

## Galatians

### Chapter 1

1- Paul and apostle not from man nor by man but by Jesus Christ and Father God who raised Him from the dead.

apostleship has no human agency involved in it. Man cannot make another man an apostle of Jesus Christ only Jesus can make a man an apostle.

Father was actively involved in the resurrection of Jesus from the dead.

2- And all the brethren who are with me to the churches of Galatia

3- Grace to you and Peace from Father God and our Lord Jesus Christ

4- Who gave Himself for our sins in order to set us free from the present evil age<sup>1</sup> according to the will of God and our Father.

5- To whom be the glory for ever and ever amen

6- I am astonished at how quickly you have deserted the one who called you in the grace of Christ unto another gospel.

7- Not that there is another but some are confusing you and desire to pervert the gospel of Christ.

8- But even if we or an angel from heaven proclaim to you another gospel let that one be accursed!

9- As we have said and now say again if anyone proclaims another gospel to you than what you received let that one be accursed!

10- Am I now seeking the approval of man or of God or am I trying to please man for if I were still pleasing man I would not be the servant of Christ.

11- But I want you to know brothers the gospel preached by me was not of man.

12- For I did not receive it from man neither was I taught it but by revelation of Jesus Christ.

13- For you have heard of my way of life in Judaism that I violently persecuted the church of God and I tried to destroy it.

14- Also, I advanced in Judaism beyond many contemporaries that were my own age being far more zealous for the tradition of my fathers.

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<sup>1</sup> The gospel that Paul preached was one of complete deliverance from the old and former way of life (Romans 6:6). The revelation that he was given unveiled to the church our total emancipation from the powers of darkness and our dominion over Satan (Colossians 1:13; John 16:7, 11; 17:14,16; Colossians 2:17; 1 Peter 2:24; Ephesians 2:2,6; Romans 6:1-20; 12:2; 1 Corinthians 2:12; Galatians 4:9,5:1). We may also take the gospel message of Paul and superimpose it on that which was preached by Peter. For example if we take 2 Peter 1:4 and overlay it on this verse of scripture then we discover the same gospel message of liberty in Christ Jesus and freedom from this present evil age having escaped the corruption that is in the world through lust.

Paul preached that we had not only been made a new creation, created in righteousness and true holiness but that God had also translated us from the power of darkness into the kingdom of the dear Son (Colossians 1:13). The notion that we were still under the beggarly elements of sin and the dominion of a demonic realm is not to be found in Paul's gospel message. For Paul salvation resulted in the life of Christ being imparted into the redeemed child of God (Galatians 1:16; 2:20; 4:6; 6:15; Philippians 1:21; Colossians 1:27; 3:11; 2 Corinthians 5:17-18; 6:16; 1 Corinthians 2:12; 3:16; Ephesians 3:17).

- 15- But when God was pleased to set me apart from my mothers belly and called me by His grace<sup>2</sup>.
- 16- To reveal his Son in me that I might proclaim him among the Gentiles; immediately I did not consult with flesh and blood.
- 17- Neither did I go up to Jerusalem to those who were apostles before me but I went into Arabia and afterwards I returned to Damascus.
- 18- Then after that I went up to Jerusalem visit Peter and stayed with him for 15 days.
- 19- But I did not see any of the other apostles except James the Lords' brother.
- 20- Now what I write you in the sight of God I do not lie.
- 21- Then I went into the regions of Syria and Cilicia
- 22- And I was still unknown by face to the churches of Judea that are in Christ.
- 23- They only heard it being said that the one who persecuted us now preaches the faith he once tried to destroy.
- 24- And they glorified God in me.

## Chapter 2

- 1- Then after 14 years I went up again into Jerusalem with Barnabas Titus also being along.
- 2- And I went up by revelation and communicated to them the gospel I preach among the nations but in private to those of reputation so that I was not running or had run in vain
- 3- But not even Titus who was with me, being a Greek, was compelled to be circumcised.
- 4- Through these false brethren who slipped in to secretly lie in wait of our liberty which we have in Christ Jesus that they might enslave us.
- 5- who we did not submit to for a moment that the truth of the gospel might remain with you.

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<sup>2</sup> Both Jeremiah and Isaiah were set apart by God from their mothers wombs. Paul also was made aware by God that he too had been separated for the special work in which he was engaged. Yet at the same time anyone who will believe on the name of Jesus is given the authority to be a son of God (John 1:12; Acts 2:21; Romans 10:13). In this calling of God, that has been extended to the whole world, each one of us have been predestinated to be conformed to the image of the Son (Romans 8:28; Ephesians 3:16; Philippians 2:13).

However, it is God alone who determines the extent of each persons ministry. It is God who has anointed us together with Christ Jesus and who entrust the proportion of grace that is given to each person (Romans 12:3,6). It is the Holy Spirit who allots to each individual as He chooses (1 Corinthians 12:11). Surely, Father looks for those who He may show His power through (2 Chronicles 16:9; Daniel 11:32; Mark 16:17). Paul, made it clear that he labored more than everyone else but not of himself but the grace that was at work within him (1 Corinthians 15:10). Everyone who has believed has been blessed with the opportunity to be baptized in the Holy Spirit and power an authority that goes far beyond what Jeremiah or Isaiah had (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 2:38). The grace that is on the inside of us is strengthening us and empowering us with divine ability but we must be obedient and yield ourselves to the Holy Spirit (Titus 2:11-12; Jude 1:20; 2 Corinthians 4:7). The things of the Spirit are exceedingly sacred and we must learn to honor these eternal riches made available to us through the saving grace of our Lord Jesus. If we will seek first the kingdom of God and His righteousness; and hunger and thirst for the things of the kingdom we will be filled. We can know with all the saints the love of Christ that passes knowledge and be filled with all the fullness of God (Ephesians 3:18-19). We have all been promised more if we will be faithful in a little. God stands ready to strengthen, to increase and to reward those who seek Him (Hebrews 11:6; 2 Peter 1:10-11; Galatians 6:9; 1 Thessalonians 4:10; Luke 19:17).

6- And from those who were suppose to be something, whatsoever they were it makes no difference to me God does not regard the person of man I suppose they contributed nothing to me.

7- On the contrary when they saw that I had been entrusted with the gospel to the uncircumcise even as Peter for the circumcision.

8- For He who worked in Peter to the apostleship of the circumcision also worked in me unto the Gentiles.

9- And recognizing the grace given me James and Cephas and John who were the recognized pillars gave to Barnabas and e the right hand of fellowship that we truely for the Gentiles and they to the circumcision.

10 One thing- remember the poor which I was also eager to do<sup>3</sup>.

11- But when Peter came to Antioch I oppose him to his face because he was wrong.

12- For until certain ones came form James he ate with the Gentiles but because they came he withdrew and seperated himself being afraid of the circumcision.

13- And other Jews joined in his hypcrisy so that even Barnabas was lead away by their hypocrisy.

14 But when I saw they were not acting right accroding to the truth of the gosple I said to Peter before them all, If you being a Jew live like a Gentile and not like a Jew then how can you compe the Gentiles to live like Jews?

15 We are Jews by birth and not of the Gentile sinners.

16- We know that man is not made righteous (right with God) by the works of the law<sup>4</sup> (legalism)<sup>5</sup>but through the faith of Jesus Christ and we by Christ Jesus believe so that we

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<sup>3</sup> When Paul went up to Jerusalem to submitted himself to the Apostles to be examined concerning what he was ministering and how he was ministering the one thing they emphasized was the taking care of the poor. When we consider all of the possible things that could have been placed on such a high level of importance we must realize that taking care of the poor is of the highest priority.

Taking care of the poor does not only alleviate human suffering, especially for the widows and children, but also demonstrates the compassion and love of God. Although our care should first be for the poor saints we must also recognize the impact such care will have on the lost. One of the most effective ways for us to reach those people groups which have yet to hear the gospel and which in some cases are even opposed to the gospel is to be there with help in time of need.

<sup>4</sup> It must be recognized that in the Greek language it is difficult to translate “ean mh” as ‘but’ because its proper meaning would be ‘except’ or ‘save.’ The context however implies ‘but’ as the verse indicates that those Jews who practiced the law would not be made righteous unless they believe in Jesus Christ. There was nothing wrong with a person being zealous for the Law so long as they did not seek to be made righteous by it nor impose its practices on the Gentiles (Acts 21:20,24; 22:12; 25:8; 15:24; 1 Corinthians 9:20; Romans 2:25; 3:31; Galatians 2:21; 5:4).

<sup>5</sup> There is a vast difference between the law of God and legalism. The Hebrew word that is translated law ('torah') literally means "the teaching or instruction of Yahoah." One thing we can all be certain of is God feels the same way about good and evil, and righteousness and sin, as He did in the days of the Old Testament; as well as in the eternal past. The teachings of Yahoah are the instructions of life. God's word, whether it is found in the Old Testament or in the New Testament, is the word of life; and through attendance to His word we depart from evil, and find the wisdom and the knowledge of the holy.

Peter, of all people, was carried away with influential Jews that had come down to Antioch. (Of course it was Peter who had the vision from God that the Gentiles had been made acceptable, and were to no longer be regarded as unclean.) Yet the Jewish influence that he encountered in this situation so set him back, that he slipped into a legalistic posture in front of Paul and everyone else present. It is in view of this legalism that Paul rebuked Peter and wrote much of Galatians.

may be made righteous<sup>6</sup> by Christ faith(fulness) and not from the works of the law because none of all mankind shall be made righteous by the works of the law<sup>7</sup>.

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The one thing that all men need to understand is that God does not accept or reject a person based on who they are, and what they have done. All men are accepted by God solely by the change that is brought through the miracle of the new birth. It is by the faith and faithfulness of Jesus Christ alone that we are made righteous. His blood cleansed us from all sin, and His miracle work of grace created us anew; and gave to us His divine nature. It is not by legalistic practices, or by any human discipline, that a person stands holy and acceptable to God; but rather by the Spirit of God, who now infuses our lives with an unlimited source of divine inspiration, so that we may do that which is right and pleasing in the eyes of the Lord (John 4:14; John 7:38-39; Galatians 5:22; Ephesians 3:16; Colossians 1:11; Galatians 3:3; Zechariah 4:6). Justification is not God declaring the believing sinner righteous, but God making the believing sinner righteous (John 3:3,6; John 17:21-23; 2 Corinthians 5:17; Ephesians 4:24; Colossians 2:11-12; Romans 6:4-6; Romans 8:9; 2 Peter 1:4; etc.). It was for this purpose that God bore our sins in His own body on the tree: that we being dead to sin might live unto righteousness (1 Peter 2:24; 2 Corinthians 5:21; 1 John 2:29; 1 John 3:7).

<sup>6</sup> There are two kinds of works: the works of the law and the works of faith (James 2:17-22; 1 Thessalonians 1:3; Revelation 2:19). The most important distinction between these two kinds of work is that one originates from human ability and the other by divine ability. Seeking to be made righteous by the works of the law depends on human ability whereas the works of faith is by the Holy Spirit empowering and inspiring us from our heart (Romans 8:1-9). What Paul highlights in this verse is the difference between seeking to be righteous through the legalistic practices of the works of the law in contrast to being made righteous through the act of the faith of Jesus Christ. The righteousness that comes by Jesus Christ is given to all as a free gift. The free gift is activated by our acceptance of the life that is in Christ Jesus and depends on the miracle of a new heart and a new spirit granted to us by God. However, the righteousness that comes by the law depends on the strength and discipline of man.

The most important point that the Apostle Paul makes here is that no man can be made righteous through the legalistic efforts of the law. The law is weak and ineffective because it depends on the flesh or human ability to produce divine behavior (Romans 8: 3; 9:31). The law is powerless because it cannot impart the life of God that enables men to live by the Spirit of God (Galatians 3:21). Thus the law can only draw out the vast difference between God and man and thus becomes the ministry of condemnation (2 Corinthians 3:9; Galatians 3:10; Psalms 143:2). The law then becomes a continual reminder of how unlike God and man are. The laws constant reminder of mans failure and inability stands as a road block to justification (Romans 3:20; 1 Corinthians 15:56; Hebrews 7:19; 10:1). Therefore, the law can only result in wrath and alienation from God through its strict distinction between the nature of God and the fallen nature of man (Romans 4:15).

The good news is that all who put there trust in Jesus live by the law of the Spirit and are in no need of the law that depends upon human strength (Romans 7:4; Ephesians 2:15; Galatians 2:19-20). Now by the Holy Spirit we function in the works of faith which He supplies. The nature in which God desires for us to live is now fulfilled by the operation of the Spirit of God reigning over a new creation renewed in the image and likeness of God (Romans 8:4; Galatians 3:2,5; 5:18; Ephesians 4:24). Now, in this context works simply refer to the deeds or conduct of our life produced by the greater one who lives on the inside of us. If our conduct was not important to God then much of the New Testament, which is devoted to the way we conduct our life, is meaningless. However, all honest and reasonable people must recognize that God who is no respecter of persons will judge everyman according to their works (1 Peter 1:17; 2 Corinthians 5:10; Romans 6:23). Fortunately, we no longer depend upon our own human strength and ability but upon the Spirit of God to empower us to do those works that please the Father. We recognize that we can do nothing of ourselves and so in total dependence we yield to the Spirit of God springs up in us like a well-spring and flows out like a river (1John 4:4; Philippians 3:3; Romans 8:1; Colossians 1:27; 1 John 3:24).

God grants the gift of righteousness to us instantaneously when we are born of the Spirit. At that moment the curse of sin and the law are removed and the newness of life in Christ Jesus begins (Romans 5:17; Genesis 2:17; 3:15-19; Galatians 3:10; Romans 8:2, 33). God provides us with a new heart, a new spirit and fills us with the Holy Spirit to live His life of righteousness (Romans 6:18; Ephesians 4:24; Romans 8:4). The idea that the righteousness of faith is not a real righteousness runs contrary to the whole of God's revelation to man. God redeemed us so that we could be restored to relationship with Him. It is impossible

10- Only that we remember the poor which I was also eager to do.

11- But when Peter came to Antioch I oppose him to his face because he was wrong.

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to have a right relationship with God unless we walk in righteousness. Both Paul, Peter and John made it very clear that we cannot walk in darkness (unrighteousness) and say that we have fellowship with God (2 Corinthians 6:14; 1 Thessalonians 5:5; 1 John 1:5-6; 1 Peter 2:9). Laying all legal terminology and extra-biblical arguments aside everyone must simply admit that the verb 'dikaioo' means to make 'dikaios' (righteous). If faith in Jesus Christ is a supernatural work of God's grace that produces the new creation of the Spirit (Titus 3:5) whereby we become possessors of the divine nature (2 Peter 1:4) and made the righteousness of God (2 Corinthians 5:21) then we have indeed been empowered with the life of Christ to live righteously (Luke 1:75; Ephesians 2:24; Romans 6:18; Titus 2:12; Romans 8:4 etc).

<sup>7</sup> The emphatic position that the works of the law (legalism) have no power to save is said with force by Paul as he repeats the same statement three times in this one verse. Yet we must also recognize that the works of faith are vital to justification. For example when Abraham was shown to be righteous it was done on the basis of his works of faith. His faith in God worked such obedience in him that he took his only son Isaac and offering him as a sacrifice in obedience to God. Because of Abraham's works of obedience to the word of God he was proclaimed righteous. Abraham's righteousness was not born out of legalism but out of relationship and thus his righteousness was a righteousness of faith (Romans 4:13; James 2:23; Galatians 3:6; Romans 4:3)

Obedience to God is in fact and action or a work. It was by an act of obedience that we received the miracle of salvation. It is also by the acts of obedience to the word of God that we continue to walk with God and learn how to behave ourselves in the Kingdom of God. If we expect to have all of the miracles and blessings that God has promised us then we must be obedient and do what God has commanded us to do.

Jesus made it very clear that it is the doer (one who obeys) that is justified (Matthew 7:21, 24-26; Luke Luke 6:47-49; Titus 1:16; James 1:22). We are those who hold fast to the truth that being made righteous is by faith. Yet at the same time we must recognize that faith without acts of obedience (works) doesn't exist (James 2:17-20). The fact is that the faith of Jesus Christ is going to produce in us the works of righteousness which are also by Jesus Christ (1 John 3:7; Acts 10:35; Romans 5:21; 6:13,16,18-19; Romans 14:17; 1 Corinthians 15:34; 2 Corinthians 3:9; 6:7,14; Ephesians 5:9; Philippians 1:11; 1 Timothy 6:11; 2 Timothy 2:22; 3:16; 1 Peter 2:24; 1 John 2:29). If we love Jesus and have been born of the Spirit then we are going to do what He says (John 14:12; Matthew 12:50; John 7:17; Philippians 2:13; 1 Peter 4:2; 1 John 2:4).

God created man for his pleasure and He takes no pleasure in unrighteousness. He created man to fellowship with Him and God will have no fellowship with sinners (1 John 1:6; Hebrews 7:26; John 9:31; James 1:6-7; 2 Corinthians 6:17). We are to walk with God and two cannot walk together unless they agree. The law was given to reveal sin not to redeem from it therefore, by the works of the law no one can be redeemed from sin and the power of it. Through the redemption that is in Christ Jesus the sin is removed and a new creature is created (John 1:29; Revelation 1:5; Romans 6:18; 1 Peter 2:24; 2 Corinthians 5:17; Ephesians 4:24; Galatians 5:16). Therefore, by the faith that is in Christ Jesus we are made righteous to live in righteousness (Romans 8:3-4; Ephesians 1:4). Many insist on believing in a theological fiction of imputed righteousness and refuse to except that we have been made righteous (Romans 5:19; 2 Corinthians 5:21). To do so is to deny the change that the new birth brings. If we deny impartation and rather hold to a non-biblical concept of imputation then we deny that the Holy Spirit has come into our lives. Furthermore, if we deny impartation then how can we say that Christ is in us? For us to deny that Jesus has come into our lives and that the greater one lives in us reveals that we are of the antichrist spirit according to the Apostle John (Colossians 1:27; 1 John 4:1-4). If nothing has been imparted to us then we are not new creatures, we have not been born of the Spirit, we are not made the righteousness of God and Christ is not in us. In fact, we may understand imputation to be an opposite of impartation. Imputation is something attributed to a person or something a person is accused of whereas impartation is that which is given and becomes a part of the individual's personal possessions. If there has only been an imputed salvation then there is no real change in our nature and thus no real change could be expected in our conduct. Praise God that this is not the case but we are changed having been given a new heart and a new spirit. Even Paul had enough authority to impart spiritual gifts to strengthen the believers how much more has Father imparted to us the very nature and Spirit of Christ.

12- For until certain ones came from James he ate with the Gentiles but because they came he withdrew and separated himself being afraid of the circumcision.  
13- And other Jews joined in his hypocrisy so that even Barnabas was led away by their hypocrisy.  
14 But when I saw they were not acting right according to the truth of the gospel I said to Peter before them all, If you being a Jew live like a Gentile and not like a Jew then how can you compel the Gentiles to live like Jews?  
15 We are Jews by birth and not of the Gentile sinners.  
16- We know that man is not made righteous (right with God) by the works of the law (legalism) but through the faith of Jesus Christ and we by Christ Jesus believe so that we may be made righteous by Christ faith (fulness) and not from the works of the law because none of all mankind shall be made righteous by the works of the law.  
17- But if while considering ourselves justified in Christ we are found ourselves to be sinners is Christ then a servant of sin, Certainly not! (are the Gentiles still sinners now that they have been redeemed? Certainly Not!)  
18- But if that which I tore down I build again I make myself a transgressor.  
19- For I through the law died to the law so that I might live to God.  
20- I am crucified with Christ and it is no longer I who lives but Christ who lives in me. And the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.  
21- I do not invalidate the grace of God for if being made righteous comes through the law then Christ died for no reason.

### Galatians 3

1- O foolish Galatians who has bewitched you setting you against the truth for before your eyes is a portrait of Jesus Christ crucified.  
2 This one thing I want to learn from you, did you receive the Spirit through the works of the law or through hearing of faith?  
3 Are you so foolish having begun by the Spirit do you now finish up by the flesh<sup>8</sup>?

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<sup>8</sup> This is a question that each one of us must ask ourselves. Have we allowed God to work the miracle of the new birth in our lives through the Spirit, only to turn to religious practices as a means of justification? (John 3:3; Titus 3:5; Ephesians 4:24). We were born of the Spirit of God so that we could have relationship with God, and live by the Spirit of God. God's people must learn the principles of walking out a relationship with the Holy Spirit. This relationship should be like that which existed between the disciples and the Lord Jesus when He walked this earth. Jesus told the disciples that He would send them the Holy Spirit: the Spirit of truth (John 14:17; John 15:26). The Spirit of truth is to both accompany us and dwell in us, so that we might know all the things that are freely given to us by the Father. He is the one who guides us, even as Jesus guided the disciples; and showed them the Father and all those things that pleased the Father (John 16:12-13). The Holy Spirit takes us beyond the restraints of our own understanding, and fills us with the revelation of the Father (John 16:12,14; 1 Corinthians 2:9-10; Ephesians 1:17). He takes us beyond the confinement of our own human strength, and gives to us the strength of the Lord and the power of His might (Ephesians 6:10; Ephesians 3:16; Colossians 1:11).

One of the first principles of this relationship is that each person must recognize that their life is over, and that now they are to live the life of Christ (1 Corinthians 6:20; 1 Corinthians 7:23; Matthew 16:24; Mark 8:34). We then turn to the Holy Spirit - the Spirit of life - in order to live out the life of Christ. We recognize the spiritual food that is provided for us in the word of God, and we depend upon it even as we

4 Did you suffer so much for nothing? If indeed it was for nothing.

5- Well then, He that supplies you with the Spirit and works miracles among you is it through the works of the law<sup>9</sup> or through the hearing of faith<sup>10</sup>?

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do natural food (John 6:63; Luke 4:4; 1 Thessalonians 2:13; Hebrews 4:12; 1 Peter 1:25). Through a life of prayer, that is both speaking by the Spirit and having conversation with the Father and the Lord Jesus Christ, we drink of that living water that fills us up to overflowing (Luke 3:21; Ephesians 6:18; James 5:16; 1 Thessalonians 5:17; 2 Thessalonians 1:11; John 4:10; John 7:37-39). Through prayer, we participate in a communion that causes us to be continually filled with the Spirit (Ephesians 5:18; Jude 1:20).

We give ourselves to the word and to prayer, not out of a religious duty or as an act of piety, but a desperate need to have communion with the Holy Spirit (Matthew 5:6). If we only pray for the sake of prayer, then that is nothing. But if we pray until we are touched by the glory of God, and strengthened by the infilling of the power of God, then that is fellowship. If we read the bible as a religious duty and do not realize the Spirit and life of the word that fills us with the power of God and the creative grace of the Almighty, then we do not yet realize the fellowship brought to us by the heavenly manna. We must recognize that we can do nothing of ourselves! God demands that we live by the life of Christ Jesus - that has been provided for us through the Holy Spirit. If we will walk in the Spirit, then we will find the power and authority that has been entrusted to us by God to live in the glory of His Kingdom (Romans 8:1,4; Romans 8:11,14; Galatians 3:27; Galatians 5:16,25; Romans 13:14). Let us all remember that cursed is every man that relies on the strength of man (Jeremiah 17:5).

<sup>9</sup> A better contrast between the powerful works of faith and the ineffective work of the law cannot be found in a single verse of scripture. The supply of the Spirit that works miracles all comes as an act of obedience to faith. Faith is not a sterile and lifeless set of ideas but an active and powerful display of the power of God. The works of the law (which depend on human ability) cannot produce the wonder working power of God but the works of faith can. Faith is proven to be the divine activity of God in the believer that produces those things that only God can do. Paul gives us a choice: do we want the works of man (even those of our own selves) or the works of God in our life?

The life of living in relationship with the Holy Spirit and under His inspiration is the life of the New Covenant. It is a miracle life of interacting with God and being led and taught by Him each day. The Holy Spirit not only inspires us to walk in obedience He shows us how to resist the devil and walk in the wisdom and knowledge of God. Whether it is the fruits of the Spirit listed later on in this Epistle or the display of miracle power it is all about walking under the influence and inspiration of the Holy Spirit. The works of power can only happen through obedience to the faith and never by the lifeless religious forms of the works of the law much less modern liberal religion (Galatians 5:22; 3:21).

Paul proves throughout this Epistle that the law is as opposite to the Spirit even as its works are to the power of faith produced by the Spirit. He likens the effectiveness of the works of the law to Abraham's relationship with Hagar, a relationship that could not bring to pass the will of God because it depended on man's ability (Galatians 4:22-25; Romans 8:3). Whereas the works of faith are shown to be that which only God could do through the miracle operation of the Spirit. The promise of God for Abraham and Sarah could only come by the miracle working power of the Spirit. Abraham and Sarah did not give birth to Isaac until after their own human ability had come to an end. Man must cease from trusting in himself and his own works. If we want the blessings of God then we must turn in obedience to God and make Him the sole object of our trust (Jeremiah 17:7-8). If in so doing we will obey God and do what faith dictates we will see the display of the power of God and the life of the overcomer revealed in our lives.

<sup>10</sup> There may be value in not believing everything you hear when it comes to the report of men, but this is not so when it comes to what Father has to say. If you want a miracle, then you're going to have to simply believe what you heard! The miracle of faith will change you from a sinner to a saint, and from a worker of iniquity to one who is righteous.

Faith and explosive miracle-power walk hand in hand. From the first introduction of faith in Matthew chapter eight to Hebrews chapter eleven, faith is the power that will cure the sick and bring forth the great expanse of creation (Matthew 8:10; Hebrews 11:1-6). Whatever you may have need of, there is a faith that operates by Jesus Christ that will produce those good things of God for you.

If you need righteousness then you must go to Jesus, and He will supply it for you as rivers of living water. If you need purity or holiness, the supplier of all you have need of will give you more than you can contain. If you need strength, ask the one who gives everlasting strength; and receive a miracle download of the

- 6- Just as Abraham believed God and it was credited to him for righteousness.
- 7- So then, you know that those of faith are Abrahams sons.
- 8- And the scripture knowing beforehand that God would make the Gentiles righteous out of faith proclaimed the gospel to Abraham that all the Gentiles shall be blessed in you.
- 9- Therefore those who are of faith are blessed with faithful Abraham.
- 10 For as long as you are of the works of the law you are under a curse for it is written, Cursed is everyone who does not continue in everything written in the book of the law to do them<sup>11</sup>.
- 11 Now it is evident that no one is righteous before God by the law for the righteous live by faith<sup>12</sup>!

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strength of the Lord and the power of His might (Ephesians 6:10; Isaiah 26:4; Psalm 105:4)). Jesus has done everything for us, and if we will simply recognize that without Him we can do nothing, then we will surely come to rely on Him for everything (John 15:5). You must rely on the Holy Spirit for everything you need, and not on anything that you can do in your own power and strength (Ephesians 1:19; Zechariah 4:6; Colossians 1:11).

<sup>11</sup> In the church today we do not have that much of a problem with people walking according to the law of Moses and all of the traditions and legalism that are associated with it. However, we do have a wide spread problem with a lack of understanding as to how to walk in the Spirit instead of after human ability and discipline. One of the primary themes of Galatians is the comparison of human ability to divine ability. Paul opens Galatians by underlining that his ministry is of God and not of man. He then builds to the allegory of chapter four that shows that the miracle provision that fulfills the will of God for our life is supplied by the Spirit and not by human ability (Galatians 4:22-24; Romans 4:19). Men must come to an end of trusting in themselves and no longer look to their own strength if they are going to operate in the miracle provision of Gods promises supplied to us by the Spirit.

We can look back through the law and the prophets and we can observe that it was always God's will that men should make Father the sole object of their trust and not look to or rely on human ability (Jeremiah 17:7-8; Isaiah 26:4). Those who are going to walk with God are going to have to realize that it is not by the might or the power of human ability but by the Spirit of the Lord (Zechariah 4:6; Romans 8:1-3). We cannot look to the law of Moses or any other religious observance to supply to us freedom from sin and death. Only the Son, Christ Jesus can liberate the soul from sin and bring the life and righteousness of God into our life (Galatians 3:21; Ephesians 4:24). As we have looked to Him to be our savior and create us anew in righteousness and true holiness we must also look to Him everyday to supply all that we have need of. If it is purity that you need, look to Jesus. If it is holiness that you need, look to Jesus. If it is the power to walk in obedience and godliness, look to Jesus. He is the author and finisher of our faith who will strengthen us with His might by the Spirit so that we can do everything that God has ever desired or purposed for our lives (Ephesians 1:19; 3:16; 6:10; Hebrews 12:2; Philippians 1:11; 2:13).

<sup>12</sup> It is not possible to fully comprehend the breath of what Paul is describing unless we address Habakkuk 2:4 which is the Old Testament scriptural reference for "the righteous live by faith". We must also consider the example of Abraham who is the father of faith if we are truly grasp the meaning of faith. Now, Habakkuk 2:4 addresses those who are self-reliant and are puffed up with their own ability but ends with the description of those who trust in God "Behold the one with a puffed up soul is not upright in him but the righteous will live by his faithfulness" (Habakkuk 2:4; Romans 1:17). The Hebrew word used in this verse of scripture means faithfulness (emuna). One may wonder whose faithfulness is being referred to- the faithfulness of God or the faithfulness of man? The answer would be both. God expects us to rely upon His faithfulness and in turn trust Him and do what He tells us to do (Psalms 36:5; 37:3; 40:10; 89:9; 119:86; Jeremiah 17:7). The foundation of relying on Gods faithfulness is that He is trustworthy (Deuteronomy 7:9; Isaiah 26:3-4; Psalms 84:12). Trusting in God is the underpinnings of the entire relationship of God with man and the foundation of the meaning of faith.

God also expects us to be faithful (Psalms 5:9; 12:1; 31:23; Jeremiah 9:3). There is no greater example of a person who trusted in Gods faithfulness and was also faithful to God than Abraham. Abraham was



12 But the law is not of faith but the man who observes it lives by it.

13- Christ set us free from the curse of the law being made a curse for us<sup>13</sup> for it is written cursed is everyone who hangs upon a tree.

14- That the blessing of Abraham might come unto the Gentiles by Christ Jesus so that we might receive the promise of the Spirit through faith<sup>14</sup>.

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referred to as the father of faith and the example of what it means to be righteous before God (Romans 4:11,16). Abraham believed (Hebrew-aman) God and it was accredited to Him for righteousness (Genesis 15:6; Romans 4:3). The life of Abraham gives us a glowing example of one who did not stagger at the promises of God but counted God faithful who had promised. He was the one who was willing to trust God and leave his family and home and follow after the ways of the Almighty so that He might receive a divine inheritance (Hebrews 11:8,17). The Hebrew word used to describe Abraham's faith is related to the one in Habakkuk 2:4 (aman). Jesus also used this word many times in His sayings to express absolute certainty translated in many bibles as "verily" (occurring about 78 times in the gospels ex: Matthew 5:18,26; 6:2,5,16; 8:10 etc... ). There is only absolute certainty in the faith that God supplies to us. There is not a shadow of doubt about God and His promises in the faith that springs up from trusting in God and relying upon His faithfulness (Matthew 14:31; 21:21; Mark 11:23;). There is no place for wavering or uncertainty when we come to know God and His devoted love for us (James 1:6-8; Romans 4:20-21). As we walk with God we will discover that we do not have to rely upon ourselves but we can rely upon the Amen God who will be faithful to all of His promises for all of His promises are Yes and Amen (2 Corinthians 1:20; Revelation 3:14). Therefore, all of those who are righteous are those who rely upon God's faithfulness to keep His promises and in turn faithful obey those things that God has commanded.

<sup>13</sup> The curse of the Law was that it had no remedy for sin. The Law was glorious in that it described the will of God and by means of the covenant separated a people unto God but it was a ministry of death and condemnation (2 Corinthians 3:7-15). The Law could reveal God's holiness and purity but did not empower those who trusted in it to change (Galatians 3:21). Those who trusted in the Law to make them acceptable to God only became conscious sinners through it (Romans 3:20; 7:7; Galatians 3:10).

When Jesus hung upon the tree He bore our sins in His body so that we could be dead to sin and alive to righteousness (1 Peter 2:24; Romans 6:2,18; 1 John 3:4; 2 Corinthians 5:21). In the very instant of His death Jesus destroyed the power of the devil that held us in slavery (Hebrews 2:14; 2 Timothy 1:10; 1 John 3:8). Through Christ Jesus we were set free from the Law because we were set free from the sin it condemned (Romans 5:12-21; 6:14-15). The life of the Spirit of God was imparted into us and the law of sin and death was destroyed (Romans 8:2; Galatians 3:21). Yet at the same time we are warned that anyone who sins transgresses the Law and the judgment that it brings (1 John 3:4; Hebrews 10:26-27; Galatians 5:18). Jesus took away our sin and supplies to us a means of cleansing and forgiveness for any sin that we may commit (1 John 1:7,9; 2:1-2; Revelation 2:5, 21-22; 3:3,19; Matthew 6:14; 18:22-35). He has also given to us a new nature and filled us with the Holy Spirit to supply us with a desire for all of His ways. He sent the Holy Spirit to train us and to equip us so that we may grow up into all of the fullness of God that has been made available to us (John 16:13-15; Ephesians 3:16,19; 4:13).

<sup>14</sup> The law could not redeem man from sin. The law could not undo the yoke of death that came upon all men through Adam's disobedience nor could the law impart the Spirit of God into those who lived by it. The law was much like Ishmael. It was a provision that depended upon the efforts of men but could never fulfill the promise of God (Galatians 3:18, 4:22-31; Romans 4:13-16). The promise would only come through a miracle work of God's power upon the dead womb of a barren women who had passed beyond human ability to conceive (Romans 4:19). The covenant of the law did not provide men with the ability to function in the supernatural power of faith but was weak in that it depended upon human ability to be fulfilled (Romans 8:3; Hebrews 7:18-19; 10:1). All the law could do was point the way towards the glory and righteousness of God while remaining powerless to impart the life of God.

In this contrast between the law and faith we must remember that faith and the law are not opposites. Faith does not make void the law but rather faith establishes the law (Romans 3:31; 8:4; 13:8,10; Galatians 5:18). The miracle working power of faith has written the righteousness of God, which was testified by the law, upon the tables of our hearts and our minds so that we can do them (Hebrews 8:10; 10:16; Ezekiel 36:26; Jeremiah 31:33; Isaiah 59:21; Romans 7:12). Now through the redemption that is in Christ Jesus we no longer rely upon our own strength and ability but upon the power of the Holy Spirit that works by faith. Today we are supplied with the strength of the Lord and the power of His might to function in a mountain

15- Brothers I speak according to men, once a man ratifies a covenant it cannot be nullified nor added to.

16 Now to Abraham were the promises made and to his seed. He does not say and to the seeds as of many but as from one and to your seed<sup>15</sup>, who is Christ.

17-Now I say this a covenant having been ratified by God in Christ the law which came 430 years later cannot make it void to nullify the promise.

18- For if the inheritance<sup>16</sup> comes from the law it is no more promise; but God granted it to Abraham through the promise.

19- Why the law then? It was added because of transgression until the Seed should come to whom it has been promised being arranged through angels in the hand of a mediator

20- Now the mediator is not one but God is one

21- Is the law against the promises of God? No, for if a law had been given that had power to give life then righteousness<sup>17</sup> would have indeed come by the law.

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moving faith where nothing is impossible for those who believe (Romans 4:20; Matthew 17:20; Hebrews 11:6; Ephesians 3:16; 6:10; Isaiah 40:31; Philippians 4:13).

<sup>15</sup> Everything that Abraham did and everything that God was working in his life was to bring about the one seed "Jesus" (Galatians 3:16). Jesus is both the heir and the inheritance. Jesus is both the means to life in God and the inheritance that each one who believes receives. And because we are made one with Jesus we too become Abraham's offspring because we are born into the oneness with the seed Christ Jesus (Galatians 3:26-29). Jesus as the Son of God was the sole heir of everything that was promised to Abraham. Jesus is also the sole representative for all mankind who will believe even as Adam was for the whole human race. The law could never make us heirs to God it was essential that we be born of God a birth that is only possible through the seed Christ Jesus. Jesus was born of a woman being the seed of Abraham and the lineage of David and born under the governorship of the Law (Galatians 4:4; 3:16; Romans 9:5; 1:3)

<sup>16</sup> When Adam sinned against God all mankind came under the bondage of sin and death (Romans 5:12-21). When the human race lost their place with God through the sin of Adam and Eve there was only one hope, that a redeemer would come and rescue them from the power of sin and death. When God called Abraham He separated unto himself a man from whose seed would come the savior, Christ Jesus. Through Christ Jesus the inheritance of righteousness would come to all mankind through redemption. The promise that God made to Abraham would result in an opportunity for all mankind to be created in righteousness and true holiness, "and in you shall all of the families of the earth be blessed" (Genesis 12:3; Galatians 3:8). Paul points out that the seed that God promised Abraham was Christ Jesus (Galatians 3:16). It was because Abraham was willing to believe in the coming seed that he was counted righteous (Genesis 15:6; Galatians 3:16). Until there is some means of redemption from the claim of sin and death no man can find himself righteous before God (Romans 8:2). The death penalty that has claimed all mankind looms over each person's life with a guilty charge of unrighteous (Romans 3: 10-19). When the redeemer Christ Jesus was revealed to Abraham he put his trust in that redemption and by faith found liberty, in part, from the bondage of sin and death (John 8:56; Genesis 22:8; 15:6). It was through Christ Jesus that the power of sin would ultimately be destroyed and the promise of the Holy Spirit given to all who would believe (Galatians 1:4; 3:14,22; Hebrews 2:14; Colossians 2:15; Romans 6:14). The inheritance that God has given to us is the new creation (that is born of God) to which Satan and his realm of darkness have no claims (1 John 5:18; 2:13-14; John 12:31; Romans 8:2; 2 Peter 1:4). He sent the seed of the woman, Christ Jesus to deliver us from the curse of sin through the washing and regeneration of the Holy Spirit (Genesis 3:15; 12:3; Galatians 4:4; Titus 3:5). It is the new nature that is righteous before God and that brings forth the righteousness of God (Galatians 3:21, 27; 2 Corinthians 5:17,21; Ephesians 4:24). The inheritance could not come by the Law because the Law could not change the nature of man (Galatians 3:21; Romans 8:3; Galatians 4:3, 25; 2:17, 20). But through the promise we have received the inheritance of the Spirit and have become the children of God and heirs and joint heirs with Christ (Galatians 4:5-7; Ephesians 1:13-14).

<sup>17</sup> This one verse of scripture helps us to more perfectly understand what Paul intends to communicate about the law and its limitations. The law was given for the purpose of sanctifying a people through whom God would bring forth the redeemer. The law would separate them from all of the other nations so that a virtuous young woman named Mary could be born under the covenants and commands of the Most High

22 But the scripture confined everyone under sin that the promise through faith in Jesus Christ might be given to those who believe.

23 Now before the faith came we were detained, confined under the law until the faith could be revealed.

24 Therefore the law was our guardian until Christ so that we might be made righteous through faith.

25 Now that faith has come we are no longer under a guardian.

26 For all of you are sons of God through the faith in Jesus Christ.

27 For as many as were baptized into Christ were endued with Christ.

28 There is no longer Jew or Greek, there is no longer slave or servant, there is no longer male or female for all of you are one in Christ Jesus.

29 And if you are Christ then you are Abrahams offspring and are heirs according to the promise.

#### Chapter 4

1- Now, I tell you for as long a time as an heir is an infant he is no different from a slave even though he is lord of all.

2- Rather they are under guardians and trustees until the date set by the Father.

3- So also with us, when we were infants we were enslaved to the elements of the world<sup>18</sup>.

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and give birth to Christ the Savior. It would then be by the promised seed of Abraham that men would be delivered from the bondage of sin and death and have the life of God imparted into them.

The life of God comes into us when we are born of the Spirit and become a possessor of the divine nature. Until a person is born of the Spirit they are dead in their trespasses and sins. Yet even as death came through Adam life has now come through Jesus Christ our Savior. All who will believe and call upon His name are washed from their filthiness of sin and renewed by the regeneration that comes by the Holy Spirit (Titus 3:5; Ezekiel 36:26; 2 Corinthians 5:17; Ephesians 4:24; Romans 8:1,9; John 3:3; 1 Corinthians 6:11; 2 Peter 1:4; Colossians 3:10).

The law was powerless to impart the life of God and without the life or nature of God men cannot walk in the righteousness of God. Now all those who have been born of the Spirit have the life of Christ Jesus dwelling in them (1 John 5:11-13; John 3:36; 1 John 3:24; Romans 6:4; 1 Corinthians 15:22; Colossians 3:1-4; Ephesians 2:5-6). (Those who do not have the life of Jesus dwelling in them are dead while they live. They are dead to God and alive to the spirit of disobedience that operates in the children of disobedience (Ephesians 2:2; 1 John 5:19; Romans 6:17,20; 7:17,20).) Those who have the life of God that comes by Jesus Christ are now empowered with the ability to walk in the righteousness of God (Ephesians 4:2; Romans 6:18-19; 2 Corinthians 5:21). It is the life of God that is the source and wellspring of righteousness not the law.

<sup>18</sup> Until Christ Jesus came and broke the power of death all mankind were enslaved to the elements of the world (1 John 2:16; Romans 5:12; John 15:19). Adams disobedience and subsequent death passed to all men and everyone remained under the condemnation of that judgment. Even though the descendants of Abraham were given the covenant of the law sin and death still reigned. Even under the law they walked according to the course of this world and the according to the prince and power of the air (Ephesians 2:2). They were all prisoners of a death sentence and enslaved to a dark dominion of death and sin (Romans 5:12). When they would do good evil was present with them ruling their hearts and minds (Romans 6:17; 7:14; Ephesians 2:13).

There was only one who could break the power of death and that was the Only Begotten Son of God, Jesus Christ. God took on the fleshly robes of humanity and through death destroyed the one who had the power of death, the devil (Hebrews 2:14; Revelation 1:18). At the cross Jesus Christ overthrew the powers of darkness and stripped them of their power (Colossians 2:15). Jesus judged the prince of darkness, cast him

4- But when the fullness of time had come God sent His Son to be born of a woman, born under the law.

5- So that those under the law might be delivered so that we might receive sonship.

6- And because you are sons God has sent forth the Spirit of His Son into our hearts crying out Abba! Father!

7- Therefore, you are no longer a slave but a son and if a son then also an heir of God through Christ.

## Chapter 5

1- Stand therefore in the freedom<sup>19</sup> for which Christ has set us free and do not submit again to the yoke of slavery.

2- Listen! I Paul am telling you that if you are circumcised Christ will be of no benefit to you.

3- And again I testify to every man who is being circumcised he is obligated to do the whole law.

4- Everyone made righteous by the law has cut themselves off from Christ, you have fallen from grace.

6- For in Christ Jesus neither circumcision nor uncircumcision matters but faith working<sup>20</sup> through love<sup>21</sup>.

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out and abolished death (John 12:31; 16:11; 2 Timothy 1:10). Now all who will believe are translated from the power of darkness into the kingdom of the dear Son (Colossians 2:13). Sin and death no longer have dominion (Romans 5:21; 6:14,16; 8:2). Now through Christ Jesus we have received the sonship and reign in this life all devils and sin being subject to us (Luke 10:19; 1 John 2:13; 4:4-5; 5:18; John 1:12; Galatians 4:5-7; Ephesians 6:10-12; 2 Corinthians 10:4-5; Romans 6:12; Galatians 5:16; John 15:19; 17:14,16).

<sup>19</sup> Paul had previously ask the Galatians how they thought they could begin in the Spirit and then think that they could perfect themselves through human effort (Galatians 3:3). They had received the miracle of the new birth and yet somehow they began to think that their relationship with God depended on religious practices. They just did not get the message of salvation. It had not registered that God had destroyed the curse that was on Adam and the separation that had existed between man and God and now all they needed was Jesus (Romans 5-6; Hebrews 2:14; 2 Timothy 1:10). They failed to understand that God had brought them into the glorious freedom of the sons of God and now they were able to walk with Him and talk with Him and learn of all His fullness through the activity of the Holy Spirit in their lives ( 2 Corinthians 3:17). Jesus died at Calvary so that they could go free from the slavery to sin and darkness. He had brought them out of darkness into His glorious light (1 Peter 2:9; Ephesians 5:8). He had translated them from the kingdom of this world into His Kingdom (Colossians 1:13). He gave them His glory so that they could be one with Him (John 17:22). Yet, they stopped short of stepping into an ever increasing personal relationship and begin to retreat into religious practices. They were becoming entangled with the slavery that they had before their spiritual freedom. They were loosing sight of the fact that Christ was all they needed in order to have everything that God had ordained man to have. We need to embrace the good news of salvations and the freedom to walk in all the fullness of God (John 1:16; Ephesians 3:19; Colossians 2:9; Ephesians 3:17; Colossians 3:16). We need to believe the testimony that God gave to us of His Son and call all the work of salvation complete unless we should run the risk of making the work of Christ of no benefit to ourselves (Galatians 5:2,4). If we will choose only to believe what God has said about us and accept what He has done for us then we will live in the glorious freedom of oneness with God. We will find the beauty of holiness and the blessing of righteousness springing up and flowing out like rivers of living water. We must refuse the thoughts and suggestions of man and Satan who would constantly lie against the truth and attempt to bring us back into slavery (2 Peter 2:19; 2 Corinthians 10:4; Ephesians 6:10).

<sup>20</sup> It is one thing to have love and it is an altogether different thing to get that faith to work. God has supplied to every man a measure of faith but so many of the people of God seem handicapped when it comes to functioning in faith. The two biggest hindrances to faith are fear and uncertainty. The remedy for

16- But I say walk in the Spirit and you will not fulfill the lust of the flesh<sup>22</sup>.

17- For fleshly desires are against the Spiritual and the Spirit is against the fleshly desires and these are opposed to each other so that you would never do your will<sup>23</sup>.

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fear is love, for the love casts out all fear (1 John 4:18). The remedy for uncertainty is the word of God (Romans 10:8,17). The most important thing for us to realize is that if faith is going to be activated in our lives then we must recognize how much God loves us. He loves us so much He gave his life for us and He most certainly will now freely give us all things (Romans 8:32). God's love for us is matchless. He has a protective and jealous love for us. His love for us is greater than any mother's love for her child. As much as any mother would do anything to prevent harm from coming to her child whether it be sickness, disease or even hurts Father's love reaches far beyond. When we know and believe the love that God has for us then we become confident about His provision and His protection for us and we can confidently say that God is our sun and shield (Psalms 84:11; 3:3; 18:35; 28:7; Genesis 15:1; Romans 8:31). We become certain that whatever we ask He will do because we are certain of His love for us (John 14:13; 15:16; 16:23; 1 John 3:22; 5:15; Matthew 21:22). In turn, we keep His commandments and walk in obedience to Him because we love Him.

Love is not something that we can earn from God it is something that we accept because we believe what He has said. As we allow God to personalize His love for us through our relationship with Him the revelation of His love becomes our certainty that whatever we ask He will do. The faith that has been given to every man lays as it were dormant in the heart until it is activated by love. Love is the means by which faith is energized and through the action of obedience to the word of God that faith is released to accomplish the impossible. Faith that has no doubt finds its certainty in God's love, which has no limits.

<sup>21</sup> Faith works through love because it is only through our love relationship with the Father that we are enabled to walk in this glorious salvation. If we love Him we will do what He has asked us to do and we will find a love relationship that will result in union with God (John 14:15, 21; 15:10). We discover that in the bond of this love relationship with God we will ask whatever we want and God will do it for us (John 14:13-14; 1 John 3:22). Just as the centurion asked Jesus and the love that was in the asking resulted in his servant being healed. Never was this faith that works by love more beautifully expressed as when the woman kissed and washed the feet of Jesus with her tears which then resulted in the gracious words of Jesus "your faith has saved you" (Luke 7:44). From the beginning of God's communication with man He has called out to man for His love (Deuteronomy 6:5). He created Adam to walk with Him in this love but Adam refused (Ephesians 1:4). Enoch was willing to walk with God in this love relationship and was taken into heaven and has been there with the Father for about 5000 years. You will never find God outside the realm of love for it is the presiding force and motive of everything He is and does (1 John 4:7-8). In this interaction of love and adoration you will find that the power, the strength and the glory of faith will overflow with its rich supply to your every need.

<sup>22</sup> There are varying opinions as to what it means to walk in the Spirit, but there is one thing for certain: if we walk in the Spirit, we will not fulfill the lust of the flesh. The realm of the Spirit is opposite to the realm of the flesh; even as light is opposite from darkness, truth from lie, spiritual from sensual, and righteousness from sin. The simplicity of the message is that if you walk with God, you will not walk in sin. If you are led by the Spirit, He is not going to lead you into the lust of the flesh, the lust of the eye, and the pride of life (1 John 2:16). Somehow we fail to realize the reality of the wellspring of the Spirit that exists on the inside - the supply of the Spirit that provides us with the presence and power of God to truly know the goodness of God, and to choose the good and refuse the evil.

The first thing that each person must do is to recognize that what God has said is true. If we will accept our identity in Christ Jesus and agree with the things that God has said, then we will begin a glorious walk with Him in Spirit and in truth (Ephesians 2:6; Ephesians 3:17,19; Colossians 1:27; Colossians 3:3-4; Philippians 1:21; Romans 8:14). If we will yield our members to God the Holy Spirit, He will make them weapons of righteousness. If we will begin to live a life of praise and thanksgiving, then we will discover a relationship with the Lord that will be to us like days of heaven upon the earth.

<sup>23</sup> The subject of human ability underscored in chapters three and four is now elevated to the "fleshly desire" or human nature. The human nature is the nature enslaved to the elements of the world (Galatians 4:3; Ephesians 2:2-3; Mark 7:21; Romans 7:17,20). The point is not to describe the one who has been born of God as possessing two natures but to emphasize that the Spirit of God will not agree with fleshly desires. The Spirit of God stands opposite to the behavior dictated by the spirit of disobedience and will never agree

## 18- But if you are Spirit led you are not under the law<sup>24</sup>.

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with sin. Thus the contrast is absolutely drawn out for everyone to see. If a person walks in the Spirit there is no way that they will commit acts of fleshly desire and if they walk in fleshly desires then there is no way that they can say that they are walking in the Spirit. These are two warring forces the spirit of the disobedience that belongs to the world and the Spirit of God that has been imparted to those who now possess a divine nature. The fleshly desires that are in the world will continue to war against the saints of God but if we rely on the Spirit of God and walk in obedience to Him all that is in the world will not prevail against us.

We have been born of the Spirit and are one with the Spirit and are not of a fleshly and sinful nature (1 Corinthians 6:17; Romans 8:4,9; 2 Peter 1:4; Romans 6:1-6; Colossians 2:11). It is a grave mistake to see the nature of sin as part of that which constitutes those that are born of the Spirit. We must recognize that we have a divine nature and such a dualistic nature would make redemption incomplete and leave the saints of God compromised and subordinate to a sinful power. If the Son, Christ Jesus shall make you free then you are completely free!

There are those who would make Galatians 5:17 a corollary scripture to Romans 7:17-21. However, such is not the case for in Romans Paul confesses that those who are bound to the law are also bound to sin and that there is no good thing in them (Romans 7:4-5, 18). However, if Galatians 5:17 was referring to what is on the inside of the saints then we would have progressed from having nothing good to being half good. Furthermore, he is not addressing the issue of being under the law but rather being as it were caught between two opposing forces. The truth is that Galatians 5:17 is no more talking about two natures within a person than 1 John 2:16-17. These passages of scripture contrast two different realms: all that is in the world and all that is in the realm of the Kingdom of the dear Son (Colossians 1:13). We have to choose whose side we are on because if we do not stand with the Kingdom of God then the power of darkness will surely take over and rule our lives with its dominion of sin.

Each person may choose whether they want to regard this as an internal conflict or an external one. I believe that the scripture teaches us that this is an external conflict for all of those who have been made a new creation by the miracle work of salvation. Now the greater One lives on the inside of us because we have been made one with Jesus (1 John 4:4; John 17:21-23; Colossians 1:27; 2:12; Galatians 2:20; Ephesians 2:6; 1 John 3:24; 4:15; John 15:1-5; Philippians 1:21; 1 Corinthians 1:30; 2 Corinthians 1:21; 5:17-18; Colossians 3:4; Romans 8:1). Now that we have been begotten of God and born of the Spirit we are a new creation. All of the old things are destroyed and passed away and everything is new. We belong completely to God having been given a new heart and a new spirit. Furthermore, we are the temple of God and the Spirit of God lives in us. We have also been baptized with the Holy Spirit so that He not only lives in us but also surrounds us. He has given us His glory so that we can be one with Him and of His fullness we have all received (John 1:16; Ephesians 3:19)! We must be willing to be conformed to the image of Christ in our thinking and in our conduct (Romans 8:28; Ephesians 4:23-24; Colossians 3:10; Romans 12:2; 13:14; Galatians 3:27)

<sup>24</sup> In Galatians 5:4 Paul tells the church at Galatia that those who are justified by the law have lost out on the effect of Christ and His grace. Therefore, having fallen from the life of the Spirit they have returned to a place where sin has dominion. The power of sin finds its authority over men when they trust in their own human ability. Paul questioned the Galatians regarding the miracle work of salvation by the Spirit and asked them how they could possibly think that human effort and the works of the law could compare to what the Holy Spirit had done for them by faith (Galatians 3:2-5, 21; 5:5). The flesh that is opposed to the Spirit retains its power under the law and good men find themselves unable to do what they desire (Galatians 5:5; Romans 7:19; Romans 8:2; Galatians 3:3). By and large Paul makes the flesh and the law synonymous with one another. As the flesh and the law are associated with the power and dominion of sin, Paul associates the Spirit with the life and righteousness of God that comes by the faith of Jesus (Galatians 2:20; 2:16; 3:21; Ephesians 2:12). In Paul's commentary on the spiritual condition of those under the law he says that, "when we were in the flesh, the passions of sin were working in our members through the law" (Romans 7:5). Paul then describes the utter helplessness of the ones under the law to overcome the power of sin (Romans 7:20). Paul makes a similar association in this verse to the one that he made in Romans 7:18-25. Therefore, in conclusion when one would have expected that Paul would have said, "As many as are Spirit lead are not under the flesh" he says, "As many as are Spirit lead are not under the law". Even as Paul was attempting to describe the utter weakness of the law in Romans chapter 7 he is also making the

19- Now the works of the flesh<sup>25</sup> are manifested which are adultery<sup>26</sup>, illicit sex<sup>27</sup>, uncleanness<sup>28</sup>, lasciviousness<sup>29</sup>,

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same point here in Galatians chapter 5. It was his desire to convince the Galatians that the law was powerless and that there was nothing in the covenant of the law that they needed to keep in order to please God (Romans 8:3; Galatians 4:21-26). It is through the life of God imparted to us by the Spirit of God that we are able to fulfill the righteousness of the law (John 3:6; Galatians 6:15; Romans 8:4-5).

<sup>25</sup> The list of the 17 works of the flesh can be grouped into four categories: 1- Sensual sins: Adultery, illicit sex, uncleanness and lasciviousness; 2- Demon worship: Idolatry and magic; 3- Sins against community: Enmity, strife, jealousies, rage, rivalry, dissension, heresies and envy; 4- Prohibition against alcohol: Intoxication and drinking parties. The realm of the flesh is absolutely opposed to the realm of the Spirit, and has no place among the redeemed. It is as opposite to those who have been born of the Spirit as light is from darkness. Paul makes it very clear in his address to the Romans that we are not in the flesh, but in the Spirit (Romans 8:9). Do not let anyone deceive you - for those who do these deeds cannot inherit the Kingdom of God, and have no part with Christ Jesus - which Paul also made absolutely clear to the churches at Corinth, Ephesus and Colossia (1 Corinthians 6:9-10; Ephesians 5:5-6; Colossians 3:6; 1 John 1:6; 1 John 3:6-7).

The works of the flesh refer to the satanic influence described by Paul to the Ephesians: "In which you then walked according to the course of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience, among whom we also all conducted ourselves in times past in the lusts of our flesh, doing the things willed of the flesh and of the understandings, and were by nature the children of wrath, even as the rest" (Ephesians 2:2-3; Green's Literal Translation). These works of the flesh are not to be named among God's people, who are born of the Spirit (Galatians 5:16, Galatians 5:24-25; Ephesians 5:3; Ephesians 4:22; 2 Timothy 2:19; Romans 8:1,14). As the holy ones of God, we have been given authority over this demonic realm; and we must not allow any of these things to be manifested in our lives. We are to recognize that these works of flesh are the desires of a demonic realm, and not our own.

Those who have been born of God have the ways of God established in their hearts. The heart's desire of the redeemed are expressions of the divine nature, and of a new creation that was made in righteousness and true holiness. If we will recognize that all of these evil desires are not our own desires, and that they are opposed to everything that belongs to God, we would more effectively engage against the fleshly lusts that war against our soul: the lust of the flesh, the lust of the eye and the pride of life (1 John 2:15-16; 1 Peter 2:11, 1 Peter 2:22-23; Ephesians 6:10-11; 2 Corinthians 10:4-5; Matthew 5:8; Ezekiel 36:26; 1 Timothy 1:5; 2 Timothy 2:22; Hebrews 10:22; 1 Corinthians 3:16-17; 2 Corinthians 6:16; 1 Peter 4:1-3; James 4:7; 1 Peter 5:9).

<sup>26</sup> There are four sexual sins beginning with adultery then illicit sex, uncleanness and lasciviousness. There are a number of commonalities that exist between these four words but they serve to fully encompass all sexual immorality.

<sup>27</sup> The word 'porneia' refers to engaging in sexual immorality of any kind, "often with the implication of prostitution" (Lexicon of the New Testament based on Semantic Domains). It may be translated 'illicit sex', 'fornication', 'sexual immorality' or 'prostitution'. The judgment of this act is emphasized in 1 Corinthians 6:18, Jude 7, 1 Thessalonians 4:3.

Can someone please tell me where I can find the church leading the world on moral issues? Today we can see a number of corporate leaders stepping up, but where is the church? Recently I read: "Apple has a moral responsibility to keep indecent content off its technology." "Steve Jobs, CEO of Apple Computers, says his company will not be a party to the pornography industry and hopes that the iPad and iPhone revolution will help lead to a porn-free world" (UPERTINO, California, May 18, 2010; LifeSiteNews.com). Whereas among many church leaders, there is a continual chatter of excuses and reasons why we must sin more or less every day. We hear so much nonsense about the "flesh" - and its power and control, and the supposed inability to do anything about it.

Lets try to get this right, there are three kinds of flesh in the Bible. There is the flesh of an earthly body; like the one Jesus had, and the one that you and I have (1 Peter 4:1-2; 1 John 4:3; John 1:14). There is the flesh of human ability and self-interest (Galatians 4:21-31). Finally, and more important to this context, there is the flesh as in the works of the flesh; which speak of the control and domination of Satan over men (Ephesians 2:3; Galatians 5:19-21; Colossians 2:11). While corporate leaders have the power to take an

20- idolatry, magic, enmity, strife, jealousies, rage, rivalry, dissension, heresies<sup>30</sup>,  
21- envy, intoxication<sup>31</sup>, reveling and things like this as I have forewarned you as also I  
told you before that they who practice such things will not inherit the Kingdom of God.

25- If live in the Spirit let us keep rank with the Spirit<sup>32</sup>.

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ethical position and guide humanity, the church has a spiritual responsibility to participate in the moral change of the heart. But how can we ever be influential if we continue to embrace that which Christ Jesus abolished? (Romans 6:1-23; Hebrews 2:14; 1 John 3:8; 1 John 5:18).

Jesus died at Calvary to deliver us from the power of the flesh. He arose the third day, so that we could live in the glorious liberty of a divine nature ruled by the fruits of the Spirit (Romans 8:4,9; Romans 8:14; Galatians 5:16,25). When will we refuse to give place to that which Christ Jesus condemned? When will we accept our transformation, and step into the power of the Holy Spirit that allows us to live free from all that is immoral? We must all realize when we give in to the lust of the flesh, the lust of the eye, or the pride of life, we abdicate our authority as the ministers of Christ Jesus - and fail to be the salt that preserves, and the light that guides and reproves.

<sup>28</sup> The word 'akatharsia' refers to a state of immoral impurity. It may be translated 'impurity', 'immorality' or 'filthiness'. One of the scriptures that highlight the judgment against this act is found in Romans 1:24. The context in which 'akatharsia' is found in Romans 1:24-27, associates it with 'vile affections' which are the acts of homosexuality.

<sup>29</sup> The word 'aselgeia' refers to a behavior lacking moral restraint. "In some languages the equivalent would be to "live like a dog" or "act like a goat". One of the many definitions that can be found for lasciviousness is "uncontrollable sexual desires". It also contains within its meaning engaging in activities, which arouse sexual responses such as any form of pornography.

<sup>30</sup> Judas is the most outstanding example of one who gave himself over to heresy. There are those who hang on to their own opinions and ideas no matter what God says and does to convince them otherwise. It is these opinions that produce the heresy (which from the Greek word 'airesin' may be translated 'opinions'). It is these opinions that prevent the unity and communion that Father desires and ultimately results in people leaving the company of the church.

<sup>31</sup> The Greek word used is 'methai' really should be translated intoxication which is more explicit than drunkenness. Many people attempt to say that when they drink alcohol that they do not get drunk but no one can say that they did not get intoxicated because that would be an impossibility. Paul plainly tells the Ephesians not to make themselves drunk with wine as the unsaved but rather to be filled with the Spirit; in fact you can't have it both ways (Ephesians 5:18).

<sup>32</sup> We have been given life by the Spirit of God and we are to walk with Him (vs. 16) be led by Him (vs. 18) and keep step with Him. Paul used four different words to express every dimension of our lives coming under the control of the Holy Spirit. To walk in the Spirit speaks of our conduct and behavior expressing that of the Holy Spirit. To be led refers to our submission to His leadership and influence at the exclusion of all that is in the world. To keep step or ranks with Him refers to our consecration to His command but to live declares that we have been transformed by His power and that we move and have our existence in Him and by Him. We must submit to and rejoice in the fact that the Holy Spirit is the source of our very life in Christ Jesus. He is the One that brings to us the abundant life. He is the will spring of life, God walking around with us now! God the Holy Spirit does not force us to do anything. He does not crash the gates of our will and affections but waits for us to voluntarily yield to His guidance. Oh that we would not refuse His gentle touch any longer but come under His loving control and protective dominance and let Him command our lives.

If the Spirit is the source of our lives then He should direct our course. It has been said that living by the Spirit is the root and walking by the Spirit is the fruit. There are many who say that they live in the Spirit yet they walk in the flesh. However, if we walk in the Spirit we will not fulfill the lust of the flesh (Galatians 5:16; Romans 8:4). There are so many definitions given by different people as to what it means to walk in the Spirit but of this we can be certain if we walk in the Spirit the 17 works of the flesh will not be the fruit of our lives (Galatians 5:19-21; 5:22; Romans 7:4; Ephesians 5:9; Hebrews 12:11; John 15:2,4,5,8,16). We are in the Spirit and not in the flesh therefore, we are able to say no to every other influence so that we may have fruits unto righteousness and not unto death (Romans 6:13,16; 8:9).



## Galatians 6

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8- If you sow to your flesh you will reap corruption from the flesh but if you sow to the Spirit you will reap<sup>33</sup> from the Spirit life eternal.

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We must be willing to keep ranks with the Holy Spirit and not fall out to the other side. We are His! We have volunteered to be on the side of God and to serve in His army. We have vowed ourselves to walk according to His rule of life. He is our commander and our teacher our mentor and our God. He reveals everything about Jesus to us and shows us the lies and deceptions of the world. Through Him our eyes are open and we come to know how we are to understand the world around us. Let us be faithful servants who are continuously devoted to His teachings, instructions, power and glorious inspirations (Romans 14:17; John 7:38-39)!

<sup>33</sup> In the midst of this passage on giving into the Kingdom of God we find this statement on sowing to the flesh and Spirit. The law of sowing and reaping extends into every area of life both natural and spiritual. Everyday we enjoy the blessings of this law of sowing and reaping. This law of God demands that everything that is sown will be reaped and there are no exceptions. We spend our money, time, thoughts and talents on something but perhaps we do not think as seriously as we should about what we are sowing into. If we accept the truth of Gods word that seeking first the Kingdom of God will result in all of God's provision and blessings in our lives then surely we will be mindful to sow into this realm. If we do we will discover a continual increase in all that we possess as well as health and strength to accomplish even more (2 Corinthians 9:6-11; Psalms 112:3-9; Proverbs 3:10; Haggai 2:19). If we will only obey God and take care of the things of the heavenly and eternal realm He will take care of all our earthly needs (this is an absolute for God will not be cheated!). The law that God blessed the earthly realm with was that through sowing we would reap a harvest of enormous blessing. God has revealed to us that this law is applicable to both the natural as well as the spiritual realm. Therefore, if you will sow into reading the Bible you will reap the revelation that it brings. If you sow into prayer you will reap intimacy and conversation with God. If you sow into the assembly of the saints you will reap the visitation of His glory for which Jesus established His church. If you sow your finances that you gain through natural means then God will supernaturally multiply them beyond your human ability. In fact, God has promised to cause every aspect of divine provision to abound toward you when you sow into the things of the Spirit (2 Corinthians 9:8). Now, we have escaped the corruption that is the result of lust and the selfish life but we must be mindful that we do not rebuild those things, which God has destroyed (2 Peter 1:4; Ephesians 4:22). We must not allow our own selfish interest to dominate our lives for the more we give ourselves to selfish interest the more those interest will dominate us in every area. These things will choke the word of God and cause our lives to become barren and stagnant (Matthew 13:22; Mark 4:19). We could become so self absorbed that we run the risk of being in the midst of the glory of God and unaware of anything but our own selfish interest. Furthermore, if we give ourselves to the fleshly realm of human interest and human ability defined in Galatians chapters three and four then something far more sinister will ensnare us. Paul reveals in Galatians chapter five that there is a spiritual realm of darkness that lurks behind the realm of self-interest and human ability that would ultimately claim those who trust in themselves (Galatians 5:19-21). The realms of the Kingdom and the path of life that the Holy Spirit desires to reveal to us is that of serving and giving. Let the Holy Spirit unlock every blessing of God and benefit of Heaven by teaching you to give yourself to the realms of the Spirit in every aspect of your life. In this constant state of giving and serving you will find no spiritual or physical decay or lack but rather a continual increase of everything that pertains unto life and godliness.