acts 10. Ac 10:9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. Ac 10:16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, Cornelius was a gentile and Peter went down there and began to preach the gospel to them and the house of Cornelius were filled with the power of the Holy Ghost because they heard them speak with other tongues. Peter understood what God was saying. Don't call common and unclean that which I have cleansed which was the Gentiles. **In view of all that of what we find about Peter, He withdrew himself whenever these Jews came down for Jerusalem because he thought it wasn't going to be proper.** For us the confrontation between Paul and Peter in Antioch isn't just a historical footnote; it is a vital blueprint for how we live out our faith today. It teaches us that the integrity of the Gospel must always outweigh social comfort or the prestige of leaders.

Just as Peter slipped back into the yoke of Jewish customs to avoid criticism, modern Christians often fall into same thing. We might say we are saved by grace, but then we judge others based on unwritten rules. Paul tells us in Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. If our fellowship has entry requirements other than faith in Christ, we are repeating Peter's mistake. Peter didn't stop believing in grace; he just feared the circumcision party or the critics. He selected his reputation among the influencers over his brothers in Christ. In our walk, we often face pressure to mask our faith or change our behavior to fit into specific Christian subcultures. Peer pressure is not just a teenage issue; it's a spiritual one. Proverbs 29:25 warns, The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. Paul's withstanding him to the face shows that true Christian love isn't always nice, it is honest. We often avoid calling out error in our churches because we want to be loving. But Paul shows that letting a brother or sister live in hypocrisy or falseness is actually unloving. Paul didn't attack Peter's character; he attacked his inconsistency. Ephesians 4:15: We are called to be speaking the truth in love. We know Peter took the rebuke well because later, in 2 Peter 3:15, he calls Paul our beloved brother Paul and affirms his wisdom. A mature Christian walk involves being humble enough to be corrected.

Ga 2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? These verses are spoken directly to Peter. Paul, the least of the apostles, preaching the Gospel sermon to Peter, the chief of the apostles of the Jews. Paul is delivering a masterclass on the Christian life. This sermon to Peter is the foundation for every believer's experience today. Peter, look at your own life. You've been living like a Gentile; eating with them and ignoring the strict Jewish diet laws. You know those rules don't save you. So, why are you suddenly acting like a strict Jew and forcing Gentiles to follow rules you don't even keep yourself? Ga 2:15 We who are Jews by nature, and not sinners of the Gentiles. 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. If we put ourselves under the law, we put ourselves under the ministry of what? Peter we were born Jews, and we grew up with the Law. But even we had to admit the truth: Following religious rules (the Law) never made us right with God.

Peter, we realized that the only way to be justified is through faith in Jesus Christ. That is why we left the Law behind to believe in Him. If we, as Jews, couldn't be saved by the Law, why on earth would we try to put Gentiles under it? If we go back to the Law now, we aren't moving toward God; we are moving back into a ministry of condemnation and death. Refer to 2Co 3:9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. Ga 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. Paul says, there is no other way to be justified. The law was not given to the redeemed as a standard of righteousness, but rather to the ungodly as a means to show up sin. If we put ourselves under the law once we are saved, it will show us as transgressors. Ga 2:18 For if I build again the things which I destroyed, I make myself a transgressor. He is talking about the Jewish laws and traditions.

These are the things he had been tearing down ever since he got back from the trip out to the desert. Paul understood the Jewish law and he understood those traditions that were an absolute detriment to real righteousness in Christ. You cannot trust in the law for righteousness. So he says Peter by your withdrawal you have become a transgressor, not by eating with the Gentiles. Ga 2:19 For I through the law am dead to the law, that I might live unto God. Paul teaches this in Romans 7 that the law found him worthy of death and it killed me and that is exactly right. The law is a minister of death not life. We must find that death in Christ in order to now live unto God. The law put us to death in the person of Jesus Christ, therefore it no longer has control over us. Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Rather than “am” it is **I have been crucified** with Christ. It is past perfect tense. This is a finished work that defines our current reality. When Paul says, I have been crucified, he is talking about a legal transfer. Think of it like a citizenship change. Under the Law, you were a citizen of a country where the penalty for every infraction was death. By being crucified with Christ, that version of you; the one the Law had a claim on legally died.

The Law cannot prosecute a dead man. Therefore, the old man isn't someone you need to put on a self-improvement plan; he is someone you recognize as legally dead. Christianity is about Jesus living through us. Most Christians spend their lives trying to be better for God. Paul tells Peter that the “I” (the ego, the self-effort, the rule-follower) has been replaced. It's like a glove. A glove cannot pick up a cup on its own. But when a hand is inside the glove, the glove lives, yet it isn't the glove doing the work, it's the hand. We are the glove; Christ is the hand. Then we have the Life in the Flesh (The Now Life). Paul knows we still have to wake up, go to work, and deal with physical bodies. The phrase the life which I now live in the flesh acknowledges that we haven't been beamed up to heaven yet. But the fuel for this life has changed. Instead of being fueled by fear of the Law, we are fueled by the faith of the Son of God. We aren't white-knuckling our way through to holiness. We are resting in the fact that Jesus (our Sabbath Rest) is already holy, and He is the one living the life through us. It is because we have the motivation: Who Loved Me and Gave Himself for Me! Why does Paul get so personal here?

He is reminding Peter (and us) that this isn't a cold, legal contract. It's a Love Story. Legalism is cold; it asks did you do enough? Grace is warm; it says It is finished because I love you. Paul ends his sermon to Peter on this note divine love. If Jesus gave His entire self to be your life, then trying to go back to the Law is like throwing a gift back in the Giver's face. Ga 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then **Christ is dead in vain**. Christ is dead in vain is the most fighting word in the chapter. Paul is telling Peter: If you can get to heaven by being a good Jew, then Calvary was a waste of time. If there were any other way to be right with God through rituals, diets, or moral codes, then God the Father was cruel to let His Son die such a horrific death. To go back to the Law is to tell Jesus, Thanks for the help, but I'll take it from here. Paul calls this an insult to the Grace of God. Grace is the Defense of Liberty. Grace is the only thing that can defend liberty. Grace is a shield. It tells the legalist; Your rules have no power here because the person you are trying to control is already dead, crucified with Christ! Paul's message is that Grace guards our Liberty. If we take Grace away, the Liberty disappears instantly. If we keep the Grace, our Liberty is invincible! Amen!

Galatians 3 April 9, 2026 The Great Bewitchment

In the first 2 chapters Paul set the Galatians up for these questions. As we go through this chapter, we find that there are 6 very pointed questions that are asked by the power of the Holy Ghost. The first one is Ga 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? Paul is writing to Christians and he says, who has used witch craft on you people. We must understand how serious law is. Here Paul calls the practice of law witch craft. These next verses 2-5, the subject is law just like it has been in the first 2 chapters of this book. Paul views the move from grace back to the Law not just as a difference of opinion, but as a form of spiritual deception. The false teachers in Galatia weren't telling people to stop believing in Jesus; they were telling them that Jesus wasn't enough. They taught that to be truly right with God, one had to add the works of the Law (specifically circumcision and dietary laws). Paul calls this witchcraft because it casts a spell that obscures the Cross. When you add "a plus" to the Gospel, you effectively subtract the power of Christ.

If the Law could justify, then Christ died for nothing. While the Galatians struggled with Legalism (adding Law to Grace), the Corinthians often struggled with using Grace as an excuse for sin or intellectualism. However, the false apostles in Corinth shared a common thread with the Galatians' protestors: Paul warns the Corinthians about those preaching another Jesus or a different spirit. Paul explains that when the Old Covenant is read without Christ, a veil remains over the heart. Both groups Corinthians and Galatians were being lured away from the simplicity that is in Christ toward a focus on outward performance, human wisdom, or impressive credentials rather than the Holy Spirit. The bewitchment Paul describes is still very active today. It rarely looks like 1st-century circumcision, but it manifests in several ways. Many churches teach the Gospel for salvation but then place believers back under the yoke of the Old Covenant for their sanctification, which Paul tells us is impossible. As we study the rest of the questions in Galatians 3, we will notice Paul is using a Logic of Experience. He asks them to look at their own lives:

Over in 1Sa 15:23, it says of Saul of the Old Testament; For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. Here we find following the practices of the law is literally rebellion against God's grace. Law and Grace absolutely cannot dwell in the same house. God has said grace and law will not dwell together. So Paul says foolish Galatians and is it not a foolish thing to have what they had under the glories and the beauties of divine grace and then turn to a message of condemnation; a message of bondage. Wouldn't that be a foolish thing to do? Samuel 15:23 identifies the root of the problem: Rebellion. When Saul disobeyed, he tried to dress up his rebellion as a religious sacrifice. Similarly, when the Galatians turned back to the Law, they thought they were being more holy, but Paul reveals they were actually rebelling against the finished work of Christ. In the modern church, the bewitchment usually pulls people into one of two ditches. Both are foolish because both reject the true power of the Gospel. The Ditch of Legalism is the Galatian Error is the Message of Bondage. This bondage teaches that Grace gets you in the door, but the Law keeps you in God's good graces. This is foolishness because it trades the glories and beauties of divine grace for a ministry of death. The result is pride for those who think they are keeping it, and despair for those who know they aren't. The other ditch is the "Do Nothing" error.

It is the idea that because we are under grace, our practical walk doesn't matter, or that we should remain passive. Paul deals with this heavily in Romans 6 and Galatians 5. This is also foolishness because it treats Grace as a get out of jail free card rather than a power that transforms our life. The result is spiritual stagnation and a life that looks no different from the world, effectively frustrating the grace of God. Paul Corrects this "Do Nothing Error." Paul never suggests that Grace leads to inactivity. In fact, he tells us that Grace is a more demanding and more powerful motivator than the Law ever was. He uses specific scriptures to show that the practical walk is the natural fruit of being right with God. Paul tells us that true faith isn't passive; it works. Ga 5:6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. It doesn't work out of debt (Law), it works out of delight (Grace). Then Paul says further: Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Paul says our freedom isn't a license to be lazy or sinful (the flesh); it is the freedom to finally be able to serve others without selfishly trying to earn our own salvation.

Then Paul says Ga 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. The practical walk is not ignored; it is redefined. Instead of walking by the rulebook, we walk in the Spirit. The specific dangers are this teaching claims that because Christ finished the work and provided every spiritual blessing in Eph 1:3, the believer doesn't actually need to do anything. They label any call to a practical walk as legalism or going back to the Law. Paul makes it clear that while we are saved by grace without works, we are saved unto a practical walk that is distinct from the Law. The error taught today says: I have the provision, so I don't need to walk. Paul says: Because you have the provision, you finally can walk. Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Paul puts "Good Works" and the "Walk" right after his most famous passage on Grace. Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. He doesn't say the walk is the Law; he says the walk is the purpose for which we were born again. To have the provision and not the walk is like having a car with a full tank of gas but refusing to drive it because the gas is enough.

False teachers today claim that any instruction on how to live or practical walk is Law. But Paul says; Ga 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Walking in the Spirit is a practical, active movement. It requires the believer to yield, to set their mind to follow Christ and this Gospel. If there was no practical walk required, Paul would never have used the verb walk, which implies step-by-step progress. Why would Paul ask this question in Romans 6:1 Shall we continue in sin, that grace may abound? His answer is a call to a very practical, bodily walk. He answers in Ro 6:13 neither yield ye your members as instruments of unrighteousness unto sin: but **yield** yourselves unto God... and your members as instruments of righteousness unto God. The word **yield** is an act of the will. The provision is that sin no longer has dominion over us in Rom 6:14, but the practical walk is our daily choice to present our bodies to God's service. Grace doesn't turn us into robots; it turns us into willing servants. The Practical Walk is a system of fruit: You are alive, now walk like it. Paul says in Colossians 2:6: As ye have therefore received Christ Jesus the Lord, so walk ye in him. He doesn't say, just sit in him or just acknowledge the provision. He commands a walk that matches the position.

To say we don't need a practical walk because we have the provisions is to treat the blood of Christ as a license for laziness. Paul's gospel is one of Dynamic Grace, It is grace that works. As he says in Titus 2:11-12: For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Grace is a teacher that demands a specific kind of life. If Grace doesn't teach us to walk godly, it isn't the grace that Paul preached. Ga 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? This is the second question. Did you believe God to be filled with the power of the Holy Ghost? Which one? Or was it by the works of the law? It was not by fulfilling some kind of work through the message of law in order to be filled with this glorious power by the Holy Ghost. Ga 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? The word foolish means senseless and it doesn't make sense that a person would bow to the law after having been liberated by the wonders of divine grace. Are ye now made perfect by the flesh? This would fit so many in Christendom today.

They will agree, you must be saved by grace and quote that from Eph 2:10, but somehow after they get saved, then you must keep the law in order to gain perfection in your life. Paul says are you so foolish to believe that? You began in the Spirit and now you are made perfect by the flesh. He is talking about a flesh that would try to keep the law. That is impossible and men are never going to achieve perfection in that manner. Ga 3:4 Have ye suffered so many things in vain? if it be yet in vain. What he is talking about here is the persecution. They had endured severe persecution because they had believed on the Lord, just like it is today. We are hearing more and more around the world; Christianity is the most persecuted religion around the world. There is reason for that. It is because Satan is opposed to the message of God. It is Satan himself that knows the reality of God's message when so many people do not. Well they had suffered so many things and Paul says, is it in vain that you should suffer this persecution and now you are going to go back under the bondage of the law. Paul asks; If the Law was enough to save you, why did the world hate you so much when you chose Grace? Satan does not persecute those who follow the Law, because the Law keeps people in bondage.

Satan persecutes those who follow Grace, because Grace sets them free. Ga 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Paul is saying, do you think that the demonstrations of the Spirit that have been on display before you even at my hands; do you think they were done by the works of the law, or the hearing of faith? Paul's message has always been by the hearing of faith. Ga 3:6 Even as Abraham believed God, and it was accounted to him for righteousness. Paul used Abraham to establish exactly the same truth and that is justification by faith. We have seen this verse again and again because we realize we don't believe God just one time. We believe God the day we are born again. So we believe and it accounted to us for righteousness. But what we need to understand is that every time we believe God it is accounted to us for righteousness regardless of what the occasion may be. Throughout our lifetime we are building to our account righteousness just by believing God. This is so comforting to us because every time we believe God, we do not receive the answer we like to receive. Abraham believed God for those 25 years that Isaac was not born yet.

God didn't wait till Isaac was born in order to credit that righteousness to Abraham. He credited it when he believed and the same thing is true in our experience. It is the believing; it is the faith that counts it to us for righteousness. If we look at the life of Abraham, he didn't just believe God once. He believed God when he left Ur; he believed God when he was promised a son in his old age; he believed God when he was told to offer up Isaac. Each of those moments of faith were practical steps in his walk. Each one was accounted to him for righteousness. If anyone could have argued, I have the promise and the provisions, so I'll just sit here, it was Abraham. God told him he would be the father of many nations before he even had a child. The provision was 100% guaranteed by God's own oath. Yet, Abraham didn't sit in a tent in Ur waiting for a spiritual fulfillment. He had to pack his bags. Abraham's life proves that a practical walk is the physical manifestation of an internal belief. If Abraham had stayed in Ur, he wouldn't have been resting in the provisions provided; he would have been disbelieving the Giver. Abraham was called which is the Provision and Promised, then he obeyed and went which is his Practical Walk. He didn't know the destination, but he knew the One who called him.

To believe God required him to put one foot in front of the other. The modern error says, I have all the provisions, so any practical walk is just going back to the Law. But Paul and James are in agreement, they use Abraham to show that the doing or practical walking is actually the working of faith. Ga 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. We become more manifest as the children of Abraham day by day in our experience. Children of Abraham actually believe God and are children of faith as we go on with the Lord. Paul is telling the Galatians and us that spiritual lineage isn't about biology or keeping a rulebook; it's about sharing the same operating system as Abraham did. That system is of faith. It is the source from which our life flows. Ga 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. The heathen is another word for the Gentiles. Notice Paul goes through great lengths to testify that it is through faith and not through the law. **This means that Abraham was a Gentile.** Abraham was justified while he was still, technically, a Gentile. He was a man from Ur of the Chaldees; a pagan land.

When God called him in Genesis 12 and when he was accounted righteous in Genesis 15, the Law of Moses didn't exist (it wouldn't arrive on the scene for another 430 years), and even the sign of circumcision hadn't been given yet. Paul is using this verse as a prophetic witness. If God justified Abraham, a man without the Law, a man from a Gentile background by faith, then God's plan was always to justify the heathen (Gentiles) the exact same way. Ga 3:9 So then they which be of faith are blessed **with** faithful Abraham. This is the only way we receive the blessing of God is because of faith. It is not through the works of the law. It is not through good intentions. It is not through resolutions. It is simply through faith that we are blessed through faithful Abraham. This is a golden key of this entire chapter. Verse 9 is the grand conclusion to Paul's opening statement: the Blessing is not a reward for merit; it is a gift for the faithful. Paul isn't just talking about Abraham's status of Justification, but Abraham's Faithfulness by his practical walk. We believe God's provision, and we walk with faithful Abraham to see it manifested. Note the word, "**with**" faithful Abraham. The word "**with**" means in company with or together with. It implies we are on the same road as Abraham. If Abraham had to trust God when the cupboard was bare, we trust God when the cupboard is bare.

If Abraham had to move his tent when God said “Go,” we move our lives with the Holy Spirit. That is our practical walk. We aren't just blessed because of him; we are blessed alongside him, using the same currency of faith that he used. The Blessing of Abraham isn't just material wealth or a nice life. The supreme blessing is the Holy Spirit and Righteousness. The more we allow the Holy Spirit to work in us the more He gives us. We become more receptive to the Holy Spirit's work in our lives and the more we are blessed in righteousness. The more we beget the more we get. That is the fruit that we bear of Christ and the closer we are to becoming a full overcomer. It's not just a legacy we inherit; it's a rhythm we join. In Galatians 3:14, it states that the purpose of the blessing of Abraham reaching the Gentiles is so that we might receive the promise of the Spirit through faith. Abraham's Move: It was external (tents and land). Our move: It is internal (surrender and transformation). The Shared Value is that both require acting on a word from God before the physical evidence appears. Being receptive to the Holy Spirit increases our capacity. In spiritual terms, this is often called Sanctification. It is the process of being set apart and made more like Christ. The more we beget, (receptive to the Holy Spirit) the more we get. This is a profound way to describe the Fruit of the Spirit.

With God, the economy works through multiplication rather than just addition. Begetting: When you produce the fruit of the Spirit (love, joy, peace, etc.), you are begetting (receiving) the character of Christ. The “getting” isn't necessarily more stuff, but more authority, intimacy, and revelation. The Overcomer is someone whose life is so entwined with the Holy Spirit that their earthly circumstances no longer dictate their spiritual reality. We do not earn the Holy Spirit through our work. Rather, it's exactly what Paul said: Abraham had to move his tent. We move because the Holy Spirit speaks; we don't move to make Him speak. The blessing is already ours; our practical walk is simply the process of catching up to that reality. The Holy Spirit gives the Provision, but we walk in the Holy Spirit by Faith. You cannot separate the two. To have the Holy Spirit and do nothing is to quench the Holy Spirit. Ga 3:10 For **as many as** are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. We don't know how people under the law can read these words and ignore voluntarily putting themselves under a curse. That is not what God intended. We are born as sons of the free woman as is mentioned in Galatians 4.

We are children of Abraham's wife Sarah, the free woman. Paul uses the word **as many as** to show that there are no exceptions. If they choose another system for righteousness, they don't get a graded on a curve experience. They get the full weight of the Law's demand, a curse. People voluntarily walk into this prison, ignoring the very warning signs Paul provides. They trade the freedom of a son for the shackles of a slave. Ga 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. Not even a man that is born again. No man is justified by the law and then notice; in the sight of God. Man's view doesn't make any difference. This is a Double-Edged Sword of justification. I mean that it cuts through two different types of religious error at the same time. It isn't just a legal status for the future; it is a functional power for the present. The sword of justification in Ga 3:11 strikes down both Legalism and Passiveness. Many Christians think they were made a static legal certificate that God files away in a cabinet in heaven. But Justification is a Living Status. If the just shall live by faith, then faith is the very oxygen of our daily existence. We cannot be justified and then live by a different system (the Law).

When we face a situation that would normally make us worry, but we choose to believe God's promise instead, we are living by faith. In that moment, we are practically operating as a justified person. We aren't earning our status; we are exercising it. It is a beautiful circle: We are justified to live, and we live because we are justified. To stop the practical walk is to stop living in the sense Paul means here. If we are going to be just before God, then we must live by faith. We are justified the moment we believe, but there is a practical life of victory and being made just in a practical manner as we continue on in this life. Ga 3:12 And the law is not of faith: but, The man that doeth them shall live in them. How can men look upon that and claim that we are still, after we become Christians, under the law if the law is not of faith. We are to live by faith after we are born again and we can't do that if we are under the law because the law is not of faith. The law is not going to contribute to our spirituality, maturity, and development at all. So the law is not of faith, but the man that doeth them; and that is the key to the law. You must do in order to be justified in the eyes of the law. But that is impossible. We are not justified by the law. If we are using the Law system, we are in the world of doing. If we are using the Faith system, we are in the world of believing. The Law, by its very definition, is not of faith.

The Practical Walk is also doing something, but the source and goal are completely different. It starts with the Provision. Because I am justified, the Spirit of God lives in me. The Goal is to express the life I already have, I don't do to get life; I do it because I am alive. A branch does the work of producing grapes. But it isn't doing the work to become a grapevine; it is doing the work because the sap of the vine is flowing through it. A branch doesn't struggle to get into the vine. It is either grafted in or it grows out of it. The Provision, Paul says Christ redeemed us so that we might receive the Promise of the Holy Spirit. That is the grafting. Modern teachers who say "no practical walk" are essentially telling the branch to ignore the fact that it's connected to a source of infinite energy. They treat the connection as the end of the story, but for a branch, the connection is only the beginning. The sap is the Holy Spirit. In the natural world, sap doesn't just sit in the trunk of the vine; it moves. It pushes through the bark, into the stems, and out to the buds. The branch has to allow the sap to move. This is what Paul calls yielding in Rom 6:13 or walking Ga 5:16. If the branch tried to manufacture grapes using its own wood (the Flesh), it would snap. But if it simply stays connected and allows the sap to flow, and the grapes appear.

Joh15:5 He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. The branch produces grapes because it has so much sap (Life) that it has to go somewhere. When you have a Practical Walk, we aren't praying, giving, or loving to get God to love us. We are doing those things because God's love is so heavy in our vessels that it has to come out in our actions or our practical walk. Grapes don't appear overnight. They grow through a practical walk of seasons, sunshine, and rain. It is through maturity and spiritual development which is the fruit of a long-term walk. Legalism tries to tie plastic grapes onto a dead branch to look spiritual. Saying we don't have to have a practical walk, says grapes don't matter because the branch is already in the vine. The Practical Walk says, because I am in the vine and have the sap, I expect to see grapes! The danger of saying grapes or fruit don't matter is that it ignores the very reason the branch was grafted into the Vine in the first place. If a teacher tells us that the practical walk is unnecessary because we have the provisions, they are effectively teaching a form of spiritual death that looks like grace but acts like a poison. God did not give us the sap (the Holy Spirit) just so the branch could exist; He gave it so the branch could bear fruit.

Grace is the power to walk. If you have the power but refuse to move, you are treating the blood of Christ as a tranquilizer rather than a transformer. We become a dead branch on a living Vine. If the practical walk doesn't matter, then our testimony in the world disappears. Satan doesn't fear a branch that just sits there. He fears the branch that is heavy with the fruit of the Holy Spirit, because that fruit feeds others and proves the Vine is real. Jesus said, Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. This isn't about losing our salvation (the Provision); it's about losing our usefulness. If a branch refuses to let the sap of the Holy Spirit flow into grapes, the Father will purge or prune it severely to get it back into a productive state. Teaching "no practical walk" is essentially inviting God's disciplinary hand into our life. The greatest danger of the provisions only teaching is that it allows people to live in the flesh while claiming to be in the Holy Spirit. Paul warns in Galatians 5:19-21 that those who do the works of the flesh shall not inherit the kingdom of God. If people teach that the practical walk doesn't matter, they give a license to the flesh (Ga 5:13). They are paralyzing the believers with error.

A branch that is perfectly connected to a high-quality Vine Christ, has the sap of the Holy Spirit within it rich, and the sun is shining, and the soil is perfect. But when the branch decides, I have the provision, so I don't need to produce grapes. Stagnation sets in and the sap has nowhere to go, so the branch becomes brittle and useless. The Vinedresser gets no glory from a bare branch. The Deception is the branch thinks it is doing well because it's attached, but it is failing its nature. When the world looks at the Church, they don't see the Provisions of Christ. That is invisible; they see the Grapes (the Practical Walk) or the lack. If there are no grapes, the world says the Vine is dead. If there are grapes, the world sees that God is alive. To teach that our practical walk doesn't matter is to say that God's reputation on the earth doesn't matter. It is a bewitchment that turns the army of God into a graveyard of connected but cold branches. Ga 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. This is where the modern error becomes so dangerous. The error says: I have the inheritance by promise, so I don't need to do anything. To have the Promise, but refuse the Practical Walk is to be an heir who lives like a pauper. You have the legal right to the power of God, but you have no practical experience of it is a shame.

Ga 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. There is another purpose mentioned here for the law. It was to bring us unto Christ. Ga 3:25 But after that faith is come, we are no longer under a schoolmaster. School is out and they just didn't know it. They were still trying to remain under the jurisdiction of the law. They were still trying to get the law to do something that the law was never intended to do and it was very harmful to them. The voice of the law hushed forever when it was nailed to the cross of Christ. Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; Ga 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. This same rule or measure applies to everyone. We are all one in Christ. The grace of God levels all men. There are none that are excluded. No one else has a greater chance than another to become a full overcomer. It is our choice! How much will we take in, so that we can practically walk out with our boughs full of fruit that Christ be seen. God has given us this grace to reach all men.

Galatians 4 April 16, 2026 The Coming Age of the Heirs of Christ!

Ga 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; The child may inherit in a practical sense every dime of a vast inheritance, such as Bill Gates Children, but not when he is an infant or a child. He doesn't begin writing checks or enjoy all of the blessing of what the massive fortune could buy him. Paul says that this child is nothing better than a servant. The reason he uses that term is because so many today really like to claim that place of service under the law. If you are under the law you are going to be a servant and not a son as far as a practical relationship with God. The Galatians were being told by Judaizers that they needed to go back to keeping the strict Mosaic Law to be real Christians. Paul uses the heir analogy to say: The Law was just the nanny. Why would an adult want to go back to being bossed around by the nanny? By calling the heir lord of all, even while he is a child, Paul is validating that the Jews under the Law were indeed God's people. However, he is warning them that staying under the Law is like a 40-year-old man still asking a babysitter for permission to go outside. It's not just unnecessary; it's a denial of who they have become. Paul's point is that the Galatians were trying to earn a fortune they already owned.

He wants them to stop acting like employees and start acting like owners of the promise. Also Note! When people take the phrase "lord of all" and turn it into a blank check for a life without struggle or discipline, they are ignoring the very context of Paul's letter. Paul is not saying that because we are lords of all, the laws of physics, trials, or human growth no longer apply. The idea that because we are spiritually seated in high places, we are physically exempt from the ground-level realities of life is not what Paul meant. Paul's doctrine is actually one of dual citizenship: we are heirs of a spiritual kingdom, but we are still stewards of a physical world. Lord of all doesn't cancel out our practical walk. Some teach that heirship means exemption from doing anything. Paul argues the exact opposite. He maintains that the laws of the harvest apply to everyone, regardless of their spiritual status. Paul said in Ga 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. This is written in the same letter where he calls us heirs! Paul lived this out practically; even though he had the right to be supported by the church, he often worked as a tentmaker so as not to be a burden (2 Thessalonians 3:8).

The lord of all often tries to bypass the time required or the practical walk for character development. But an inheritance given to an immature child usually ruins the child. Peter wrote: 2Pe 3:18 But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Growth is a linear process, not an instant download. A new young believer might legally be an heir the moment they believe, but they are not ready to lead a ministry the next day. They still have infant tendencies (1 Corinthians 3:1). Some today will promote lordship over a congregation before they have developed the fruit of the Spirit. That is a recipe for a spiritual wreck. An heir to a throne is king the moment his father dies, but if he is five years old, he doesn't actually have the mind-set to command the army yet. Paul is teaching maturity, not magic. In the Roman context, the goal of the adult son was to finally be able to represent the Father's business perfectly. The lordship Paul speaks of is about responsibility, not just provision. If Paul meant there was no practical walk, he wouldn't have spent the next two chapters (Galatians 5 and 6) giving very specific instructions on how to walk in the Spirit, or how to carry one another's burdens, and how to not grow weary in doing good.

When Paul says lord of all, he refers to our deliverance from the bondage of the Law, not an exemption from the realities of the Christian life. We are no longer slaves to a system, but we are still servants of righteousness. Refer to Ro 6:18 Being then made free from sin, ye became the servants of righteousness. This is our practical walk which the Holy Spirit enables us to do as we yield to that practical work in our lives. The message to the Gentiles was we didn't start as a child under the Law; don't try to become one now. For a Gentile to go back to a rules-based religion is like a man who was born free trying to buy himself back into a prison. Many Christians live under a guardian of their own making: Most people find it easier to follow a charismatic man than an invisible God. Living by faith of the Gospel requires a direct connection to the Holy Spirit. They would rather follow a tall, impressive Saul who is wrong than a weak Paul who is right. If the leader is wrong, the follower has to take responsibility for their own spiritual life. For many, the security of a bad leader is more comforting than the uncertainty of walking by the Holy Spirit. Again, many Christians live under a guardian of their own making. The problem is, if people believe God is a harsh taskmaster, they will naturally gravitate toward a harsh, controlling leader.

They will accept error because it matches the error they have already accepted about God's character. Breaking away from this requires the same thing Paul told the Galatians. Reclaim our sonship. We are a co-heirs with Christ. We cannot listen to anything that drives us away from the simplicity of the Cross. People start following the man instead of the Message. It's easier to let a pastor do the spiritual work for them rather than to study the Bible and talk to God them self. Paul's Gospel says you are a free child of God. We don't need a babysitter (rules) or a man who can't be questioned, because we have the Holy Spirit ourself. People often choose control over freedom because freedom requires us to take responsibility for our own walk with God. The Gospel is about Jesus' finished work on the cross. It is a message of humility and strength made perfect in weakness. A celebrity culture values strength, success, and image. When a man is treated like a star, the congregation starts to associate God's blessing with lights, polished performances, and big crowds. In the Gospel, the only perfect person is Jesus. Every other leader is just a jar of clay (2 Corinthians 4:7). People start to believe that God only shows up in big or perfect things, missing the fact that the Gospel is for the broken, the small, and the ordinary.

Many celebrity men use their own wealth or influence as proof that God is with them. This is the Saul mentality again choosing the leader who looks the most successful. The result is the Gospel becomes a success manual rather than a message of grace. People start trying to copy the lifestyle of a man instead of following Christ's sacrifice. The actual Gospel is inclusive and humbling. It levels the playing field so everyone stands equal at the foot of the cross. Celebrity culture is exclusive and elevating. It builds a pedestal that puts one person above the rest. When people are looking up at a pedestal, it's very hard to look over at the Cross. Paul warns the Galatians that by going back to a system of rules and tutors, they are turning back to the weak and beggarly elements. Paul emphasizes that his own authority didn't come from being head and shoulders above others (like Saul of the Old Testament). In fact, Paul mentions his physical infirmities and his weakness. The Gospel says God's power is perfected in weakness. Paul warns the Galatians, Where then is the blessing, you enjoyed? (Gal 4:15). They had lost their joy because they stopped looking at Christ and started looking at outward performance and the guardians who were leading them. These guardians are keeping them in the nursery.

They remain little lords who never actually take possession of their inheritance because they are too busy admiring the manager of the house. The Gospel calls us to grow up, and realize the guardians are no longer necessary, We have direct access to the Father by the power of grace through the Holy Spirit! We don't have to check the servant's list to see if we're allowed in the Father's presence. We believers are the sons and daughters of the Lord Himself. For the Gentile believers, we have moved from what am I allowed to do, to partake of the vast banquet table of grace that He has given us. Ga 4:2 But is under tutors and governors until the time appointed of the father. This is true. The richest man in the world will not turn this potential heir loose with all of that fortune. But he makes all of the decisions for him. He takes care of his schooling and his needs. But he is under tutors and governors until the time appointed of the father. Just like a strict tutor, the Law told the Jews when to eat, what to wear, and how to wash. For the Gentiles, these governors were the man-made rules they used to follow to try and please their gods. Paul's point is that once the Holy Spirit arrives, the tutor gets fired! Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son **into your hearts**, crying, Abba, Father.

The Holy Spirit enters the scene after the time of the tutor (law) is over. Men use this tutor (The Law) to work from the outside-in. He uses a rod and a rulebook to force behavior. The Holy Spirit works from the inside-out (in your heart). He gives you the nature of the Lord Jesus so you want to do what is right. Paul's warning is clear: Don't fall in love with the tutor (The Law). The tutor is a servant; you are the heir. When the appointed time comes; the Gospel moves us past the rules and into the relationship with Christ. Ga 4:3 Even so we, when we were children, were in bondage under the elements of the world: He is talking about spiritual children or infants. We were in bondage under the elements of the world: The elements of the world are a reference to the law that God gave. Ga 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. There are two things brought out about Christ and all of humanity. The Gentiles never were under the law; however the Jews were given the law, thus Christ came into this world under the law, but the Gentile is in this verse. God sent forth his Son, made of a woman. We all had a mother. This is God's way of saying that Christ became a man in order that He might redeem us, Jew and Gentile who were under the curse of that law.

Ga 4:5 To redeem them that were under the law, that we might receive the adoption of sons. The only way that Christ could redeem those under the law is to be under the law with them, and to redeem us from sin is to become sin. Then to redeem us from death was to die the death. To redeem the curse is to become the curse. Then He says, **“that we;”** he is referring to Jew and Gentile. That we might receive the adoption of sons. Adoption means to place as a son. Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. The word for son is “huios” (pronounced wheeus). It refers to one that is mature. It is to be contrasted with a child or an infant. Some Christians are going to remain children all the rest of their lives. Paul is saying they will lose the enjoyment and authority of their inheritance. The Heir is still the Owner: Remember verse 1? The child is lord of all. The money is in his name. The land is his. The practical loss is if a Christian chooses to live under Law or Rules, they are like a billionaire who lives in a tent and eats scraps. They live in fear of the tutor (law) instead of in the freedom of the Father. Refer to Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. To be a child is to be born again. It gives us life, but to be a mature son (huios) gives us the estate. We have to come to maturity or we will be a child or a servant.

Here in V6 God sent forth the Spirit of his Son (that is not the Holy Spirit. That is the Spirit of Christ Himself. And His Spirit is to grow and become the controlling Spirit in our lives). This refers to stages of growth in our lives. The Word Abba was forbidden for a slave to address the master as Abba. This refers to the language of a small child who would address the father as Abba. It is much like an infant today who addresses his father as daddy. The gift is the New Birth which is purely by grace. We are born into the family and this is our identity. The inheritance wasn't just a pile of cash; it was the management of the Father's estate. If a son remained an immature child how could the Father allow him to manage the estate? He still lives in the house, he was still loved, and he was still fed, but he cannot be given authority or the keys to the warehouse. Then in V 6 Father is the word that would be used by a mature son, someone who understood the relationship; someone who had grown into that relationship. Father is used by the one who has come to maturity. Ga 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Under the law we would be held as a servant. Some think there is no better place than to be a servant of the Lord.

It is true to be as servant as far as occupation but never relationship. Jesus said in Joh 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; We must be a mature son if we are going to enjoy the inheritance that God has given to us in Christ Jesus. We are called to serve, but we are not to have the identity of a servant. If we look at the life of Jesus, He was the ultimate servant (washing feet, giving His life), yet He never once lost the consciousness of being the Son. God doesn't want servants in the legal sense because a servant can be obedient without being in love. A son, however, serves because he shares the Father's DNA, His desires and love. A servant stays in the quarters; the son stays in the house. We are an Heir who chooses to serve out of love, not a Servant who is trying to earn the right to be a son. Ga 4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. Paul says when we didn't know the Lord before we were born again, we were servants and we were servants to them that by nature are no gods. But now there has been a change. We were born again and we are supposed to come in as sons unto the Father. Ga 4:9 **But now, after that ye have known God, or rather are known of God**, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Paul quickly corrects himself because they have not known God. That does not mean that they were not saved. It means they did not have an experimental knowledge of God. Paul says; or rather are known of God; God knows you intimately, but you really do not know Him. You have not come this place of maturity. Being in that condition; how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Paul says you were under severe bondage and enslaved by them to those gods that you did service to. Why do you insist on being enslaved by the law. They were born again but they were still in bondage. As long as they are slaves to the law, they are never going to inherit what God intends for them to inherit. Paul is talking about the law when he says, how turn ye again to the weak and beggarly elements? It is the law that he is talking about that is weak and beggarly. The law is not going to make anyone spiritual. Whereunto ye desire **again** to be in bondage? These were in bondage to these gods and we know that all men before they come to Christ are in bondage to sin. So when we get saved why do we insist on still being in bondage? This time to the law.

God saved us that we might be free and yet men desire to under bondage to the law. Paul says it doesn't make sense. **Divine grace is a person.** Grace places us as sons of God. It's the revelation of Jesus Christ. **When we learn Christ, we learn grace.** God is here introducing us to this new relationship in Christ. Ga 4:10 Ye observe days, and months, and times, and years. This was done under the law and they did it because God said to. But they did it now because they thought it brought them to righteousness and it doesn't. Ga 4:11 I am afraid of you, lest I have bestowed upon you labor in vain. Paul wasn't afraid of them losing their salvation. He is talking about being afraid that they are not going to enter into their inheritance. He is afraid they are not going to grow up into Christ in all things and become mature. Ga 4:12 Brethren, I beseech you, be as I am; for I am (this second am should be I was) as ye are: ye have not injured me at all. In other words "I was" Paul, he had been under the law. He knew what it was to be under the law and he knew it did not produce spirituality; it did not produce growth; it did not bring him to maturity. I was as you were; you have not injured me at all. What he is saying; you are not hurting me; you are hurting your own self when you don't lay hold of this message of grace. Ga 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. These verses are a reference to the infirmity that Paul had in his eyes. These Galatians were so taken with him and the message that he preached he said you would have even gladly taken out your own eyes and given them to me if that would have been possible. Paul says why do you not have the respect for me and this message that you once had? What has happened? Paul knew what had happened. 16 Am I therefore become your enemy, because I tell you the truth? Then he identifies the problem in V17 They zealously affect you, but not well; yea, they would **exclude you**, (this word **you** should be **us**) that ye might affect them. They refers to the Judaizes or **false teachers** that had come down. Paul is exposing a specific tactic of manipulation. When a leader teaches error so that the people will follow them, they are creating a closed loop of dependency. The warning Paul was the people had become obsessed with these false teachers. They were defending them even when they were in error because the false teachers had become their only link to God.

They aren't following Christ; they are worshipping the false leaders. Today people are so zealous for the leader, they lose the ability to check the leader's teaching against Paul's Gospel. Some claim they have the only message; these leaders aren't just teaching; they are trying to own the monopoly on God. In Galatians 4:17, Paul says they want to **exclude us**, it means they want to shut us out (Paul included) from the simple, free grace of God so that we must only listen to their false teaching. Paul's Gospel says there is only one mediator between God and man; the man Christ Jesus (1 Timothy 2:5). These false teachers try to insert themselves into that middle spot. They make us feel that without their special teaching, we are missing out on God's best. This is the exclusion Paul warned about. Ga 4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you. These false teachers were not affecting the Galatians in a good way. It is good to be zealously affected by the Gospel, but not in the law or error. Then Paul says not only when I am present with you. These false teachers got fired up and came down here to show an interest in the Galatians only when Paul was around. They came here to contradict and counteract Paul.

Paul noticed that these false teachers only showed up or got fired up when they were trying to compete with his influence. It wasn't about loving the Galatians; it was about winning the Galatians. The goal isn't the person's growth; it's retention. These false teachers are zealous only because they are afraid of losing their influence over the people. When a believer stands on the actual Gospel of Grace, the false leader will often label them as legalistic or narrow-minded because they refuse to follow the leader's new revelation. The leader is actually the one being legalistic because they are creating a New Law based on their own authority. They say in actions if not in words, you must listen to me to be right with God. I have the message while bypassing Paul's Gospel. By telling you that you are being legal for sticking to Paul's Gospel, they try to make you feel ashamed of your foundation. They want you to think that being free means being open to their specific brand of error. Ga 4:19 My little children, of whom I travail in birth again until **Christ be formed in you**. This tells us of Paul's tenderness as a father. It also indicates these legal brethren were still infant and they shouldn't have been. This is what is lacking in Christendom today.

There is not the interest or the dedication to truth of which will bring them to maturity after a person is born again. There has to be this dedication to grow people up. So the reason Paul is praying is so that Christ be formed in you. This word formed means fashioned through the idea of adjustment. And God is making adjustments all throughout our life time. No matter how spiritual we become, God will be making adjustments in our lives clear up till the time we go home to be with the Lord. God is adjusting our lives to where Christ will be manifest in our lives. It is through our practical walk with the Holy Spirit as He leads and guides us. In a way, Paul is playing the role of a spiritual mother here, demonstrated by grace. He is experiencing the labor pains of birth all over again because the Galatians have spiritually regressed. The Greek word formed means a change in the inner nature that eventually shows up on the outside. When a potter fashions clay, he is constantly adjusting pressing in here, smoothing out there, removing a pebble here. Paul says travail; he is in labor again. When they first believed, they were born into the family (the New Birth). Paul is agonizing because they have stalled. They are infants who are trying to grow up by putting on the clothes of the Law and rules, and error of the false teachers rather than letting the new nature of Christ grow from within.

Much of Christendom today focuses on the first birth of getting people saved, but they lack the labor required for the second phase. They want many converts but have fewer disciples in Christ. To understand the labor Paul refers to in Galatians 4:19, we have to move past the idea of evangelism and look at the agonizing work of Spiritual formation. **Christ be formed in you!** The first birth regeneration is wonderful; but the second phase maturity is the labor of a lifetime. Paul uses the word birth pangs to describe a deep, suffering. God makes adjustments until we go home. This is the difference between Justification (our legal standing) and Sanctification (our practical transformation). The blueprint or the exact plan of God for our adjustments in this life is Jesus Christ. The Tools God uses are the Word, the Holy Spirit, and often circumstances (trials) so that Christ be formed in us. Not that we become better versions of ourselves, but that we become more like Christ. The reason Paul is so tenderly frustrated is that legalism stops the adjustment process or the forming of Christ in us. If we think we are formed by keeping a list of rules or following false teaches, we stop yielding to the Holy Spirit's internal shaping.

Paul's prayer is that the Galatians would stop trying to perform for God and start letting Christ live through them. If the inheritance was automatic and couldn't be missed, Paul wouldn't be this upset. He is worried because, they were acting like slaves: A slave owns nothing. If you live your life by rules and regulations (Legalism), you are effectively living as if you have no inheritance. They are missing the power of Grace. A child cannot exercise the power of the Holy Spirit. They are pushed around by the elements of the world (v. 3). God intends for His sons to rule and reign with Him. The tragedy of the church today is often a nursery full of 50–60-year-old children who know they are saved but have never taken up the signet ring of authority through the word of His Grace and the power of the Holy Spirit. They have the new birth, but they are leaving their inheritance on the table. Ga 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you. Paul is going to be a little forceful just like he spoke of being bold to the Corinthians because they are simply not listening. 21 Tell me, ye that desire to be under the law, do ye not hear the law? That is what is wrong with Christendom today, they really don't hear the law. They don't know what the law is actually saying. Ga 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

God didn't tell Abraham to go into Hagar and have a son, but God did use it in order to teach spiritual lessons and God does those same things even today. He will teach lessons even by the mistakes we make, but sometimes it doesn't feel so good. The two sons of Abraham were Isaac Child of faith; the Fruit of the Spirit and Ishmael; the works of the flesh. Ishmael was fruit of the Law which is of the flesh and Isaac, the fruit of divine grace. Mother Grace is the only one that can produce righteousness and maturity in us. Ga 4:23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Of the bondwoman is Ishmael was born after the flesh. Today it is not God's idea for men to be fruitful or righteous by the law. God's only way of righteousness is through Christ. But notice, but he (that is Isaac) of the freewoman was by promise. That means it is all of grace. Sarah was a barren woman and it was only divine grace that could produce this son. This is what Paul is getting at in our lives. Only divine grace can produce righteousness in our lives. Ga 4:24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. He says Hagar is typical of the law.

Her child is typical of the fruit of the law which is of the flesh. Ga 4:25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. This is what Paul saw out in the desert of Arabia. The key to the law is bondage not freedom. 26 But Jerusalem which is above is free, which is the mother of us all. Mother Grace is the only one that can produce righteousness and maturity in us. Ga 4:27 For it is written, Rejoice, thou barren that bearest not; for the desolate (that is Sarah) break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband (that is Hagar). Grace brings us to that place where we realize that it is impossible for us to produce righteousness or get anything. Grace forms the impossible in a 99-year-old woman in order to manifest itself even more clearly. Ga 4:28 Now we, brethren, as Isaac was, are the children of promise. It is by the of promise faith. Ga 4:29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Paul says it is the same way now and those of Jesus' time persecuted him and they were of the law. Ga 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. It was Sarah that uttered these words that came from God.

This verse is the subject of this chapter in Galatians 4. Those who are under the law or listening to the false teachers, even if they are Christians are never going to enjoy their inheritance. Law cannot give us the inheritance which God gave to us in Christ Jesus. The one of law is never free; only in grace are you free and will enjoy the inheritance in Christ Jesus. Ga 4:31 So then, brethren, we are not children of the bondwoman (That is of Hagar or the Law), but of the free (that is of Grace). This chapter says we cannot be a half-slave and half-son. Many in the Galatian church were trying to keep the Law (Hagar) while enjoying the Promise (Sarah). Paul uses Sarah's words to show that God's inheritance is not a shared estate. Hagar/The Law represents human effort, the flesh. The freewoman Sarah/Grace represents God's promise, the Holy Spirit, and the new Jerusalem above. Her son (the believer) is born according to the promise. God did not suggest that Sarah and Hagar work it out. He commanded the bondwoman to be cast out. The son of the bondwoman shall not be heir.

You cannot inherit the spiritual blessings of God through the wages of our own rule-keeping. We don't have a practical walk to become lords of all. We are sons of God born by the Spirit. As sons, we don't go to school to become a prince; we go to school because a prince must know how to rule. The sons of God have a practical walk because they are resting in the promise. They know they are lords of all, but they want their life to reflect the Father's dignity. We cannot think that because Sarah (Grace) is the mother, we can just sit on the couch and do nothing. Isaac (the Son of Promise) still had to grow up! He still had to dig wells, manage flocks, and lead a family. He didn't do these things to become Abraham's heir; he did them because he was the heir. Paul's whole point in Galatians 4 is that the Father gives the inheritance to those in whom Christ is formed. We are a son by birth, but we function as lords of all by growth in Christ. The full overcomer is not someone who works to gain God's love, but someone who works because they are captured by it. To win the prize of the high calling and to be prepared as the Bride of Christ, the believer must transition from the slave-mindset to the heir-mindset. We are in "The Coming Age of the Heirs of Christ!"

Galatians 5 April 23, 2026 The Middle Path of the Gospel.

The yoke of bondage is being under law. Ga 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Be not entangled again; this is what happens so often with people who come out of the world; they have been in bondage to sin and unrighteousness all of their lives; then they are born free and yet some of them are taught to go back into bondage. This time it is bondage of the law. God intends for us to be free. The yoke he is talking about is the yoke of law. The entanglement happens after conversion. It is a subtle shift from being born free to feeling the need to earn or maintain that status through rules. Paul's "Middle Path" is the life of the Spirit, a path where we are fueled by grace to live a life that actually exceeds the requirements of the Law. Because we have been born free; we have the basis for it; God brought us into this spiritual realm as free brethren; so stand therefore in the liberty wherewith Christ hath made us free. We didn't free ourselves of sin and unrighteousness. We didn't do anything to obtain this marvelous place except to believe in the Lord Jesus and to accept the wonderful blessing that the Lord held out. It is Christ who has made us free. He made us free by virtue of the fact that He was bound for us.

Refer to Ac 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Peter understood this yoke of bondage that they could not bear. In the Old Testament, a yoke was used to control oxen. Paul uses this imagery because a yoke doesn't just restrict; it forces the animal to pull a heavy weight. Matthew 11:28-30. This contrasts the yoke of the law with the yoke of Christ. Jesus says His yoke is easy and His burden is light. Why? Because He pulls the weight with us, whereas the Law offers no help, only demands. Also, freedom wasn't free; it was bought. 1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Note again in Ga 5:1 **Stand fast** therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. **Stand Fast** in Greek, is a military command. It implies an active, vigilant defense. We don't just relax into freedom; we must actively resist the tendencies to want to take credit for our standing in Christ. Legalism is rarely an overnight defection. It is a subtle shift. It often begins with a desire to honor God by creating extra boundaries, but those boundaries soon become the measure of our spirituality.

Ga 5:2 Behold, I Paul say unto you, that if ye be circumcised, **Christ shall profit you nothing**. If we add even 1% of our own effort to Christ's work, we nullify the whole thing. Grace is all or nothing. If we are relying on the works of the law to justify us, we close the door to the grace of God. Spiritual circumcision that men thought happened was a result of the law. The circumcision he is talking about is the cutting off of the flesh with our own natural resources and our own efforts. If you are going to be shut up to our own efforts and ambitions, then Christ is not going to do us any good. We are simply replacing the work that Jesus wants to do. Circumcision was never required as a means of salvation. It is all by grace through faith. Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Ga 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. If we seek salvation and righteousness by any other means than faith in the finished work of Calvary, are we in the same class as those of Galatia. He speaks of those circumcised as law keepers. Law keepers are never going to attain righteousness. If it is to keep the law, we have to keep the whole law not just what appeals to us. James 2:10 is a good reference. If you fail even in one point, you are guilty of all. It all goes together.

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. We can't cherry-pick the Law. If we want the Law's benefits, we must accept its penalties for even the smallest slip. The Law is a single unit. Think of it like a pane of glass; we don't have to shatter every inch of it to break the window; one small hole ruins the entire piece. It is the law keeper that is fallen from grace. Fallen from grace means a person who turns back under the law and does not give the grace of God the chance to work in his life that God's grace wants. The one that has fallen from grace is whoever of you that are justified by the law. Ga 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Fallen from grace means law keeping and it will rob a person of the wonderful blessing and inheritance that they could have. Christ has become of no effect unto you means that the life which God implanted within us at the new birth is not allowed to do the job that it was supposed to do. The life that God implanted within us is a life of righteousness and the only thing we need to do is let go. Let this life be lived the way that Christ intended it to live. We surrender to that life. Submit to that life of Christ.

Falling from grace isn't sinning too much, but rather trying to be too good through the law. For example: If you take an antidote (Grace) but then swallow a poison (Legalism) that neutralizes it, the antidote has no effect. The word for fallen means to lose one's grip or to be driven off course. We aren't losing our salvation here; we are losing the benefits and power of Christ's life in our daily walk. Ga 5:5 For we through the Spirit wait for the hope of righteousness by faith. The hope of righteousness by faith for which we are waiting is to have a glorified body like unto His own. It is through the Spirit and not through the works of the law. The hope of righteousness is the redemption of the body. Refer to Ro 8:23 And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? Also refer to 1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. The Law says Work! The Spirit says Wait and Hope. One is active striving; the other is active trusting.

We have righteousness now in our spirit by faith, but we wait for the hope of righteousness which is the final glorification of our bodies. Under the Law, the hope was based on our performance; today under the Holy Spirit, the hope is based on what Christ's freed us from at Calvary. Ga 5:6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. What Paul is talking about is circumcision being the Jew and those who adhered so closely to the law and then the Gentiles were never given the law. They were indeed without the law. Paul says there is no difference in them, but the Jews thought there was. They referred to the Gentile as the uncircumcised heathen, but Paul says the Jew is no better than the Gentile. **This is what makes the difference; faith which works by love. The law is fulfilled in us by divine love.** God simply found a way to bring us up to the righteous standards beyond what the law demanded. Ephesians 2:8 All who are saved are saved by grace through faith. Faith is simply believing God. When we first start out, we realize we are not able to believe God for everything. We learn to trust God as we go on with the Lord. But faith works by love. Love actually prompts faith and we find this in 1Cor 13. Love believeth all things. Love prompts faith in God. It prompts us to believe God. It is the basis for believing God.

God's love brings us to a standard higher than the Law ever could. The Law says, don't steal because you'll be punished. Love says, I won't steal because I love my neighbor and want to bless them. Love fulfills the law naturally, without the yoke. Romans 13:10 (Love is the fulfilling of the law). Faith is the engine, but Love is the fuel. Ro 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. The Engine and the Fuel; faith is the engine and love is the fuel. True faith is a living thing; it cannot help but move. Love doesn't lower the bar of the Law; it surpasses it. It changes the motivation from fear of punishment to delight in the Beloved. Ga 5:7 Ye did run well; **who did hinder** you that ye should not obey the truth? This means they were doing fine. Whenever they believed on the Lord Jesus Christ and they were filled with the Spirit. But who did hinder you or who did drive you back? The word hinder means to break up a road or to cut in front of a runner to trip them. The Judaizers were not just running a different race; they were actively trying to trip the Galatians. Paul mentions that a little leaven leaveneth the whole lump. In legalism, you don't need to change the whole Bible; you only need to change one small requirement to eventually sour the entire message of Grace.

Today there is a message that is taught that trips the runner. It is the message to people who have no practical walk because they already won which eventually destroys the Gospel. When people say that provisions which is our standing in Christ negates the need for a practical walk, they are introducing leaven that sours the lump just as effectively as the Judaizers did. Paul's warning about leaven means that a small theological error eventually influences the entire body of belief. The Lawless Leaven is that we have the provision, so our walk doesn't matter. This eventually leads to a religion of intellectual or emotional agreement where the Holy Spirit is ignored. If the provisions in Christ don't lead to a practical walk, then the leaven of inactivity has convinced the believer that the Gift of Grace is actually a license to remain unchanged. If our nature has changed, and it did when we accepted Christ, the walk must eventually change. The Judaizers broke the road up by putting boulders of rules in the way. The Lawless break the road by claiming the road doesn't exist. If someone says a practical walk isn't necessary because of our provisions, they are tripping the believer by removing the very path Christ saved them to walk on. In Eph 2:10 Paul says we are saved unto good works, which God prepared beforehand that we should walk in them. To claim the walk is optional is to claim that God's purpose for saving us was incomplete.

In the Greek race, cutting in meant someone interrupted your progress. Today, the Who did hinder you is a teaching that suggests that Grace is a pillow, not a power. It's only for comfort, not for changing our life. Some teach that God sees us through Christ, so He doesn't care what we do. Paul's response in Ga 5:13 is the ultimate correction: For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. If provisions meant no practical walk, Paul would have ended the letter at Galatians 4. Instead, he spends Chapters 5 and 6 giving very specific, practical instructions on how to live. He isn't giving them new laws to get saved; he is describing the natural behavior of a free person. Something happened here that these people did not continue in the same realm that they had begun. That is what has happened today with some of our brothers and sisters, they have not continued in the same realm that they had begun. When they went back under the law, they were not obeying truth. Today people are not obeying Paul's message of Truth! We will never be able to obey the truth if we become law keepers or lawless. Ga 5:8 This **persuasion** cometh not of him that calleth you. In other words, Christ didn't lead us this way.

Christ did not save us and then instruct us to go back under the bondage of the law. Legalism is a **persuasion** that does not come from God. It is an outside influence. Paul uses the Greek games. Ye did run well. Legalism is like someone tripping a runner or cutting in front of them. Who was the **who** in V7? These were the Judaizers. Hindrances today often come from religious traditions, or even our own desire to feel worthy through our behavior. It is true that in Christ, we have all things that pertain unto life and godliness (2 Peter 1:3). Having a provision is not the same as using it. A man can have a million dollars in the bank (provision) and still starve to death if he never withdraws it to buy food (practical walk). The practical walk is the process of appropriating by faith what Christ has already provided. We don't walk to get righteous; we walk because we are righteous. Galatians 5:6 says faith which worketh by love. Notice that faith isn't passive, it worketh. Faith is the root, but the work is the fruit. If there is no fruit, one must ask if the root (faith) is actually alive. James 2:17-18. James and Paul are not contradicting each other; Paul is fighting the root of legalism, while James is fighting the fruit of laziness.

We will see in Galatians 5:16, Paul gives the command: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. He doesn't say Believe you are spiritual, and the flesh will disappear. He says Walk. It requires a moment-by-moment dependence. Today, a hindrance can be a teaching that suggests our choices don't have consequences. Paul makes it clear: what a man sows, he shall also reap (Galatians 6:7). This is the idea that because we are under grace and have all spiritual blessings, our physical, and practical conduct doesn't matter is not what Paul teaches. Provisions without a walk is like someone who wants a marriage license but doesn't want to live with their spouse. The Provision is our standing in Christ. The Walk is the relationship (living together in love). The Error is thinking the license is all we need for a happy home. Without the walk, the relationship has no life. Imagine someone gives you a high-performance sports car for free (Grace). It was free but the Legalist says: I must work 40 hours a week to pay for this car, or they will take it back. (Bondage). The Lawless Person says: Since it was free, I don't need to put oil in it, wash it, or drive it correctly. I'll just let it sit in the rain and rot. The True Believer says: Because this was a gift, I am so grateful that I'm going to take the best care of it possible and drive it exactly how the maker intended. (That is the Practical Walk). The error of saying we have all provisions so we don't need a walk often leads to a passive faith.

2 Peter 1:5-8. Peter says that since we have God's promises, we should give all diligence to add to our faith virtue, knowledge, and temperance. We don't add these things to stay saved; we add them so we aren't barren or unfruitful. A Christian with all the provisions but no walk is spiritually stagnant. If we are truly born free, our nature has changed. A sheep and a pig can both fall into a mud hole. The difference is that the pig wants to stay there, but the sheep wants to get out. If we claim to be free but have no desire for a practical walk in righteousness, we have to ask if our nature has actually been changed by the Holy Spirit. The Goal of Liberty in Galatians 5:13, Paul says we were called to liberty, but we shouldn't use it as an occasion for the flesh. Grace doesn't set us free to sin; it sets us free from sin. If we use provision as an excuse for not having a practical walk in the Truth, we haven't actually understood how much the gift cost the Giver. In this chapter Paul teaches us of narrow road called the Gospel. On either side of that road is a deep ditch. Paul's goal in Galatians 5 is to keep the believers on the Middle road of the Gospel and out of both ditches. One ditch is Legalism. Paul teaches that if we try to use the Law (rules/ceremonies) to make ourselves righteous, we have fallen from grace.

We have stepped out of God's system of giving and into a system of earning. In this ditch, we are a debtor (v. 3) to a bill we can never pay. The other ditch is Lawlessness. It is saying we have the provision, so we don't need the practical walk to produce fruit, which is just as dangerous. Paul summarizes the correction for this in Verse 16: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. If we have the provision, we are expected to use it (the Walk). Having the provision of a map doesn't mean we've reached our destination; we still have to move our feet. The Middle Path is Faith Working by Love which Paul is trying to keep us on. Paul's summary for both ditches is found in Verse 6: Faith which worketh by love. To the Legalist, Paul says: It's not about your works; it's about Faith. To the Lawless, Paul says: Faith isn't dead; it works through Love, Fruit! Legalism tries to bake the bread without the flour which is Grace. Lawlessness has the flour but refuses to put it in the oven (The Practical Walk). Paul wants us to have the bread, of living, and an active life of Christ working in us. That is fruit! Ga 5:9 A little leaven leaveneth the whole lump.

The leaven he is talking about is the erroneous teaching of law keeping and it will leaven the whole lump. Ga 5:10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. This is the only confidence that we can have is what we are in Christ. And what are we in Christ? We are a new creation in Christ Jesus. Paul is trying to turn them back to where they had begun and they had begun by faith. Paul is strict on this matter that anyone who preaches another gospel other than the grace of God, let him be accursed. And here he says, but he that troubleth you shall bear his judgment, whosoever he be. The legalist doesn't just hurt themselves; they destroy what God had built. By shifting the focus from Christ's finished work to human effort, they rob the believer of peace and God of His glory. Ga 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. If one preaches law keeping, he is not going to be persecuted. The reason for that is that law keeping actually appeals to the flesh. The Cross is offensive because it tells the good person that their goodness is filthy rags (Isaiah 64:6). It strips away human pride. Paul says if he preached rules plus Christ, the persecution would stop because the world loves self-improvement religion. The preaching of the cross really is an offence to law keepers. If we are going to just preach the cross, men are going to take offence. Evidently Paul had been accused of preaching circumcision.

That was not true. Paul says if it is true then why am I still suffering for preaching the cross. Ga 5:12 I would they were even cut off which trouble you. This is a serious consequence. This is how strongly Paul felt about those that would preach law rather than the gospel of the Lord Jesus Christ. Ga 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. Jesus quoted this in Mat 22:39,40. This is the same message that Jesus taught and he got the same slaps in the face from the Jews as Paul did. Ga 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another. When people are under Law, they become inspectors of others. Since they are competing for vain glory, they must tear others down to feel spiritually superior. This leads to the carnality Paul saw in Corinth, envy and strife. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. We must first walk in the Spirit and then we will not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

This is the same battle that Paul records in Romans 7. We are never able to tame the old man. 18 But if ye be led of the Spirit, ye are not under the law. The only way to be free of the law is to be led of the Spirit. The Spirit will never lead us into the bondage of the law. Ga 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness. We must understand that the seed of every one of these things are born in every one of us. They come to us as a direct result of being born of Adam's nature. Every little child no matter how innocent they look have these seeds inside them and given the opportunity and the nurture they will spring up into full bloom. 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies; Idolatry according to 1Sam 15:23 is stubbornness and rebellion against God. Then according Ga 3:1 law keeping is witchcraft. Then we have hatred and compare that with 1John 2:9-1. Law keepers to hate and persecute. Variance means a quarrel and often times it is a religious quarrel. Then emulations which is hot jealousy and this is what drives so many law keepers. They are jealous of the place that someone else has.

Then wrath, strife and seditions, which means divisions. Then heresies which means to choose for oneself, that is a sect. This is what the Corinthians were guilty of sects and schisms. Ga 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Some would say if you do one of these things it will keep you out of heaven but that is not what Paul says. Paul had these works of the flesh in his life as a Christian in Romans 7. If these things continue and prevail then that person is not going to inherit the kingdom of God. The key here is inherit. Once a person believes on the Lord Jesus, they have eternal life; you are guaranteed that place in heaven, but you are not guaranteed an inheritance. Paul talked about the inheritance in Gal 4 and we also find it in Hebrews 3:11 and Hebrews 4:1-3 where Paul describes it as a rest. He likens our inheritance to Israel's inheritance there in the land of Canaan. And we know that everyone that came out of Egypt and everyone that had the blood on the doorpost did not go into the land of Canaan. They died in the wilderness which means they were Christian by virtue of the fact they were under the blood and they came out of Egypt and across the Red Sea, but remember that generation died in the wilderness after 40 years of wandering. They didn't inherit.

Just because a person has life does not mean that he will actually inherit the land. And that is true of every Christian. We are all potential heirs, but unless we go God's way in order to obtain that inheritance, we are not going to receive it when we get there. So Paul says those that give into the conduct that he describes here, they are not going to inherit the kingdom of God. Paul said in Gal 4 those that are law keepers are not going to get the inheritance either. We must first walk in the Spirit and then we do fulfil the lust of the flesh. We have a choice to live to the Spirit or to walk in the Spirit or walk in the flesh. God will never make us do anything. He will just make you wish you had. Ga 5:25 If we live in the Spirit, let us also walk in the Spirit. Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Ga 23 Meekness, temperance: against such there is no law. Paul now describes the fruit of the Spirit. Fruit can only be obtained as a result of the life of the tree. We can compare this John 15, where Jesus said I am the vine, you are the branches and no bears fruit except by me. The only way that we are ever going to produce spiritual fruit in our lives is by drawing that life from the vine which is Christ Himself. That is what faith is all about; we simply believe God.

It is by simply drawing freely from that life which exists only in Christ Jesus. The fruit of the Spirit can be summed up in one word, love! These are just 9 different expressions of one fruit, divine love. Love is love when it is affectionate. Joy is love rejoicing. Peace is love at rest. Longsuffering is love enduring. Gentleness is grace expressed by love. Goodness or kindness expressed because of love. Faith is as we read in 1Cor 13; love believeth all things. Faith is simply love believing. Meekness is just love that is dependent. Temperance is love which is controlled by the life of the Lord Jesus: against such there is no law. This is why the grace message works. God created us to be motivated and ruled by desire. Simply stated, people are going to do what they want to. God created us that way. So the answer is to see to it that we have the right affection; the right want to. Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. God got rid of the wrong desire or the wrong motivation when he says, they that are Christ's have crucified the flesh with the affections and lusts. So today we don't have the desire to do evil. God has taken those away and replaced them with desires of affections of divine love. Ga 5:25 If we live in the Spirit, let us also walk in the Spirit.

Ga 5:26 Let us not be desirous of vain glory, provoking one another, envying one another. Law keepers are desirous of vain glory. Jesus said that. In Christ, our old nature has been dealt with. We are now free to walk in the Spirit because we have been given the right want-to. Legalism always ends in vain glory and envying one another. Grace ends in serving one another. The Grace message works because it changes the motivation. Law tries to change the man from the outside in and it fails. Grace changes us from the inside out (by the Holy Spirit) and results are in a practical walk (the Fruit of Ga 5:22-23) that fulfills the heart of the Law without the yoke of the Law. The Heart of the law is we do the right thing because we want to out of Love. The Law is a yoke or a fence that keeps the sheep in the pasture by force.

The Holy Spirit as our Shepherd keeps the sheep in the pasture because the sheep love the shepherd and want to follow Him. Both keep the sheep in the pasture, but only one is freedom. The Middle Path of the Gospel keeps us from falling into two equally dangerous ditches that sit on either side of the road of Grace: The ditch of legalism (The Yoke) and The ditch of lawlessness, which claims that because we have the provisions of Grace, our practical walk doesn't matter. The Middle Path of the Gospel is the narrow road of Faith working through Love. It is very Grace that empowers us to live a holy, practical life (avoiding Lawlessness). It isn't about doing nothing or doing everything; it's about Christ doing everything through us. True freedom isn't the absence of a path; it is having the want-to to follow the Shepherd home.

Galatians 6 April 30, 2026 The Life of Divine Grace in Practice!

The first 5 verses give us 7 wonderful principals of divine grace and we can measure ourselves by these different principals. Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are **spiritual**, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Paul says brethren. He is talking about a Christian that has had a lapse of faith and may have committed some of these awful works of the flesh that we saw in the previous chapter. The word fault means a side-slip. It is unintentional. When it comes to someone overtaken in a fault, we have to distinguish between this type of person and the person in 1 Cor 5. The one in 1Cor 5 was one who was blatant in his attitude. He was defiant. He is often insisting he is right. It's the person who says, you have no right to tell me what to do. This is an angry obnoxious attitude. But the person who is overtaken in a fault is one that has stumbled. He experienced a weakness. What are we to do with such a person? Overall Paul is writing to the Galatians who are children. They are carnal people. Yet somebody there had to be **spiritual because Paul addresses the spiritual**. (ye which are spiritual, restore such an one). A spiritual person is one that is born of the Spirit and walking in the Spirit. So someone in Galatia had attained to a certain level of spirituality and maturity. So they are the ones that are called on to be the stronger ones.

So the question is how are they to handle this situation? They that were spiritual were to restore such an one. That is opposite of what the law keeper does. The law keeper tears down and destroys. We see an example of it in John 8 with the woman caught in adultery. The one under divine grace is going to restore such an one. Then there is a second principal; in the spirit of meekness; This is one of the major reasons that Paul wrote to the Corinthians in 1Cor 5. The attitude of the Corinthian people was just as wrong as the action of incestuous man. So Paul had to correct that. They had an attitude of superiority. Here we must restore one in the spirit of meekness. The word meekness means without superiority. The Greek word for restore was used medically for setting a fractured bone or by a fishermen for mending torn nets. The goal isn't just

forgiveness, but bringing the person back into a state of wholeness where they can function in the body again. Psalm 23:3 He restoreth my soul... Even in the Old Testament, the Shepherd's way isn't to discard the wandering sheep but to bring the soul back to its right path. Spirituality isn't a permanent status; it is a practical walk.

The moment a person thinks they have arrived because they have all the provisions and they are too spiritual to fall into sin, they have already fallen into the sin of pride. 2 Thessalonians 3:14–15 And if any man obey not our word by this epistle, note that man, and have no company with him... Yet count him not as an enemy, but admonish him as a brother. Even when someone is defiant (more like the 1Cor 5 case), the end goal remains brotherhood, not enmity. The third principal, considering thyself, lest thou also be tempted. We must as spiritual people realize that we are not beyond temptation. When Jesus spoke to those Pharisees about this adulteress woman, He didn't say now if there is one of you who committed adultery throw the first stone. They would all have picked up a stone and cast it at her. But He said which of you are without sin, let him cast the first stone. Peter was one overtaken in a fault. Peter thought he was so strong himself. Though everyone else will go away I will not forsake you. Peter had to learn just how weak and frail he was. He went out and wept bitterly after he had denied the Lord three times. Peter is the ultimate example of being overtaken in a fault.

His fall wasn't rebellion; it was a lapse of faith under pressure. Peter's statement in Matthew 26:33 Though all men shall be offended because of thee, yet will I never be offended. He was considering everyone else and finding them lacking. His tears were the sound of his pride breaking. That bitter weeping was the beginning of his restoration. Note that in John 21, Jesus restores Peter with a spirit of meekness. He doesn't lecture him; He feeds him and asks, Lovest thou me? In 1Timothy 1:15 even at the end of his life, Paul didn't say, I was the chief of sinners. He used the present tense Christ Jesus came into the world to save sinners; of whom I am chief. Paul kept himself in a state of spiritual meekness by never forgetting his own capacity for error. The 4th principal of divine grace is in Ga 6:2 Bear ye one another's burdens, and so fulfil the law of Christ. Sometimes it may cost us to bear the burdens of others just like Jesus. He ate with the publicans and sinners and what did that do for His own reputation. Maybe we will be called to support an addict or a drunk at some point. Will people identify us with them? It does not mean we partake of their wicked ways any more than Jesus did, but it could be a slam to our own reputation. So Jesus said, bear ye one another's burdens.

#5 principal of divine grace; so fulfil the law of Christ. The law of Christ is the law of divine love. We do this as we bear with one another and accept their reproach, criticism, and accusations right along with them because we would fulfill the law of divine love. There is a beautiful Old Testament shadow of this in Exodus 32. When Israel sinned with the golden calf, Moses didn't distance himself. He told God, Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. Moses was willing to lose his own spiritual standing to save his people. That is the spirit of Ga 6:2 Bear ye one **another's burdens**. We must notice there are two statements here that seem to be contradictory and they are not because there are two different words that are used. V2 says bear ye one another's burdens, but in Ga 6:5 For every man **shall bear his own burden**. Those are not contradictory. The word burdens in V2 means a weight or a load. Think of a person trying to carry a massive boulder. It means bearing down or pressing down. The word in V5 burden means something to be born or

carried. In the ancient world, this was the standard term for a soldier's individual kit or a ship's cargo. This is not a crushing boulder; it's a backpack. It represents our personal duties, our account to God, and our daily walk.

No one can repent for you, and no one can believe for you. That is a load you must carry yourself. There is no reference to the weight of it at all. So we are talking about two different things. In V2 Bear ye one another's burdens; that is the person that is so bowed down with grief that he cannot carry it on his own. He needs somebody to help him. He needs somebody to pray with him. He needs somebody to encourage him and to give him the word of God. This is the meaning; Bear ye one another's burdens. Verse 2 is about a weight that is too heavy for one person to carry, while Verse 5 is about our individual responsibility. Grace doesn't mean we remain spiritually immature either. We must take responsibility for our own growth. Grace empowers us to carry our portion so that we are strong enough to help others. Divine Grace gives us the discernment to know the difference: of when to reach out a hand to lift a brother up, and then when to let a brother stand on his own two feet before God. If we carry someone's backpack (their personal responsibility) for too long, we actually rob them of the dignity of growth. In the Old Testament, the Law of Gleaning (Leviticus 19:9-10) is a beautiful example of this balance. The landowners were told not to harvest the corners of their fields so the poor could gather food.

The landowner provided the opportunity (bearing the burden of the poor), but the individual still had to go into the field and gather the grain themselves (carrying their own pack). The provision was provided but they still had to glean for themselves (practical walk). The landowner provided for their need while maintaining their dignity and responsibility. Ga 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself. We must have an attitude of meekness that we see in V1. Ga 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. This is the 6th principal of divine grace mentioned in the first 5 verses. Let every man prove his own work. Then notice, he shall have rejoicing in himself alone, and not in another. That means that what we do must stand on its own merit. What we do does not depend on what someone else may or may not do. We are not judged according to what someone else may or may not do. Our own work stands on its own. That is the marvel of the principals of the divine grace. Grace gives us our own practical work and our own inheritance. We are not dependent on someone else. We prove our own work. Under the Law, our goodness is often measured by being better than the person next to us. But under Grace, the standard is Christ, and the focus is our own calling.

And then shall he have rejoicing in himself alone, and not in another. This sounds almost selfish at first glance, but it is actually about purity of motive. If we do a good deed just to be seen by others, our rejoicing is in their applause (in another). But if we do it for the Lord, our joy is internal and secure. Col 3:23: And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Ga 6:5 For every man shall bear his own burden. Divine grace will enable us to bear the work and to do the work that God intended for us to do. Again, we are not working for salvation, but we work or glean what God wants us to have. The idea that we must labor to rest sounds like a contradiction, but it's actually the core of the Christian walk. Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. Laboring to enter rest means the hardest work we will ever do is letting go of our own self-sufficiency. Natural work is to try to save ourselves or figure things out alone; the labor of faith is to constantly stay

dependent on Christ. It reminds me of Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. God provides the will to do. When we step out in the will to do, God meets us with the wisdom to know. Divine grace is not an excuse for inactivity; it is the fuel that enables us to fulfill the specific work God has designed for us. We must remember that we do not work for salvation, but we labor to glean the harvest Tha God has already provided.

As Paul highlights in 1 Thessalonians 1:3, the Christian walk is characterized by a work of faith and a labor of love. 1Th 1:3 Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. This journey isn't a passive stroll; it is an active engagement. However, we are not left to our own devices. Just as God provided Aholiab and the wise-hearted workers with the supernatural wisdom to build the Tabernacle (Exodus 31:6), He provides us with the internal capacity to fulfill His commands. God does not leave us to wallow in confusion; He equips our hearts with the very wisdom required to grow into the likeness of Christ. Ex 31:6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put **wisdom, that they may make** all that I have commanded thee; This reveals a beautiful cycle of grace: as we commit to doing His will, He grants us the revelation of His truth (John 7:17).

We are co-laborers with Christ, yet He is the source of the tools, the strength, and the blueprint. Our primary work, then, is to remain in a state of spiritual rest. Christ is our Sabbath. As Hebrews 4:11 urges us, we must labor to enter into that rest. The greatest effort we exert is the daily discipline of casting off unbelief and self-reliance, ensuring that our work is always an overflow of the Holy Spirit's work in us rather than a product of our own anxiety. When we rest in Him, His wisdom builds through us. In 2 Cor when Paul was so grieved when he wanted to get rid of that thorn in the flesh, but God said, "my grace is sufficient for you." Every man shall bear his own burden because of divine grace. Another place he said I am what I am by the grace of God. This too is something that we must have in our own experience. This is the connection of the soldier's pack of Gal 6:5 to the thorn in the flesh of 2Cor 12. This is the 7th Principle: The Principle of Sufficient Grace. Under the Law, our burden is a weight we carry for God to prove our worth. Under Grace, our burden is a weight we carry with God, and it becomes the very place where His power is made manifest. It is Mt 11:30 For my (Jesus') yoke is easy, and my (His) burden is light.

Ga 6:6 Let him that is taught in the word communicate (or give) unto him that teacheth in all good things. This means the one that is hearing the word of God, gave to Paul. That is what he is talking about. Give help or support to the one that is giving out the word of God. This is a principal spoken of in 1Cor 9. Ga 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Ga 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Many believers today are sowing to the flesh during the week, and yet still active in their churches on Sunday. If you sow to the flesh, of the flesh you shall reap corruption. That has such a wide range of meaning. But in this we notice the context in which it is given, because Paul is talking about giving. He is talking about communicating of our substance unto those that give out the word of God. Be not deceived; God is not mocked: for whatsoever a man soweth, this is a

reference to giving. Every time that we give to those who promote the gospel, we are actually sowing seed. We are promoting the gospel. There are those who are giving money to sow error. There is money given today to support messages that are not according to truth. They will reap in the harvest of that message. We want to support the truth and the message divine grace.

To reap life everlasting speaks of receiving the fullness of our spiritual life. It speaks of the inheritance we can have if we continue in the Truth of Paul's gospel. We do not earn eternal life through anything we do ourselves. It is a gift which is not earned. But he that soweth to the Spirit shall of the Spirit reap life everlasting. Even our natural substance which we give to others in sowing and promoting the gospel that is actually going to have spiritual reward. Even eternal reward. Ro 6:23 For the wages of sin is death; but the **gift** of God is eternal life through Jesus Christ our Lord. A gift cannot be earned; it can only be received. This is our legal standing before God. In the Old Testament, every Israelite was given the Promised Land (the gift), but they had to possess it by sowing, reaping, and fighting (the harvest). We are given eternal life by grace, but we reap the fullness or the inheritance of that life by continuing in the Truth. Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Because we have passed from death to life, we no longer work for life; we work as co-laborers with Christ from life.

When we sow our substance to help a brother or support the Word of God, we are enjoying eternal life right now. The joy, peace, and spiritual growth we experience is part of the eternal reward. So often we tire of helping others who seemingly never appreciate us as they should. Yet what encouragement are we given? Ga 6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. Well doing applies in a number of ways. It shows our interaction with other people. It is doing good and edification of other people. For in due season we shall reap, if we faint not. This is an absolute fact of sowing and reaping. The day we put the seed into the ground is not the day we reap the harvest. There are several months, in the natural for the harvest. Likewise we are sowing in our lives now but the real harvest is not going to come until we are home with the Lord in glory. So in due season we shall reap if we faint not. If we faint not, is the key. We cannot give in to the distractions and the weakness and the things we go through in our lives today. V 10 he applies it. Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. There is no lack of opportunity today, but we really have to put it in context.

We get fliers in the mail and telephone calls that we are inundated with day after day. People wanting and needing money for some good causes. They act like we are just the most terrible person unless we give to their cause and commit ourself right now to give this money. This is where we must believe God as to whether this is an opportunity for us. Because all of these that we hear about today through different forms of media are not actual opportunities brought to us by God. The real opportunities are those that are close to us. We may be led of the Lord to support something distant to us such as child overseas and so forth, and there is nothing wrong with that if it is led of the Lord. But notice here Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. We have to put our money in perspective. Our first responsibility is unto God. He gets the first fruit. Then it is to a man's family. They are the ones that must receive the needs that are do them. Then the third is

right here. It is especially unto them who are of the household of faith. We must help Christians ahead of sinners. Many men including Christians say that we must feed the world no matter what their spiritual condition is; and that is not right. Christians take precedence over the world. Then after that do good unto all men.

Ga 6:11 Ye see how large a letter I have written unto you with mine own hand. Paul means the size of the letter not the length of the letter. It was because his eyesight was so bad. So he had to write very large in order to see it. Ga 6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. Legality does not bring about true separation unto God. It shows fleshly attempts to be separated. Paul is saying you still have those that are trying to put you under the law and it is not according scripture and divine grace. If we preach only Christ, I guaranty, we will suffer. Law keeping doesn't suffer persecution, but preaching Christ and His cross will. Paul reiterates that more than once in this book. Preaching the cross and the grace message will separate us unto God. Fleshly attempts will just put a person further into bondage which they can't get free of. A message of law keeping brings glory to the flesh. Ga 6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

The law keeper is unable to keep the law himself. Those who preach circumcision by the law do not keep the law. They desire to keep the law but they can't. It is a showy thing to try and keep the law. And all it does is to glorying the flesh. Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Paul did not cut himself off from the world by the law doing some work to be saved nor cut the world off from him by the law or some work to be saved. Only Christ and Him crucified can separate us from the world and the world from us. That is because when we are circumcised in the manner in which Paul describes in Colossians, it is the change that occurs in us, in our heart. It is the circumcision of the heart. We truly realize the righteousness of Christ and that it is only by His grace are we even saved after all of our foolishness. We did nothing to deserve it. There will never be a change in the world. The change happens in us where we are crucified unto the world. We feel alienated from the world and they are certainly alienated from us because of the work that God has done in our lives. By His word and the truth, we know it is a gracious God the truly sustains us.

Feeling alienated, is a scriptural promise. If the world is a system built on self-glory, merit, and appearance, and we are a person built on Cross-glory, grace, and heart-circumcision, there is no longer a common language. John 15:19: If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. It is the Word and the Truth that sustain us in this alienation. The Truth reminds us that being an alien in the world is the evidence of being a citizen of Heaven. Legalism tries to fix the world by imposing rules on it. Grace transforms the individual by killing the old nature and creating a New Creature. Sufficient Grace is what makes this life possible. We don't just need grace to get into Heaven; we need grace to survive every day. We need grace to bear the reproach of being different and grace to keep from sliding back into the foolishness of trying to earn what has already been given. Law is nothing more than glorying in the flesh. It will not receive an inheritance.

They are trying to add to the work that has already been done there at the Cross of Christ. We cannot add one thing, only believe. Ga 6:15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. 16 And as many as walk according to **this rule**, peace be on them, and mercy, (or grace) and upon the Israel of God. The rule he is talking is being crucified to the world and the world unto us, by the crucifixion of Christ. It is the rule that only a new creation in Christ really matters. Paul is telling us that if the foundation of our spiritual life isn't the New Creature, the whole building will be crooked. The Rule of the Law measures performance. It asks: How well did you do today? How do you compare to your neighbor? Are you keeping the rituals? This rule always leads to either pride or despair when you realize you're failing. The Rule of the New Creation asks: Are you in Christ? Is your heart being changed? Are you glorying in the Cross? This rule of the new creation was already satisfied by Jesus. The new man is thus led by the Holy Spirit. It is peace that results when we let God cut us off from this world and the world cut off from us. Then mercy that is, the abundance of the grace of God that we desperately need in our lives and experience. Grace is God giving us what we don't deserve (Life/The New Creation). Mercy is God sustaining us despite what we do deserve (His daily help in our foolishness). We need mercy because even the new creature still lives in a body of flesh that stumbles. Mercy is the oil that keeps the gears of the new life moving without grinding to a halt in guilt. Paul says, walk according to this rule.

The Greek word for “walk” means to march in step or to stay in rank. Just as we are called to walk in rank by the rule of the New Creation now, we will be raised in our specific rank then. 1Corinthians 15:23, we see this ranking. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Those who march in step with the Holy Spirit, the full overcomers, are those who have fully applied the Rule of the New Creation. We are not just saved; we are disciplined. We have allowed the Cross to fully alienate us from the world. Because we have marched according to the Truth in this life, we can occupy the first rank in the life to come as the Bride of Christ. In Revelation 7:9, we see the great multitude, which no man could number. While all are saved by the same Grace, Paul's use of military rank suggests that our faithfulness to the (the rule of the new creation) determines our order or rank there. The word Paul uses for order in 1Cor 15 refers specifically to a military division or a cohort. It suggests that the resurrection isn't just a chaotic rising, but a disciplined, orderly procession. When we stop trying to measure up to the world's standards, the war inside our soul ends. This is peace. As we march in this new identity, God provides the abundance of grace to sustain our steps. Paul says that these are the true heirs of the promise. They aren't the ones who can trace their bloodline to Abraham, but those who can trace their heart-change to Calvary. In these verses, how often Paul has to remind us that nothing else benefits us.

It seems the hardest thing for the human heart to do is to stop trying to add its own merit to the finished work of the Cross. Paul doesn't say as many as are perfect, but he says, as many as **walk** according to this rule. I am a new creature; I have nothing to glory in but the Cross; I will let the Spirit lead me today. Paul didn't write Galatians to give us more to-do lists. He wrote it to give us Freedom. It really boils down to just one thing: The Cross and the change it works in our heart. Ga 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. That is that persecution that Paul bore because he preached the Gospel of the Lord Jesus Christ. Ga 6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. It is the grace of our Lord Jesus Christ not law.

Because you will not be comforted by the law, but the grace of our Lord Jesus Christ can most assuredly comfort us. Then he says, be with your spirit. It is because Grace will build up or edify our spirit and make us strong in spirit before Him. Paul ends this letter exactly where he began with Grace. By specifically praying that this grace would be with their spirit. It is not by the flesh they had been trying to perfect through the Law. The only way to live the Christian life is through a spiritual supply (provision) as we walk in Spirit. (practical walk). It is all by the Divine Grace of God!