

Galatians



CHAPTER 1

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, to the churches of Galatia:

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that you are so soon removed from him that called you into the grace

of Christ to another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel to you than that you have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not

1:3 Many who don't know the Savior claim to have made their "peace with God." But there is no peace with God without accepting the grace of God, which is given only to those who repent.

1:4 Jesus willingly "gave" Himself for the sins of the world. No one took His life from Him.

1:6 These are strong words from the same apostle who wrote the "love chapter" of 1 Corinthians 13. His words reveal his passion for the truth and his knowledge of the consequences of preaching "a different gospel." This should make the gospel preacher strive to make sure his hearers understand that salvation is by grace alone. Any message saying that we must add anything to the work of the cross to be saved is another gospel.

"Satan, the God of all dissension, stirreth up daily new sects, and last of all, which of all other I should never have foreseen or once suspected, he has raised up a sect such as teach... that men should not be terrified by the Law, but gently exhorted by the preaching of the grace of Christ."
Martin Luther

1:8 "Avoid a sugared gospel as you would shun sugar of lead. Seek that gospel which rips up and tears and cuts and wounds and hacks and even kills, for that is the gospel that makes alive again. And when you have found it, give good heed to it. Let it enter into your inmost being. As the rains soaks into the ground, so pray the Lord to let His gospel soak into your soul." *Charles Spurgeon*

after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

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Does God "hate the sin but love the sinner"? See 1 Timothy 1:8-10 footnote.

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16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write to you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face to the churches of Judea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preaches the faith which once he de-

stroyed.

24 And they glorified God in me.

CHAPTER 2

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it makes no matter to me: God accepts no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship; that we should go to the heathen, and they to the circumcision.

10 Only they would that we should re-

1:16 God also wants to reveal His Son in us. We can do this by following in Paul's steps and preaching Jesus Christ and Him crucified.

2:4 The Bible speaks of false brethren, false apostles, false prophets, false teachers, and false conversion (Mark 4:3-20).

member the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said to Peter before them all, If you, being a Jew, live after the manner of Gentiles, and not as do the Jews, why compel the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

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

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

THE FUNCTION OF THE LAW

2:19

The Law's function is to bring death to the sinner in the same way civil law brings capital punishment to a guilty murderer. However, our offense was paid for by the Savior, leaving us free to receive the pardon of the gospel. The Law has no demand on the Christian.

19 For I through the law am dead to the law, that I might live to God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAPTER 3

O FOOLISH Galatians, who have bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you?

2 This only would I learn of you, Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh?

4 Have you suffered so many things in vain? if it be yet in vain.

2:10 Good works are a legitimate form of evangelism. When the Salvation Army first began, their message was "soap, soup, and salvation." See Titus 3:8.

2:16 For those trusting in good works, see Galatians 3:11. "Neither the Jewish Law of ten commands nor its law of ceremonies was ever intended to save anybody. By a set of pictures it set forth the way of salvation, but it was not itself the way. It was a map, not a country; a model of the road, not the road itself." *Charles Spurgeon*

2:20 Dying to self. "The path toward humility is death to self. When self is dead, humility has been perfected. Jesus humbled Himself unto death, and by His example the way is opened for us to follow. A dead man or woman does not react to an offense. The truth is, if we become offended by the words of others, then death to self has not been finished. When we humble ourselves despite injustice and there is perfect peace of heart, then death to self is complete. Death is the seed, while humility is the ripened fruit." *Alice Smith, Beyond the Veil: God's Call to Intimate Intercession* (See also Galatians 5:24.)

5 He therefore that ministers to you the Spirit, and works miracles among you, does he do it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In you shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that does them shall live in them.

13 Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuls, or adds thereto.

16 Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to your seed, which is Christ.

17 And this I say, that the covenant, that

was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serves the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up to the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For you are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus.

29 And if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

3:10 Those who try to keep the Law are usually ignorant of its holy demands. It requires perfection in thought, word, and deed. The proclamation of the spiritual nature of the Law (that God requires truth in the inward parts) strips a sinner of self-righteousness. See James 2:10 footnote.

3:11 No one will earn their way into heaven by keeping the Ten Commandments. They were not given for that purpose. The Law is like a mirror. All it can do is reflect what we are in truth—unclean and desperately in need of cleansing. For those trusting in good works, see Ephesians 2:8,9.

3:19

What is the Purpose of the Law?

By Charles Spurgeon

"Beloved, the Law is a great deluge which would have drowned the world with worse than the water of Noah's flood; it is a great fire which would have burned the earth with a destruction worse than that which fell on Sodom; it is a stern angel with a sword, athirst for blood, and winged to slay; it is a great destroyer sweeping down the nations; it is the great messenger of God's vengeance sent into the world. Apart from the gospel of Jesus Christ, the Law is nothing but the condemning voice of God thundering against mankind. 'Wherefore then serveth the Law?' seems a very natural question. Can the Law be of any benefit to man? Can the Judge who puts on a black cap and condemns us all, this Lord Chief Justice Law, can he help in salvation? Yes, he can; and you shall see how he does it, if God shall help us while we preach.

"Now, if you are unrepentant, you have never obeyed your Maker. Every step you have taken has added to your crimes. When God has fanned your heaving lungs, you have breathed out your poisonous breath in rebellion against Him. How should God feel toward you? You have walked over the principles of righteousness with your unsanctified feet. You have lifted up your hands, filled with poisoned weapons, against the throne of the Almighty. You have spurned every principle of right, of love and of happiness. You are the enemy of God, the foe of man and a child of the devil in league with hell. Ought not God hate you with all His heart?

"Yet, in the midst of your rebellion He has borne with you. All this you have done, and He has kept silent. Dare you think that He will never reprove?

"Lo, I see, the Law given upon Mount Sinai. The very hill doth quake with fear. Lightnings and thunders are the attendants of those dreadful syllables which make the hearts of Israel to melt. Sinai seemeth altogether on the smoke. The Lord came from Paran, and the Holy One from Mount Sinai; 'He came with ten thousands of his saints.' Out of His mouth went a fiery Law for them. It was a dread Law even when it was given, and since then from that Mount of Sinai an awful lava of ven-

geance has run down, to deluge, to destroy, to burn, and to consume the whole human race, if it had not been that Jesus Christ had stemmed its awful torrent and bidden its waves of fire be still. If you could see the world without Christ in it, simply under the Law, you would see a world in ruins, a world with God's black seal put upon it, stamped and sealed for condemnation; you would see men, who, if they knew their condition, would have their hands on their loins and be groaning all their days—you would see men and women condemned, lost, and ruined; and in the uttermost regions you would see the pit that is digged for the wicked, into which the whole earth must have been cast if the Law had its way, apart from the gospel of Jesus Christ our Redeemer.

"My hearer, does not the Law of God convince you of sin? Under the hand of God's Spirit does it not make you feel that you have been guilty, that you deserve to be lost, that you have incurred the fierce anger of God? Look here: have you not broken these Ten Commandments; even in the letter, have you not broken them? Who is there among you who has always honored his mother and father? Who is there among you who has always spoken the truth? Have we not sometimes borne false witness against our neighbors? Is there one person here who has not made to himself another god, and loved himself, or his business, or his friends, more than he has Jehovah, the God of the whole earth? Which of you has not coveted his neighbor's house, or his manservant, or his ox, or his donkey? We are all guilty with regard to every letter of the Law; we have all of us transgressed the Commandments.

"And if we really understood these Commandments, and felt that they condemned us, they would have this useful influence on us of showing us our danger, and so leading us to fly to Christ. But, my hearers, does not this Law condemn you, because even if you should say you have not broken the letter of it, yet you have violated the spirit of it. What, though you have never killed, yet we are told, he that is angry with his brother is a murderer.

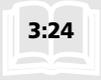
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"This Law does not only mean what it says in words, but it has deep things hidden in its bowels. It says, 'Thou shall not commit adultery,' but it means as Jesus has it, 'He that looketh on a woman to lust after her has committed adultery with her already in his heart.' It says, 'Thou shall not take the name of the Lord thy God in vain.' It meaneth that we should

reverence God in every place, and have His fear before our eyes, and should always pay respect to His ordinances and evermore walk in His fear and love. My brethren, surely there is not one here so foolhardy in self-righteousness as to say, 'I am innocent.' The spirit of the Law condemns us. And this is its useful property; it humbles us, makes us know we are guilty, and so we are led to receive the Savior."

THE FUNCTION OF THE LAW



3:24

"Lower the Law and you dim the light by which man perceives his guilt; this is a very serious loss to the sinner rather than a gain; for it lessens the likelihood of his conviction and conversion. I say you have deprived the gospel of its ablest auxiliary [its most powerful weapon] when you have set aside the Law. You have taken away from it the schoolmaster that is to bring men to Christ... *They will never accept grace till they tremble before a just and holy Law.* Therefore the Law serves a most necessary purpose, and it must not be removed from its place." *Charles Spurgeon*

CHAPTER 4

NOW I say, That the heir, as long as he is a child, differs nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was

come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because you are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore you are no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when you knew not God, you did service to them which by nature are no gods.

9 But now, after that you have known God, or rather are known of God, how can you turn again to the weak and beggarly elements, whereunto you desire again to be in bondage?

10 You observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labor in vain.

12 Brethren, I beseech you, be as I am; for I am as you are: you have not injured me at all.

13 You know how through infirmity of the flesh I preached the gospel to you at

3:21 "Although the Law disclosed and increases sin, it is still not against the promises of God but is, in fact, for them. For in its true and proper work and purpose it humbles a man and prepares him—if he uses the Law correctly—to yearn and seek for grace." *Martin Luther*

4:5 There is no difference between Jew and Gentile. Both must be put "under the Law" first, before the gospel can redeem them. Why would any sinner see any need to be redeemed, if he didn't first see himself as a lawbreaker? Until each Commandment is applied to the conscience, sinners will not see sin as being "exceedingly sinful." The Law must also be preached in conjunction with future punishment. It has been well observed that "Law without consequence is nothing but good advice." The world must be made to understand that God is going to judge the world "in righteousness."

QUESTIONS & OBJECTIONS

4:6

“How can you know that you are saved?”



A two-year-old boy was once staring at a heater, fascinated by its bright orange glow. His father saw him and warned, “Don’t touch that heater, son. It may look pretty, but it’s hot.” The little boy believed him, and moved away from the heater.

Some time later, after his father had left the room, the boy thought, “I wonder if it really is hot.” He then reached out to touch it and see for himself. The second his flesh burned, he stopped *believing* it was hot; he now *knew* it was hot! He had moved out of the realm of *belief* into the realm of *experience*.

Christians believed in God’s existence before their conversion. However, when they obeyed the Word of God, turned from their sins, and embraced Jesus Christ, they stopped merely believing. The moment they reached out and touched the heater bar of God’s mercy, they moved out of *belief* into the realm of *experience*. This experience is so radical, Jesus referred to it as being “born again.”

The Bible says that those who don’t know God are spiritually dead (Ephesians 2:1; 4:18). We are born with physical life, but not spiritual life. Picture unbelievers as corpses walking around who, by repenting and placing their faith in Christ, receive His very life. There is a radical difference between a corpse and a living, breathing human, just as there is when sinners pass from spiritual death to life. The apostle Paul said if you are “in Christ,” you are a brand new creature (2 Corinthians 5:17).

Those who now have God’s Spirit living in them will love what He loves and desire to do His will; they will have a hunger for His Word, a love for other believers, and a burden for the lost. The Holy Spirit also confirms in their spirit that they are now children of God (Romans 8:16). Those who believe on the name of the Son of God can *know* that they have eternal life (1 John 5:12,13).

Paul wrote to the church at Corinth, “My speech and my preaching were not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God” (1 Corinthians 2:4,5). What Paul was saying was, “I deliberately didn’t talk you into your faith, but I let God’s power transform you.” He didn’t reach them through an intellectual assent, but through the realm of personal experience.

Suppose two people—a heater manufacturer and a skin specialist—walked into the room just after that child had burned his hand on the heater. Both assured the boy that he couldn’t possibly have been burned. But all the experts, theories, and arguments in the world will not dissuade that boy, because of his experience.

Those who have been transformed by God’s power need never fear scientific or other arguments, because the man with an experience is not at the mercy of a man with an argument. “For our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance . . .” (1 Thessalonians 1:5).

the first.

14 And my temptation which was in my flesh you despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness you spoke of? for I bear you record, that, if it had been possible, you would have

plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yes, they would exclude you, that you might affect them.

18 But it is good to be zealously affect-

ed always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, you that desire to be under the law, do you not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

The preacher's work is to throw sinners down in utter helplessness, so that they may be compelled to look up to Him who alone can help them.

CHARLES SPURGEON

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which genders to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, you barren that bear not; break forth and cry, you that travail not: for the desolate has many more children than she which has an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what do the Scriptures say? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-

woman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER 5

STAND fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say to you, that if you 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.

4 Christ is become of no effect to you, whosoever of you are justified by the law; you are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love.

7 You did run well; who did hinder you that you should not obey the truth?

8 This persuasion comes not of him that calls you.

9 A little leaven leavens the whole lump.

10 I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubles you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, you have been called to liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; You shall love your neighbour as yourself.

15 But if you bite and devour one an-

5:11 The cross will cause offense to the proud and self-righteous—those whose understanding is darkened. To those who understand their need of grace (the humble), it is a tree of life.

QUESTIONS & OBJECTIONS

5:14

“I believe I will go to heaven because I live by the Golden Rule.”

Much of the world knows the Golden Rule simply as “do unto others as you would have them do unto you” (see Luke 6:31). According to this verse, if we can live by this rule and love our neighbor as much as we love ourselves, we fulfill the Law. Ask those who claim to do this if they have ever lied, stolen, hated, or looked with lust. If they have broken any of these Commandments, then they haven’t loved those they have lied to, stolen from, etc. This will show them that they have violated the Golden Rule. They are under God’s wrath (John 3:36), desperately needing the Savior’s cleansing blood.



other, take heed that you be not consumed one of another.

16 This I say then, Walk in the Spirit, and you shall not fulfill the lust of the flesh.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that you cannot do the things that you would.

18 But if you be led of the Spirit, you are not under 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: 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.

5:16

Ten Ways to Break the Stronghold of Pornography

- 1** Would you ever take pornography to church and look at it during worship? You may as well, because God is just as present in your bedroom as He is in the church building.
- 2** Face the fact that you may not be saved. Examine yourself to ensure that Christ is living in you (2 Corinthians 13:5). See Romans 6:11–22; 8:1–14; Ephesians 5:3–8.
- 3** Realize that when you give yourself to pornography, you are committing adultery (Matthew 5:27,28).
- 4** Grasp the serious nature of your sin. Jesus said that it would be better for you to be blind and go to heaven, than for your eye to cause you to sin and end up in hell (Matthew 5:29).
- 5** Those who profess to be Christians yet give themselves to pornographic material evidently lack the fear of God (Proverbs 16:6). Cultivate the fear of God by reading Proverbs 2:1–5.
- 6** Read Psalm 51 and make it your own prayer.
- 7** Memorize James 1:14,15 and 1 Corinthians 10:13. Follow Jesus’ example (Matthew 4:3–11) and quote the Word of God when you are tempted (see Ephesians 6:12–20).
- 8** Make no provision for your flesh (Romans 13:14; 1 Peter 2:11). Get rid of every access to pornographic material—the Internet, printed literature, TV, videos, and movies. Stop feeding the fire.
- 9** Guard your heart with all diligence (Proverbs 4:23). Don’t let the demonic realm have access to your thought-life. If you give yourself to it, you will become its slave (Romans 6:16). Read the Bible daily, without fail. As you submit to God, the devil will flee (James 4:7,8).
- 10** The next time temptation comes, do fifty push-ups, then fifty sit-ups. If you are still burning, repeat the process (see 1 Corinthians 9:27).

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

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.

CHAPTER 6

BRETHREN, if a man be overtaken in a fault, you which are spiritual, restore such an one in the spirit of meekness; considering yourself, lest you also be tempted.

2 Bear one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceives himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate to him that teaches in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap.

8 For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good to all men, especially to them who are of the household of faith.

11 You see how large a letter I have written to you with mine own hand.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

5:19 Men will often deceive themselves by believing that the Ten Commandments condemn only adultery, leaving them free to have sex outside the bonds of marriage. However, the Law condemns all unlawful sex. First Timothy 1:8–10 tells us that the Law was also made for fornicators (whoremongers).

6:7 "Many people think they can break the Ten Commandments right and left and get by with it. That reminds me of the whimsical story of the man who jumped off the Empire State Building in New York City. As he went sailing by the fiftieth floor, a man looked out the window and said to him, 'Well, how is it?' The falling man replied, 'So far, so good.' That is not where the law of gravity enforces itself. Fifty more floors down and the man will find out, 'So far, not so good.' The interesting thing is that a law must be enforced to be a law and therefore God says in Ezekiel 18:4, 'The soul that sins, it shall die.' The Law must be enforced and the breaker of the Law must pay the penalty." *J. Vernon McGee*

6:14 "All heaven is interested in the cross of Christ, all hell terribly afraid of it, while men are the only beings who more or less ignore its meaning." *Oswald Chambers*