

Galatians 5

Galatians 51
Tape # 8168
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It must have been difficult for those men who tried to sort of catalog the Scriptures into chapters and verses, to make the proper divisions as far as the chapters are concerned. In the book of Galatians, it is especially difficult, because Paul seem to be continuing on in the same thought, so each chapter, really, is directly connected with the other chapters. So in this idea of freedom that we have in Christ Jesus, that goes back to chapter four, where Paul tells us that we are not the children of the bondwoman but of the free.

So he starts chapter five by saying, *Stand fast therefore* Now we realize that the word, therefore, always has a preceding building up of thought. So Paul, dealing with this thought of the law being represented by Ishmael, the son of Hagar, and the walk in the Spirit being represented, the child by promise, of course, was Isaac. And the one was of the bondwoman and the other was of the free. And Paul likens it to those that are trying to attain a righteousness by the law versus those who have attained unto the righteousness of God through faith in Jesus and that freedom that we have from the law.

And so stand fast therefore *in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*. When Jesus was castigating the Pharisees, He said that you place heavy yokes upon men that neither you will try and carry yourself. In other words, you are great at putting a heavy burden on others. And he sort of was rebuking the Pharisees. Now Jesus said (Matthew 11:28), come unto Me, all you that labor and are heavy laden. I will give you rest. Take My yoke upon you and learn of Me because My yoke is easy, My burden is light. You can't say that about the yoke of the law that they were trying to pull. My yoke is easy, Jesus said. So stand fast in the liberty wherewith Christ has made you free. Don't be entangled again with the yoke of bondage.

Now this was a real problem in the early church. Those that were called the judaizers. We do read in the Book of Acts that many of the priests had come to a faith in Jesus Christ. But though they had come to a faith in Jesus Christ, there was still sort of baggage from the Judaism that they brought in to the Christian experience. There was still that endeavor to keep the law. It was sort of an admixture of faith in Christ and the works of the law, by which they were seeking to have a righteous standing before God. So they were sort of opposed to the gospel of grace that Paul was teaching. And they felt some kind of obligation to go where Paul had gone and where Paul had brought people to Jesus Christ. They felt it was necessary for them to go and follow up Paul's ministry by informing the people that faith in Jesus is not sufficient. You have got become a Jew by the rite of circumcision and by keeping the law of Moses in order to be saved.

So they were really a burden to Paul. As they were perverting the gospel of grace that Paul was teaching, salvation through faith and righteousness through faith in Jesus Christ. So Paul would go and preach this glorious gospel of Jesus Christ, how that God imputes to us the righteousness of Christ by faith. And these fellows would follow along and after Paul. They wouldn't go before Paul. In other words, they weren't out evangelizing. They were only trying to draw those who had been evangelized to their position.

This is true today in so many areas where people are aggressive in trying to proselytize. They don't evangelize. They don't go out to the world. But they seek to proselytize those who have come to a faith in Jesus Christ. Quite often we will have other churches that will send people down here to our parking lot on Sunday morning to put little flyers advertising their churches on the cars here at Calvary Chapel. Romaine will call them and (he's designated to do that). He will properly question, why would you go to another church to try to draw people to your church? Why not to the malls? Why not to the beaches? Why would you know, go to another church's parking lot to distribute your flyers?

We have special events at Calvary, but we don't send our people over your church to plaster the cars with flyers. Why would you send your people here? And of course they never have a good answer.

But the thing is, the kingdom of God is not expanded by transferring people from one church to another or from one doctrinal persuasion to another.

So there are always those that will blaze the trail, that will be evangelistic, that will go out and reach the

lost. Then there are always those who will follow up and try to proselytize those that have been saved.

The last fellow I almost hit was a wolf. I have a shepherd's heart. It was after a baptismal service. He was cornering the kids and saying how where you baptized? Where you baptized in the name of Jesus only? The kids said I don't know, I was just baptized. Well, if you weren't baptized in the name of Jesus only, it isn't a legitimate baptism. And he was confusing these kids. They only knew they loved the Lord and they were baptized. He was trying to confuse them. Well you've got to be baptized in the name of Jesus only. You weren't really baptized unless you were baptized in Jesus' name. When I heard him, I grabbed him. I didn't hit him. I wanted to. I mean there is no virtue in not. I should of, because I really wanted to. But I was so upset that he would come to these young babes in Christ and try and throw some kind of a trip on them.

And it just, I understand how Paul felt when he talks about, and we'll get to it in a little bit, where Paul get a little crude actually about these people who were insisting on circumcision. And so Paul tells them, don't be entangled with this yoke of bondage. It is interesting that when some of these fellows came from the church in Jerusalem, who were the judaizers, that is those that had an admixture of faith in Christ and the law, they came to the church in Antioch, where Paul was teaching. And they got hold of some of the believers and started saying to them, we are from Jerusalem, the mother church. We are here, sent by the leader of the church in Jerusalem, to tell you that if you want to really be saved, you've got to be circumcised and keep the law of Moses. They were again proselytizing these young babes.

So Paul got a hold of them. He said let's go back to Jerusalem. We'll settle this issue right now. So he came back with a group from the church in Antioch, to the church in Jerusalem to get this issue settled as far as the Gentile believers and what relationship they had to the law of Moses. Peter was one of the first to speak at the church counsel. He shared with the counsel how that God had called him to the Gentiles, to the house of Cornelius. Then Peter said, I don't think that we should put upon them a yoke that neither we nor our fathers were able to bear. We haven't been able to keep the law. Our fathers didn't keep the law. Why should we put it on the Gentiles? So it was determined by that church counsel that the Gentiles were not really required to keep the Mosaic law per se, but they were recognized as brothers. Their sins were forgiven through their faith in Jesus Christ. Thus they weren't placed under the yoke of the law. Now Paul is saying to the Galatians, don't be entangled again. He calls it, a yoke of bondage, the bondwoman.

²*Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.* ³*For I testify again to every man that is circumcised, that he is a debtor to do the whole law.* That is, if you are circumcised for the purpose of being righteous or being saved. If your motive in going through the rite of circumcision is thinking that that is what you need to do in order to be saved, then Paul said, Christ profits you nothing! Your faith in Christ is meaningless. You are either saved by your faith in Jesus Christ or by the works of the law. But by the works of the law, shall no man be justified. So your faith in Jesus Christ is voided if you try to mix that as far as salvation is concerned, with your adherence with certain rituals of the law.

⁴*Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.* You have actually fallen from grace. Because if you are circumcised for the purpose of adhering to the law, then Paul said, you are really under the obligation to keep the whole law. As he said earlier, that if try to be righteous by law, then you are under the curse of the law because it is written, cursed is everyone who doesn't continue in the whole law to do all that is written therein. So if you take on one part of it as a basis for your righteousness, then you've got to take on the whole thing. If you are circumcised in order to fulfill the law, then, and feeling that, you know, you've got to be saved, or you've got to be circumcised to be saved, then actually you've taken on yourself to be a debtor to the entire law. You have actually fallen from grace! This glorious grace of God whereby our sins are forgiven, we've been washed and cleansed by our faith in Jesus Christ!

⁵*For we through the Spirit wait for the hope of righteousness by faith.* We are not under the bondage. We are not under the law, but through the Spirit, we are not under the works of the law. But through the Spirit, we wait in the hope of this glorious righteousness that is imputed to us by our faith in Jesus Christ.

⁶*For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.* It has nothing to do with your salvation! It's of no value. It has nothing to do with your being saved. What is of value is your faith that works by love.

⁷*Ye did run well; who did hinder you that ye should not obey the truth?* This is again one of those questions that Paul is quizzing the Galatians. You did start well. Who hindered you? Having begun in the Spirit are you going to be made perfect in the flesh? And so you ran well. You had a good start. Now who has hindered your progress that you should not obey the truth, that you should turn aside from the glorious truth of God's grace and mercy towards us through Jesus Christ?

⁸*This persuasion cometh not of him that calleth you.* This is a very important Scripture! There are a lot of people who have some weird interpretations of the Scripture. And when I talk to Jehovah's Witnesses, I often say to them, where did you get this idea? Where did you get this concept? I can guarantee that you didn't get it by just reading the Scriptures, because you could read the Scriptures forever and you would never come up with that crazy idea or interpretation. It isn't logical and it isn't Scriptural. Unless you had been taught it, you would have never come to that. It is true of Mormonism and so many other groups that have these aberrant theological positions. They are positions that are taught to them. They are not the positions that they have come to by reading the Scriptures. That is why they are constantly promoting their books because they now that if you would just read the Scripture, you won't come to that persuasion. You would never get it, except you had read their books and you got the twisted interpretation through their books.

I encourage you to read the Bible. I'm not afraid of what you will come to believe by reading the Bible. Now the Jehovah's Witnesses say, that if you just read the Bible, in two years you will be in darkness, but if you will read the Bible along with their books, you will be in light. Or you don't even need to read the Bible, just read their books and you will be in light.

No, I'm not afraid of what you will come to believe by just reading the Bible. And I'll say that to anybody. Paul said this persuasion, this idea, you would have never come to it. It didn't come to you from the Lord, from the One that calls you. It's from these false teachers who have come in and given their twist and their interpretation to the Scriptures. Because you would have never come to it on your own, by just reading the Scriptures.

⁹*A little leaven (Paul said.)leaveneth the whole lump.* He is talking about that starter kind of dough that they would put into that new batch of dough and it permeated through the entire lump of dough. A little leaven leaveneth the whole lump. It is interesting how that in the Scripture, leaven is usually used as a symbol for sin because it permeates by rotting. It's just takes the toleration of a little bit and it will permeate a large batch of dough. So it became a very apt symbol for sin. So Paul is using it here, just a little leaven will leaven the whole lump.

¹⁰*I have confidence in you through the Lord, that ye will be none otherwise minded:* That you are not going to be twisted, you are not going to be changed. They are not going to be able to pervert you from the gospel of Christ.

but he that troubleth you They can be of trouble. They, you know, are constantly haranguing and constantly trying to stir up people.

but he that troubleth you shall bear his judgment, whosoever he be. That is an interesting warning, I feel, for those that are just looking to persuade people away from the faith or away from the solid teaching of the Word into some aberrant area of theology. They trouble the body of Christ and they will bear their judgment, whoever they be.

¹¹*And I, brethren, if I yet preach circumcision,* Some of them were saying, well, Paul really preaches or believes in circumcision.

I've heard a lot of things about me. There is a rumor going around that I used to be a Jehovah's Witness, you know. Not so! Anyhow it's rumored, the Jehovah's Witnesses started this rumor that I'm sort of a disenchanted brother or something, but no so.

But Paul said, if I preached circumcision, if that were true, *why do I yet suffer persecution?* You see,

these Jews wouldn't be persecuting me anymore. I wouldn't be going through all of the heavy persecution, if I were actually preaching circumcision.

then is the offence of the cross ceased. Now the offense of the cross—the cross is offensive to people because the cross says that there is only one way to be saved. That offends people. Those who say that all roads lead to heaven, you know. No, they don't! Most roads lead to hell. The Bible says that straight is the gate, narrow is the way, that leads to eternal life. Few, there be, that find it. Broad is the way, broad is the gate, that leads to destruction. There are many who go in therein. So the Scripture says that there is one way that leads to heaven.

Jesus said (John 14:6), I am the way, the truth and the life. And no man comes to the Father, but by Me.

Paul writes there is one God and one Mediator between God and man, the Man, Christ Jesus. And the cross declares that! Because if salvation were possible by the works of the law, then Jesus didn't need to die on the cross. And in the Garden of Gethsemane as He was praying and sweating as it were, great drops of blood, falling to the ground, what was His prayer? Father, if it is possible, let this cup pass from me. If what is possible? The redemption of man, the entry into heaven by man. If it's possible to come any way, if it can come by the law or whatever, Lord, let this cup pass from Me, nevertheless, not what I will, Thy will be done. God would not have sent His Son to the cross if we could be saved by the law, by the keeping of rules and regulations. But redemption came through the death of Jesus Christ for us. And there is no other way to be saved.

So the cross is an offense to people because it does say all of your religious systems in the world cannot save you, only by Jesus Christ can you be saved from your sins! Religion will never get you to heaven. Only Jesus Christ can bring you unto the Father. No one comes to the Father, except by Him!

The cross is an offense because it tells you that God will not accept your works no matter how good they are. All of your effort is not going to avail for your salvation. People are offended by that. Well, I'm a good person! You can be good but not make it to heaven. In fact, an interesting thing is that many good people go to hell. And many bad people go to heaven because they realize that I'll never make it apart from the grace of God and the work of Jesus Christ. So coming to Jesus and receiving salvation through Him, casting themselves fully on Him, they are forgiven and saved, whereas those who are trying to do it on their own, Paul said, what shall we say?

The Gentiles have attained unto righteousness where the Jews did not attain to righteousness. Why? Because the Gentiles received by faith, whereas the Jews were trying by the law to be righteous. So what the Jews were seeking by keeping the law, they never attained, but the Gentiles have attained unto that righteousness, because they believed the promises of God and the righteousness imputed.

So Paul is upset that these false teachers would come in and stir up the believers there in the churches in Galatia and trouble them. So he said that ¹²*I would they were even cut off which trouble you.* Basically, he's saying, I, you know, they want to be circumcised, I wish they were castrated, those who troubling you over this matter, you know. He gets a little tough.

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.* Stand fast in this liberty, wherein Christ has set you free. You have been called to liberty. But don't use that liberty as an occasion for your flesh. You say, well, I've got liberty in Jesus, I can do anything.

Paul said to the Corinthians, all things are lawful for me, but all things are not expedient.

Paul said, I'm pressing towards the mark for the prize of the high calling of God, which is in Christ Jesus. They which run in a race, run all, only one receives the prize, so run that you may obtain. So he is saying here, that we don't use this freedom. All things are lawful but all things are not expedient. There are things that impede my progress towards the goal. So yes, I could do it, but it could hinder my running the race. I don't go out there with heavy hiking boots to run the two twenty, because that would impede my ability to win.

All things are lawful for me, Paul said, but all things don't edify. There are things that tear you down. They don't build you up in Christ. There are things that you are free to do but they would draw you away from Him instead of drawing you close to Him.

All things are lawful for me, but Paul said, I will not be brought under the power of any. Many times, people, foolishly exercise their liberty in doing things that bring them into bondage. And in exercising your liberty in that fashion, you are no longer free because now you are under the influence or you are in bondage to this particular thing. You are bound by it. It's gotten a hold on your life. You are no longer free. There is wisdom that needs to be exercised in the exercise of our liberty in Christ. Don't use your liberty as an occasion to the flesh, because if you do, it'll bring you into bondage. But instead 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 was asked one day by a lawyer, what the greatest commandment was. Jesus said to him, you shall love the Lord thy God with all your heart, and mind and strength and your neighbor as yourself. And in these two are all the law and prophets. The whole thing is summed up in this, loving God and loving your neighbor as yourself. You do that and you've actually fulfilled the law.

Paul said, he that loveth has fulfilled the law. So because love works no ill to its neighbor, therefore love is the fulfilling of the law. He wrote that in Romans, now he is repeating it here to the Galatians. The law is fulfilled in this, love thy neighbor as thyself.

¹⁵*But if ye bite and devour one another, take heed that ye be not consumed one of another.* I don't know what gets into the hearts and the minds of people, to feel that they are called of God to try and tear down a ministry. This word in the works of the flesh, where he uses the word, emulations, that is trying to build up your position by tearing down others.

There are those who, I understand, I'm not really logged into their Internet, but I understand there are those in the Internet, and that is sort of a, I guess, it has the potential for a lot of evil. I understand why they call it the web. It's easy to get really entangled in that thing. And people seem to, because of the anonymity of it, they seem to, you know, have no restraint on what they say. They can put out all kinds of lies and pollution and so forth on the net, you know. Who can challenge? Who can say? And so there are those that call themselves believers or Christians, and yet it seems like their whole sight is designed to just tear down and not to really build up the body of Christ. Biting and devouring. But if you get involved in that kind of a situation, where you are biting and devouring one another, soon the body of Christ has destroyed itself. I believe that it is a tool of the enemy and a trick of Satan, to get the church fighting against the church. And that is tragic! If we set ourselves to biting and devouring one another.

There are many, good, apologetic ministries. And some of the best minds are involved in the ministry of apologetics, but unfortunately, these fellows, and I think they are coming out of it now, but these fellows in the area and field of apologetics, begin to turn on each other. And use their brilliant minds for undermining the other apologetic ministers or ministry. And I'm sure that Satan was just sitting back chuckling, as he got them opposed to each other and tearing down each other. Biting and devouring one another, consuming each other. And you leave your primary purpose of defending the Christian faith to defending yourself against the attacks of these other fellows and all. You are no longer showing the problems with the theology of the Jehovah's Witnesses or the Mormons or whatever, you're busy just devouring one another. Be careful of that. Be careful of that!

¹⁶*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.* Walking in the Spirit, you'll walk in love. You'll not bite and devour one another. The Spirit won't lead you to do that, you see. That is a part of the flesh, emulation, trying to tear down others in order to build up your own esteem. Walk in the Spirit and you will not fulfill the lusts of your 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.* Man is a trinity made up of body, mind, and spirit. Man, basically, is a spirit, living in a body, possessing a consciousness. Now my consciousness or my mind is going to be controlled by my fleshly desires or it will be controlled by the spiritual desires. If I am living after the flesh, on the fleshly side of my life, giving in to the passions and desires of my flesh, then the result of that will be that I will have a carnal mind or a mind of the flesh.

And Paul in writing about this in Romans eight, said the mind of the flesh is enmity against God. It is not subject to the law of God, neither indeed can be. So that they who are living, the mind of the flesh is

death, but the mind of the Spirit is life and it is peace. So my mind is either filled with the things of the Spirit or it is filled with things of the flesh. Now the Spirit wants to dominate my life, living, walking after the Spirit. The Spirit wants to rule, but my flesh rebels against the rule of the Spirit and my flesh wants to rule. And so with the Christian, there is a warfare that goes on, the flesh lusting against the Spirit and the Spirit against the flesh and these are contrary to each other. So that as Paul said, I don't always do that which I would. I cannot always do that which I would, because there are times when the flesh takes over. So this problem, as long as I am living in this body, the problems of the flesh and the Spirit and the warfare that goes on, over the control of my mind. And it's so easy to lapse into the mind of the flesh, carnal desires, carnal thoughts, filled with things of the flesh.

So Paul said we are to bring every thought into captivity unto the obedience of Jesus Christ. When we find our minds absorbed in the things of the flesh, it's important to just take control and say, I don't want to be thinking on those things. Start to sing a worship chorus or just turn mind towards the Lord. Get into the Scriptures. We want to live in the Spirit. We want to walk in the Spirit. If we do, we'll not fulfill the lust of our flesh.

¹⁸*But if ye be led of the Spirit, ye are not under the law.* So with Paul, the whole issue here is, are we as believers under the law? Is it necessary for us to be circumcised and keep the law of Moses to be saved? Well, if you are led by the Spirit, you are not under the law, because the Spirit will guide you.

The Lord said, to Jeremiah, in those days, I will no longer write my law on the tables of stone, but on the fleshly tablets of their hearts.

When I am led by the Spirit, the Spirit is directing me. If I do something wrong, the Spirit will prompt me. He will convict me. He will show to me that that was something where I'd given over and given into the flesh. And I repent and I ask forgiveness. Led by the Spirit you are not under the law, you have now the guide of the Spirit to show you what God would have you to do and what is the right path to take. And how beautiful it is to be lead by the Spirit. He is so gentle. He is so gracious as He leads us and draws us to the Lord and to the things of the Spirit.

Now those that are under the law are under the works of the law. The works of the flesh, in order to try to keep the law.

¹⁹*Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,* ²⁰*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,* ²¹*Envyings, murders, drunkenness, revellings, and such like:* Now which of those things do you find very attractive to you? As we go down that list, we think that's bad. Those things are bad. Well these things are all a part of the works of the flesh. Yes, the works of the flesh are evil.

I would suggest that you read this list in say the Amplified Bible, because in the Amplified Bible, they endeavor to broaden the words in order to sort of give you the idea that is in the Greek language which is so much richer than our English language. And the Greek words have a far richer meaning than do our words in English, and so in the Amplified version, by giving several words, they help you to get the picture of these characteristics of the flesh. If you have an Amplified Bible, go home and read it in the Amplified. Or a lot of times, some of the newer versions will give you sometimes a little more accurate kind of a understanding of these words, as they come to us from the Greek language. But it doesn't make it prettier. It doesn't make it nicer. It even shows you how bad these things actually are, the works of the flesh are rotten.

These things *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.* You better go down that list again. If you are involved in adultery or fornication, sexual impurity, lasciviousness, idolatry, drug abuse, hatred, variance, emulations, wrath, strife, seditions, heresies, envy, murder, drunkenness, partying, things like that, Paul said, I've told you before, I'm telling you again, that they which do such things, shall not inherit the kingdom of God! When Paul wrote to the Ephesians about these things, he said, don't be deceived, it's because of these things that the wrath of God is coming on the world. Don't think that you can do these things and inherit the kingdom of God. Going back to, don't use your liberty as an occasion for the flesh.

In contrast to the works of the law, we have the fruit of the Spirit. Works suggest a factory. Fruit gives

you the idea of a garden. Works are a production, sweat, toil. Fruit is just natural. The natural outgrowth of relationships. It's something that just develops naturally as the result of relationships. And if you have this relationship with Jesus Christ, just as a result of that relationship with Jesus, these are the characteristics that will begin to mark your life. And because the whole law is encompassed in the idea to just love. He who loves has fulfilled the law. ²²*But the fruit of the Spirit is love*, This love, agape. There are not really nine fruits of the Spirit. There is one fruit of the Spirit and that is love! But this kind of love is not the Greek, *eros*, nor the Greek, *phileo*, but it is the word that was more or less coined for the Bible in the New Testament to describe a depth of love that was beyond man's capacity to really develop. It's an all-consuming love!

joy, And it is marked by joy. For if you have this love, you do have joy. That is one of the characteristics of this love.

peace, And you have peace!

longsuffering, This love is manifested in patience or longsuffering. Paul describes this love in 1 Corinthians, chapter thirteen. It might be well to go home tonight and read again the thirteenth chapter of First Corinthians. You will see the characteristics in chapter thirteen of 1 Corinthians, here in Galatians Five, because both of these are descriptive of what this agape love is about. They are both of them defining for you the Greek word, *agape*.

When a new word is introduced into a language, it is necessary to define that word. And so this new word, agape, introduced into the language, the definition of it, given by Paul—in 1 Corinthians thirteen and here in Galatians five.

Contrasting to the works of the law, you have the fruit of the Spirit. The works end up in hatred, variance, wrath, strife, but the fruit of the Spirit brings you joy and peace, longsuffering, *gentleness*, *goodness*, *faith*, It's faithfulness. It's not faith like we usually think of faith, but this is being trustworthy, fidelity.

²³*Meekness, temperance* or moderation—self control:

against such there is no law. I mean if you are living like this as Paul said, the whole law is fulfilled in love. So there is no law. Laws are really made for unprincipled people. The law is not made for good people. Good people don't have a law. If you have high principles, you don't need laws. But the laws are made for unprincipled people. They are necessary for unprincipled people.

And so if you are living in love, walking in love, the fruit of the Spirit in your life, there is no law. I mean you are living by a higher law—the law of love. And if you love your neighbor, you are not going to steal from him. You are not going to lie about him. You see if you love your neighbor as yourself, you are going to seek to benefit him and help him. If he is in need, you'll reach out to him. So it's really a higher standard than just, thou shalt not, and thou shalt.

²⁴*And they that are Christ's have crucified the flesh with the affections and lusts*. Paul wrote in Romans, chapter eight, tells us that we by the Spirit, mortify the deeds of the flesh in order to live.

Paul in Romans, chapter six, talks about the old man, was crucified with Christ that the body of sin should not rule as king over us any longer. We need to reckon then the old life to be dead, crucified with Christ, that we might be freed from the desires of our flesh. They that are Christ's have crucified the flesh with its affection and lust. I reckon that to be dead. I refuse to allow it to rule over me or to rule over my mind.

²⁵*If we live in the Spirit, let us also walk in the Spirit*. ²⁶*Let us not be desirous of vain glory, provoking one another, envying one another*. The glory of the world, those that are striving for the attention and the glory of the world, such envy, such provocation. Let's just walk in love! Walk in the Spirit. Be led by the Spirit. Live in the Spirit, that's the answer to these things, the answer to a life of love and joy and peace and gentleness and goodness and meekness.

Father, help us. We read down the list of the fruit of the Spirit and how we desire and long for the fruit of the Spirit to be manifested in our lives, that Christ might be glorified in and through us. That we not live, Lord, for the applause and the glory of man, but that we live for Your glory and Your approval. Help us

Lord, to live lives that are pleasing to you. In Jesus' name we pray. Amen.