

4-22-26 Galatians 5, 1-6

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Dear Heavenly Father, thank you for this day. Thank you for the opportunity to open your word Lord. Thank you for your grace and Your mercy, and thank you for sending Jesus to die on the cross for our sins, and that He was buried and rose again three days later. And Lord, if we place our faith in that alone, Lord, we are going to be sealed with that Holy Spirit of promise. We are going to be spiritually baptized into the body of Christ. And we're going to, we're going to be holding a position with you, Lord, that that nothing in this world could ever separate, Lord. And so we're excited about that, Lord. We know that once we are saved, we're seated in heavenly places. Lord, we are. We are now Heavenly Creatures, Lord. And I just pray that will remember those things tonight, as Paul's trying to remind the Galatians of who they are in Christ and the dangers of going back. So Lord, we just pray that you just be with us now. Help us have a great time studying Your Word, and I pray that the saints would be edified, and we promise to give you the honor and glory, Amen. Alright, so we're not going to go real far into chapter five. The way that I've got it mapped out, we'll be able to spend three weeks in chapter five and three weeks in chapter six. So how this is going to break down tonight? We're going to have these first six verses, and then next, next week we're going to take off from seven, I think, to 14 or 15, so that we can then have the third week of chapter five, dealing with walking in the Spirit. And then chapter six is going to start out with one of my favorite passages in the book of Galatians that's going to deal with restoration. We're going to talk about mocking God, and then we're going to close out chapter six. So that's what the next few weeks look like. I feel like, when you're going through the book of Galatians, you do the heavy lifting part, I feel like is is done, although we will have one of those verses tonight that people will use, and so I want to make sure that we cover that verse, because it can be problematic. But the whole point of doing this verse by verse and going through it all, then you'll be able to say, oh, that doesn't make sense with what Paul's been saying for four chapters and and that's really the way you should be able to look at it, right? We should be able to see context. We should be able to see what the author was saying. It's so easy just to take a phrase and and rip it out of context and think, well, it must mean this, because this is in my brain what this word means, or what this phrase means. And so there is a phrase that we'll look at tonight that a lot of people try to use as to claim that you can lose your salvation today. And so it is important that we address that and be able to say, Okay, but what does Paul say systematically or consistently through all of his letters and not get hung up on three words, you know, which is what a lot of people do, because they think these three words must mean this, because maybe in a different dispensation they did mean that. So anyway, that's where we're going to be at tonight. So right off in verse one, and this is coming right out of those it's been a couple weeks now since we talked about Ishmael and prophecy last week, but at the very end of chapter four, Paul ends up saying, so that. So then, brethren, we are not children of the bond woman, but of the free. And then that verse before cast out the bond woman, right? And so that leads you right into here. After saying those things. He says, Stand fast. Remember last word was free. You're going to see the use of the words free and liberty and how Paul works. So much in this book, so many things are being contrasted. This is another place where things are being contrasted. Verse one, he says, Stand fast, therefore. And so the therefore is going back to those verses at the end of chapter four. As a result of the we being of the free, not the bond woman, right? He says, as a result of those things, stand fast. And what's he telling him to stand fast in he says, in the Liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. And that's where we be another part where people would

be like, see they were under the law. No, that's not what was talking about there. I mean, we have unpacked that over and over again in this book, so we will make sure that we make that clear here today, not just pulling a phrase out of context. Now what I've got here, Stand fast. This expression is used multiple times by Paul and the idea means to be stationary. It means to be unmoving. It also involves person perseverance, and I think it's important, important that we look at the other times that Paul uses this phrase right. And you're going to maybe see why he uses it here in this first Corinthians, 16:13, if you guys remember when we had the men's conference here a couple years ago and Joel Fink came this was his first message. Was out. This passage, and he used this verse specifically. But first, Corinthians, 16:13, says, Watch ye stand fast in the faith. Quit you like men be strong. This is one of the times that Paul uses this phrase. Philippians, 1:27 is another. One says, Let your conversation be as cometh the gospel of Christ, that whether I come and see you, or else I be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the gospel. Philippians, four one therefore my brethren, dearly and beloved and longed for my joy and crown, so stand fast in the Lord, My dearly beloved. First, Thessalonians, three, eight, for now we live if you stand fast in the Lord second, Thessalonians, 2:15, therefore brethren, stand fast and hold the traditions which you have been taught, whether by word or our epistle. So we're going to look at this idea of standing here in a second. But this idea of standing fast, Paul's used this expression before, however, this is probably the only time that you can say he kind of takes a leap and is talking about standing fast and something that those other reference points. He wasn't telling them to stand fast. But again, context is everything, or context is everything, right? He says, Stand fast in what in the liberty. So many of these were, stand fast in the Lord. Stand fast in the Lord. Stand fast in one spirit. Stand fast in the faith. This is stand fast in liberty. So it makes this phrase, makes it it makes it on this list. Liberty really makes it on this list of some of the real pillar words of our faith in the Lord, right in the spirit in faith. But then liberty is also being used for this. And I think this is an important thing to be talking about today, because when you understand what we have in Christ, the price that was paid, what the gospel gives us today, we have liberty. With that comes freedom. You know, Patrick Henry said, Give me liberty or give me death, right? There is something about freedom. When you have it, you don't want to let go of it. You love that. I mean, that's the thing that so many people, when they come to America, and then they want to complain about what America is, and I'm like, Yeah, but you're free to complain about America while you're here, because it's a place of freedom. There's Liberty here, and because of that, how are we looked upon by the rest of the world? They despise that, because the view is, Liberty is dangerous. If you can't control people, what could they be? What could they do? They do? You've gotta have more rules. You can't just let people have all that freedom. They'll become anarchists. You won't be able to control them, and that's what legalism does. It absolutely seeks to control you, put you in bondage, put you under rules. And remember the context here is about these people coming and they're telling these, these young believers. They're telling them that, hey, if you're not following the Mosaic Law, specifically in circumcision, you're not really saved, this freedom that they got to enjoy. Now they've got these religious people coming and saying, Well, you don't really quite have the freedom you think you have. In fact, you're not even really saved unless you're doing this, this and this. Now I don't think that today in the American church that that the debate really is about circumcision, but I do think there are a couple of topics that are the issue in the churches today that become very realistic and sniff out your liberty, and we will talk about that as we go on today. Now this idea, not only of standing fast, but standing is something that Paul references quite a bit. And you might wonder, what is the emphasis on this? Well, I think we're going to see that with some of these examples here. Specifically, if you look Ephesians 6:11, through 14, says 13, but we've got through 14 here, just when it's talking about the armor of God, listen to how many times either the word stand or a version of the word is used in four verses. Yes, all time you're looking at scripture, you should be saying, is a word being repeated? Is an idea being repeated? What is being emphasized? Because specifically, when you look at the Hebrew, and a lot of this carried over into the Greek, is that when words were emphasized at least three times, it's like the highest emphasis that they could have. So in Scripture, when you're

reading these from these translations in our English language. And something's being repeated a lot. It's not by accident. There's emphasis being made. So listen what Paul says, if we're and I know a lot of people are fascinated with the idea of spiritual warfare, and then they want to talk about that was the Nephilim. How do we have this today? What role do demons play? And I know you can go down a lot of rabbit holes, but then they'll talk about this passage here. It's like, well, clearly we are in a war, and it's a spiritual war. So Paul, as he's talking to the Ephesians, says, Put on the whole armor of God. Now listen what he says, that you may be able to stand but stand against what the wiles of the devil? He was saying that there is things you needed to be able to do in order to stand against the trickery of the devil. And that's why so many young couples that Rachel and I've had the opportunity to sit across from and help, whether it's premarital counseling or or counseling after the fact, and I can even think back to my life and and some of my lowest points, and I realized that so many people are in the middle of a spiritual warfare, and they're not putting anything on. And guess what? They're no longer standing usually, when they get to me, they're face down in the mud. Their feet had been knocked out from underneath them, and then you start asking them basic questions like, How often do you read your Bible? How often do you pray? How often do you go to church? You realize they went into a battle with no armor, expected to stand, expected to still be standing, what their own flesh, their own willpower, their own strength. There a lot of times they're shocked that they fell. You know, it's interesting that when Paul's talking to the Ephesians, he says, We need to be able to put on the whole armor of God in order to stand. But then he says, we're standing because the devil is real, and he's got his trickery and his subtlety, and he's trying to make you fall. So he said, in order to stand, you have to put on the whole armor of God. But then he says, in Verse 12, We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Now listen to this. Wherefore, take unto you the whole armor of God that you may be able to withstand in the evil day, and having done all to stand. Verse 14, stand, therefore having your loins girt with truth and having on the breastplate of righteousness. I don't know, maybe it's just me, but it feels like we're putting on this whole armor of God trying to cover every part of ours, because the intention is that we are still standing at the end of the battle. And when you look at Paul telling the Galatians Stand fast therefore in the liberty, it makes me think of like an army. You know, you watch some of those war movies, and I love like movies like gladiator and Braveheart patriot. I mean, all those movies Give, give me the feels right, but, but you're watching them and, and, you know, there's, there's times where they're like these insurmountable odds, these people are rushing at them. And, you know, there's a probably inside they're quaking a little bit. But then, but then you're hearing captains, or you're hearing people say, hold the line. Hold the line. Don't move. Hold the line. Keep standing. Stay the course, even though it's running at you, hold the line right. And it gives me the idea that that this idea of Liberty is something worth fighting for. It's something worth standing up for, it's something worth giving your all for. It's something worth planning for so that you don't fall liberty in the same way that he's talking about spiritual warfare and all these other places, Liberty is worth fighting for because we have it because of Christ. It's Christ who has made us free because that freedom that we have, we should protect. We should be willing to stand now. He's, he's been correcting them here, and after correcting them, the idea here is that I've now got you back on right footing. So I'm getting ready to go away, you know, or I'm not going to be hearing a report. You're not. Going to be getting a new letter from me next week. So what I'm going to need you to do now that I've set you straight, you need to have the mind that you're going to stand for liberty, and when that pressure comes again, you remember you stand fast in this liberty. You don't go back, right? And that's an important thing to think through here. Anything about the gospel love the first Corinthians 15, one through four, it is, you know, fantastic synopsis of the gospel that saves today in this dispensation of grace. But in verse one, it says, Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received and wherein you stand. Another thing that you should be willing to protect and the other thing that you'd be willing to fight for is the right gospel message. It should be something worth standing for. It shouldn't be everybody else coming around you and being able to knock you off your

feet with false gospels. He's right. You should be able to stand in the truth. We see in First Corinthians, 10:12, says, Wherefore, let him that thinketh he standeth, take heed lest he fall. Maybe a lot of pride sometimes to think that you're standing, and then it's in your own strength, and then you end up falling. Proverbs, 22:3, a prudent man foreseeth at the evil and hide it himself, but the simple pass on and are punished. Part of standing is preparation. It's understanding that just like in Ephesians chapter six, it's the wiles of the devil. So I'm going to be prepared. Well. You need to be prepared with scripture to defend your liberty and who you are in Christ Ephesians 5:15, through 17 are great verses about preparation. See, then that you walk circumspectly, not as fools, but as wise Redeeming the time, because the days are evil, Wherefore be not unwise, but understanding what the will of the Lord is. So he's coming down kind of these last couple of chapters here in Galatians, and he's telling them to stand fast. But the question would be, why is Liberty something that we should stand for or stand on? And then later, he's going to tell us next week to not abuse this liberty. It sounds very similar, and we'll pull this in next week to you spend all this build up in the first five chapters of Romans, and then Grace seems to be the great conqueror. And then you get to chapter six. Shall we continue in sin that grace may abound? He says, God forbid. The whole point of that chapter is, Do not abuse grace. And this is, Do not abuse your liberty just because you have it. Do not abuse it. Remember in Galatians, 2:4, it says that because of the false brethren, unawares, brought in who came in privily to spy out our liberty, which we have in Christ, Jesus, that they might bring us into bondage. And they really that verse really sets up this verse in chapter five, verse one, I love in Second Corinthians, 3:17, it says, Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty. So he's telling them you you have this liberty right. And this liberty that you have. It comes from the fact that Christ hath made you free. And we think about this, it's this isn't just circumcision. We we are free. We are free from separation from Him and a spiritual death for all eternity. We are free from sin having dominion over us, right? There's so much that comes with the freedom and liberty that we have in Christ, there really is, but it comes from Him. It does not come we didn't earn this liberty. It was freely given to us, and perhaps that's part of the reason why we are willing to give up on it so much because we didn't have to work for didn't have to work for it. And that is the disconnect. It's too easy. Surely you gotta do something that people struggle with the idea of cheap grace or free grace? Yeah, I hate those terms, because Grace takes any merit out of the equation altogether. So it can't be cheap. It can't be free. In fact, we know it's a gift, but if Grace ever requires it to be some for some more for others, then it is no longer grace, because. That means that merit is playing a role in how much grace one should get. But that's not grace. You know, sometimes you may run across somebody and you're like, man, there's going to take a lot of grace to save them. No, it's the same amount of grace for all of us. We all place our faith in the death, burial and resurrection of Jesus Christ, right? We received by faith that Jesus Christ died on the cross for our sins and was buried and rose again, that that was sufficient to wash away our sins and give us eternal life. Every person needs that, and it's not it's not that God's just dispensing a little bit for somebody and a lot for somebody else, because then it becomes about works. Well, I'm not as bad off as other people. It took grace for every one of us. And so it is important that we understand that what we have in this liberty, that he's stand fast in it's from Christ. When Christ sacrificed Himself on the cross, it gave us liberty and liberty from the law, as far as a work system. Now we're saved under good works, but that's different. So then he goes right from there, and he says, Be not entangled again. And this is where some people are like, see, they were under the law. And I'm like, Have you not read the other four chapters? Let me explain it this way. Okay, Chase is going to wake up someday, 10 years down the road, be like, Why did you keep talking about me in front of all these people? So right now it's going to be harmless, and he'll still hug me tonight, and I'll still be able to put him to bed. At some point, he may be mad that I use him as an illustration every time, but put look at this way, let's say Chase goes home tonight and Rachel's baking cookies or something. My stomach may growl thinking about it, but in the stovetops high, really hot. And she says, Chase, don't touch the stove. We've all been there. We're going to try to touch that stove right, most likely. So let's say he touches the stove, gets a little bit of a burn, not much. And then we have to talk with him later. It's like, Man, how did

that make you feel? You had the freedom to not touch that. We told you not to do it, but then you did it. So what can you learn since you don't do that next time? And then the hope is, you know that I remember that pain or whatever. And so I'm telling him this because I don't want him to do it again. That's the reason we're having the conversation. Why is Paul writing this book? Because we have the Judaizers who have privily come in to to basically sneak out the Liberty and tell these believers that they had to be circumcised. And guess what? Some of them were doing it. Remember, we looked at that in chapter four. Some of them were willingly putting themselves under the law. So he's saying at the very beginning of this, when he's telling them to stand fast in the liberty, the assumption is here that I've set you straight. Now I've slapped your hand. I told you to stay away from the stove, so don't be entangled again. Of this bondage that I've now brought you out of, it doesn't mean that they were raised up under the law as Gentiles. It meant that the whole reason for writing the letter was to address the fact that they were allowing others to come in and put them under this bondage. And so that's what he's talking about when he says entangled again. And then he says a yoke of bondage. This idea of entangled again is used, it's the it's the Greek word, an echo, and it's used in Scripture a couple different ways. Mark 619, says, Therefore Herodias had a quarrel against him and would have killed him, but she could not. Luke 1153, and she said these things unto them. The scribes and the Pharisees began to urge him vehemently and to provoke him to speak of many things. Now, when we look at this idea of being entangled again, which basically means to hold in or upon to ensnare right? So he's saying, Do not be ensnared. Do not have a quarrel with do not have this urge to keep this grudge against something else, right? He's saying that, don't be entangled again. The Liberty has set you free. You get to choose whether or not you put yourself back under bondage because you've been released from it. And what is the yoke of bondage, since he's using this. A contrast liberty, but the yoke of bondage here specifically, is circumcision in the Mosaic Law. Christ has made us free. He is the source of our liberty. The law is a bondage that entangles and keeps one under a yoke. And it's not the light yoke that Jesus was trying to teach here in Matthew 1128, through 30, when he says, Come unto me, all you labor and are heavy laden, and I will give you rest. Take my yoke upon or Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls, for my yoke is easy and my burden is light. Now, when you look at rabbinic tradition, a Rabbi's teaching would be his yoke. And so when Jesus, who is called rabbi, he's saying that his yoke is easy, as he's trying to get them to look towards the New Covenant and what is coming. We also know this expression when you deal with oxen or cows, as far as yoke being put across their necks, right? So either way that you want to look at this, what we're seeing is that liberty and freedom has no yoke, no boundaries at all, compared to this, and then the idea of bondage, this is something that is mentioned quite a bit in Paul's writings, but most often, especially in Galatians four. It's all either specifically the law or in relation to the law. And think about this even in Acts 15 one, as we looked very first week to as a background to set this up, it says certain men which came down from Judea taught the brethren and said, Except ye be circumcised after the manner of Moses, you cannot be saved. That's really what began this whole thing. And it would be later when Peter would say, and we looked at this a few weeks ago in Acts 1510, Now, therefore, why tempt you God to put a yoke upon the neck of the disciples? Now he's referencing specifically, like the oxen and the weight that would be spread out across the shoulders of animals to be able to carry heavy weight. He says, Why tempt you, God to put a yoke upon the neck of the disciples, which neither our families, our sorry fathers nor we were able to bear. But then let's look specifically at the book of Galatians, since that's what we're in in the use of the word bondage. Galatians, two, four because of false brethren, unawares, brought in who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage again by putting them under the law circumcision, Galatians, four, three, even. So we, when we were children, were in bondage under the elements of the world. And so this was that whole passage that was we had to really watch the pronouns from Paul being able to say what we were kind of as Jews and what you were entangled with as basically people of the Body of Christ that came from pagan backgrounds. Verse nine after that, you've known God, or rather are known of God. How turn you to again to the weak and beggarly elements, where unto you desire

again to be in bondage. He's describing every time going back is bondage. Galatians 4:24, through 25 which things are an allegory for these are the two covenants, the one from the Mount Sinai, which gender it to bondage, which is agar. And for this, agar is Mount Sinai in Arabia, and answer us to Jerusalem, which now is and is in bondage with her children consistently throughout this so when you look at verse one, as we've kind of broke it down, he's saying, as a result, that you're free and not of the bond woman stand fast in this freedom, knowing it came from Jesus and says, and don't go back. Be not entangled again with this yoke of bondage, I have set you free from this. I have told you that it's Christ who set them free, but he's saying from my words, I have set this straight. I have referenced Abraham. I have went back to Isaac versus Ishmael, I have made the claim those who want to question my apostleship, I have made the claim of why you can trust what I've said now that you trust what I've said. Don't go back. Now I said earlier that it's not circumcision in it is water baptism. It's unbelievable. It is, to me, one of those things that you could. Could take the word circumcision out of this book, and you could put the word water baptism, or the words water baptism, and I definitely want to say the word water with it. And you know what it would be, just as true. So many have been set free by the finished work of Jesus Christ, just to have those come to try to spy out their liberty and say, unless you're baptized, you're not saved. And then they get specific, right? Well, yeah, it's funny, even the ones who think they're right, and they all think they're right, but they're all saying something different, so it's not accurate that they can all be right? I remember when I went to Baptist Bible College. It's Crossroads Bible College. Now I remember we it would always be like, well, but we're not, but we don't think that you have to be sprinkled as babies. We're not like them and their water baptism. We don't think it seals salvation. We're not like them when it comes to water baptism, right? It's like, that's not a second work of grace. We're not like them. It's not how we get the power of the Holy Spirit. We're not like them that, if you go down like this long list, but what we are is, it's a public profession of faith. It is the first step of obedience, which neither phrases in Scripture, by the way, and we just hook line and sinker. Well, that's what our church said, and since it doesn't have anything to do with salvation, okay, let's do it. I cannot tell you how many times in the last two weeks alone, this issue has come up. I had a guy who I've been good friends with for a number of years, and haven't really spoke to him since November, and finally got him on the phone and and he I thought his phone was cutting out. I was like, are you there? And you, yeah, okay. And he goes, I'm just pausing because I don't know how to tell you what I'm about to tell you. I was like, oh gosh, where's this thing going? I knew it wasn't I have a million dollars to build you a new sanctuary. I ruled that out pretty quickly that it wasn't that. But if you're watching online, anyone and you want to do that for us, praise God for you. And I'm just kidding. But finally he got it out, and he said, My wife passed away in December. Man, he knows I'm a pastor. He's been in this church twice, and I'm like, It's April. I had no idea she had passed away. I knew she had been sick, and he'd been a caretaker for a while. She had had cancer, but she'd been in here, and things were progressing, but, but she had passed away. And we had a good talk, and then he said, I gotta go clock and fork. I get I get off the phone. But he says, you know, the thing I'm struggling the most with is just making sure that I'm living up to my baptism, he says, but I've gotta go clock in. I'll talk to you later. So I'm trying to get with him to have lunch, but, but I felt like it was kind of a gift to me too to be able to know that, but, but it's like everything hinging on his future, his eternity was, is how his baptism worked. We had a situation here at the White land after school Bible study last Wednesday where a student said, Come to me. Said, Hey, guess what? Next week at Jesus club on this was Monday night. He's like, we're going to we're going to have a pastor come from a local church, and we're going I was like, What? What do I say here? Is this supposed to be student led and everything and and one of the kids that I know pretty well, that bill, and I have got to know over time, he came up to me. He goes, he goes, Yeah, I want to talk to you. And I said, Great, what? What can I help you with? And he's like, I want to get baptized, but I don't want to do it next. I don't want to do it like at school, because I want my whole family to be there, and I've been putting this off for a while. I think it's time you got saved last summer at church camp. And I was like, Man, how much should I say? How much am I allowed to say in the school? And I said, You know what? You might think that you're putting it off, but the very

moment that you got saved, the Holy Spirit took you out of Adam and spiritually baptized you into the body of Christ. I was like, you've already been spiritually baptized. Now, did he understand that? Absolutely not. No, he did. He didn't understand that. And so I get a video sent to me on Monday, and because everyone was around, and because the emotion of it, no family of his involved, he decides to jump in line and get baptized over at the school by a grace house pastor right up the road. And the celebration, the kids talking, it's like, it's like, baptism is the event. The event that that makes you feel like I'm saved. And so you got these young, impressionable kids who feel like at that point, he says, I just felt, I just felt something at that point, like it was the right time. What you felt was the pressure of other people doing this, and the response that they were getting, and you thinking that you needed to do that in a way, they were putting you under bondage, telling you that you needed to do something in order to complete your salvation. And I've also heard it. You know that? Well? It's a it's an outward expression of the inner transformation. I was like, Well, the way that you live your life should be that it shouldn't be one event where you brought a lot of friends to church. Isn't that contrary to the Word of God, why don't we see those of why don't we see big baptismal services in the Bible? You know you can say, Well, what about acts 238 yep, I could, we could talk about that all day long. And that's not why people get baptized today. Yeah, if you want to be a nation of priests, and you want to go into the kingdom, and you're being ceremonially cleansed, and you understand as a nation, what has to happen before tribulation? Yep, you're going to get in line and get in the water. But the body of Christ today we're not told that there's three different baptisms in Matthew 311, by itself, yet Paul says there's one baptism. Jesus was baptized twice. A lot of people never get this question right. When I ask it, it's usually the one that enters the conversation. I say, how many times when they start talking about baptism? I was like, How many times is Jesus baptized once? I was like, now He's baptized twice. And only once used water. Luke, 1250, he's telling the disciples, I have a baptism to be baptized with. This is after he'd already been water baptized. He's talking about the cross. How much water is involved in the cross? None. And if you're identifying with Jesus' death, he didn't drown. I mean, I'm not trying to be nitpicky here, but I'm saying that we're putting people under bondage, and we all don't even agree of the right method. And yet everybody and their brother is thinking that, unless this happens, I'm not saved or I'm not being obedient. But yet nobody agrees on it, and noone will let you join a church unless you do it blows my mind. It is the circumcision that's being talked about in Galatians. That's what's happening in the church today. That's why it's probably going to be a Sunday morning coming up. I'll give you a heads up in case you want to stay home that day, but I'll be nice, but I'm just it needs to be covered, because it's everywhere right now. And after the Charlie Kirk thing, it really got went even further, because now it's about everybody going and getting baptized as a response to Charlie Kirk. What about living a life as a living sacrifice, holy and acceptable unto God, which is your reasonable service, not a moment in time to show everyone now at the same time, I'm fine if a bunch of people want to come up to me and say, Hey, over the last 12 months, every time that you've said the gospel or whatever, I've I got saved. I got saved. I got saved. And and we want to have a service where we can invite our families and Well, then let's have a salvation service. We don't need water. Let's, let's say what God has done and praise God for we don't. We don't need water. It's also not you publicly completing anything. But if you want to boldly say, I'm not ashamed of the gospel of Christ, I want to live for that. I mean, hey, if enough people want to do that, but there won't be any water involved. If you get a little parched afterwards and you want to drink something maybe that. But, I mean, I'm not going to dunk you. I'm not going to put you under that bondage. And what else comes with that bondage. So I'll get off soapbox. Might have to delete this one Stan. Just kidding. So we see all this thing here as far as bondage, and I think it's important to know what we have in Christ, what Christ did on the cross was enough. It is plus nothing. I don't care what pressure is out there from denominations or everywhere else, it's plus nothing. For by grace, are you saved through faith? Is the gift of God, not of works. Lest any man should boast, it's not about your works or whether or not you went down to the river, what Jesus did was enough. That's the point, isn't it, because if it could ever be about us, then why didn't we just why didn't we just keep the Mosaic Law? Why did Jesus have to come? I mean, it's a legitimate question. I think so.

Verse two, After saying this, he says, like how we're going to get through any of this tonight? He says, Behold I Paul, say unto you that if you be circumcised, this is rough. He says, Christ shall profit you nothing, but there's other. Place in scripture where it's like, Hey, if you're not physically circumcised, you're not identified with the nation of Israel, God's chosen people. But here Paul is saying, I say unto you, if you be circumcised, Christ shall profit you nothing. But is he talking to people that had already experienced grace to go back now would be unprofitable, because, sure, Paul was circumcised, He can speak into that, saying it really it has no profit. In fact, I was persecuting the church while being circumcised. I was having people put to death while being circumcised, and he says, I testify again to every man that is circumcised. Now this tells me he has said this once before, not just in this letter, but it has been communicated. He says, I testify again, doubling down every man that is circumcised, He is a debtor to do the whole law. Now, that sounds very similar to what we saw earlier in this book of Galatians. Early on, we were talking about how the gospel of the uncircumcision was given to Paul and the gospel of the circumcision unto Peter. And really that was kind of setting up this difference between the two, because circumcision keeps getting brought up over and over again. In Chapter two seven, remember he says contrary wise when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter I, like this in Romans 4:11 talking about Abraham. It says he received the sign of circumcision. Now listen to this, a seal of the righteousness of the faith which he had yet being uncircumcised. He received the sign of circumcision in an uncircumcised state that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them. Also, Colossians, 2:11 and 12 and whom also you, you are circumcised with the circumcision made without hands and putting off the body of the sins of the flesh by the circumcision of Christ buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. And I love those two verses. I mean, the context clearly shows there's a spiritual circumcision going on. In verse 11, he says it's a circumcision not made with hands. So is it a literal circumcision that's being talked about in verse 11? The answer is no. So it would only make sense in the argument he's making that the event he's talking about in verse 12 is also a spiritual event and not a literal event. What is the event? In verse 12, Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. There's no mention of water. One Spirit we're baptized into the body. This is just a description of the one baptism that takes place today. Connie and I were talking about this earlier today, how when you see people that are being water baptized in certain denominations when they're bringing them back up. That's what they say, right? They say, Buried with him in baptism, you are now risen with him through the face of the faith of the operation of God. But again, Jesus didn't drown. That's crazy to me. And he talks in Luke 12:50 about this specific baptism of being, of dying, and he's talking about on the cross where water's not involved. In fact, you could probably argue there's 13 baptisms in the Bible, 13. Somebody say 12 or 13, but I say 13, and a big chunk of those are dry baptisms. Especially Look at Matthew 3:11 when it's talking about the Holy Spirit and fire. Well, there's two non water baptisms, right there. Alright, deader to do the whole law. This reminder has already been mentioned in Galatians, But Galatians 3:10 as many as are of the works of the law are under the curse, for it is written Cursed is everyone that continueth not in all the things which are written in the book of the law to do them. Romans, 2:25, through 29 for circumcision verily profiteth. But if thou keep the law, if thou keep the law, but if thou be a breaker of the law, thy. Circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for righteous or circumcision, and shall not uncircumcision, which is by nature, if it fulfill the law, Judge thee who by the letter and circumcision does transgress the law, for he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he's a Jew which is one inwardly. And circumcision is that of the heart and the spirit, and not in the letter, whose praise is not of men, but of God. Even James says, Whosoever shall keep the whole law and yet offend in one point he is guilty of all he's telling him, you're a debtor to do the whole law by going back and being circumcised. Verse four, Christ has become of no effect unto you. Whosoever you are justified by the law, you are fallen

from grace. There's the verse. See you can lose your salvation. You're falling from grace. It's like, first of all, what is the context here? And just because the words fallen from grace are there, tell me how that's an argument, a defensible argument from Scripture to prove that you can lose your salvation. First of all, he says, whosoever of you who are justified by the law. We are not justified by the law. How are we justified by faith? Well, he says no effect at the beginning of this. And that gives the idea of useless or inoperative. Think about that Christ becomes of no effect unto you, if you are just. Galatians, 2:16 knowing that a man is not justified by the works of the law but by the faith of Jesus Christ. Even we have believed in Jesus Christ that we might be justified by the faith of Christ, not by the works of the law, for by the works of the law shall no flesh be justified. Romans 3:26, through 28 to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus, where is boasting, then it is excluded by what law of works, Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. That's how we're justified today. We we can't even look at this say, of course, Christ would be no effect unto us if we were justified by the law, but we're not. That's why he's everything to us. Romans, four, five, him that worketh not but believe it on him that justifieth the ungodly, his faith is counted for righteousness. We've already talked about. Ephesians, two, eight and nine. For by grace, are you saved through faith? That not of yourselves is the gift of God, not of works, lest any man should boast. And the next part says, For we are His workmanship, created in Christ. Jesus unto good works, which God before ordained that we should walk in them. Now I put in here this fallen from grace thing that we are not Israel operating under the kingdom program Hebrews 10 is not for us today. It's not the point. So I thought, here are some reminders how it is impossible for the idea of us to lose our salvation today in this dispensation of grace. First of all, I just rapid fire these here, but Romans, five, two, by whom also we have access how, by faith, into this grace wherein we stand and rejoice in hope of the glory of God. So we can be standing we have access by faith. So you would think the logical question is, how do you lose the access? But we're we're not told that that happens because you can't lose access once it's been given, because it's not been given because of you. It's the finished work of Jesus Christ, that gives us the access. So at that point, God has to be able to say Access Denied, which means that it really wasn't complete. It really isn't the finished work that's going to give you a right relationship with God, if your access can be denied, or Ephesians, 1:13 and whom you've also trusted after you've heard the word of truth, the gospel of your salvation, and whom also after you believed, you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. What a wonderful passage, sealed with that Holy Spirit of promise. Now Can God make a seal that man can break? Or shouldn't there be a lot of verses, unless it's spiritual malpractice, shouldn't there be a lot of verses of Paul warning us about becoming unsealed? But there's not. But then he says, sealed with that Holy Spirit. But then he goes. Step further, because those of you who bought a house, you gotta understand this word earnest, but when you put a down payment on something, it's a promise to buy the whole thing. So he says, By me sealing you, it is an earnest of the inheritance until the redemption of the purchase possession. The intention is not to make that future moment happen, but that he will happen. It will happen and that He's given us our Holy Spirit. He's given us the Holy Spirit inside us now as a down payment of what we're going to have later. Romans, 8:37, through 39 Nay, in all these things, we are more than conquerors through him that loved us, For I am persuaded neither death nor life, nor angels nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ, Jesus, our Lord, if you have believed by Faith and the death, burial and resurrection of Jesus Christ, then nothing can separate you from the love of God. Romans, eight, one, there is therefore now no condemnation to who, to them which are in Christ, Jesus. How are we identified? We walk after the flesh, not after the spirit. Sorry, we walk not after the flesh, but after the Spirit. But today, if you're in Christ, there's therefore no now, no condemnation to lose your salvation would have to be you being condemned again to death, right for separation from God. Ephesians, one seven, and whom we have redemption through his blood, the forgiveness of sins according to the riches of his

grace. If there's no sins because they've been redeemed and purchased by Jesus's blood and paid for, then by what basis does God have to deny us today? Oh, well, that doesn't say all sins. Okay, fair enough. Colossians, 2:13, and you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses. And how is this possible? It's because in Second Corinthians, 5:21, he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him. So when God looks at us, he doesn't see our sin. In fact, he's not imputing sin to our account. Today, he only sees Christ's perfect righteousness. So again, by what basis can he deny us? We have the Holy Spirit inside of us. Nothing can separate us from the love of God. We've been we've been sealed. We have, therefore now no condemnation, and we have Christ's righteousness put to our account, and he's not imputing sins to our account. So what disqualifying event can take place to remove our justification? And we are justified by faith, the idea of justification is a right standing with God. So we have a right Stan because of what Christ has done. So I ask what events can happen in our life to make us unjustified? It would make no logical sense that we take three words in this, in this chapter of Galatians, knowing what it is dealing with and the liberty that we have, and saying that we can lose it, what he's saying here is that to put yourself under the bondage of the law is to neglect the liberty that you have and to not represent a life of Grace and the fact that you were saved by grace, because it's putting you under works. So hopefully, that helped make some sense there Galatians five, five through six, it says, fully through the Spirit, wait for the hope of righteousness by faith. For in Jesus Christ, neither circumcision availeth anything nor uncircumcision, but faith, which worketh by love. He says, through the Spirit, we wait for hope. Colossians 1:27 says, To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, we will one day have glorified body, right? We hope in His return. And it's not a it's not a wishing on a star. It this idea of hope is one that is based on a truth. It's not a blind hope. Romans, 15:13, says, Now the God of hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Ghost. And then he uses that express. Discussion which, after he's made this argument here, he says, neither circumcision availeth anything nor uncircumcision. This reminds me of Galatians. 3:28, which says, neither Jew nor Greek, there's neither bond nor free, there's neither male nor female. You are all one in Christ, Jesus, Colossians, 3:11 where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free. But Christ is all and in all. In this dispensation of grace, it is about faith alone and the death, burial and resurrection of Jesus. Christ, not whether or not you've been circumcised, not whether or not you've been baptized, really, not whether or not you are a member of a church, not whether or not you have given money to a church. It is faith alone in the death, burial and resurrection of Jesus Christ. And they're not saying this in a negative sense. It's saying that the cross and the finished work of Christ in the subsequent resurrection puts everybody on an equal playing field. We want to talk about equality in the in the world today. We want to talk about reconciliation. And I'm like, you know, why don't we talk about Ephesians chapter two? Because here's what's really going on. Because early in Genesis, it's very clear there is one race, there are ethnic groups, but there is one race. And the Bible leading up to this really is about the human race needing to be reconciled to a holy God. That's really the racial reconciliation has to happen, is the human race being reconciled to God through faith alone in the death, burial and resurrection of Jesus Christ. And it is today, such a glorious time period that we live in where you can bring any financial situation, any health situation, any background, and come to the cross and be wonderfully saved. If you want to talk about equality, it's like God is saying, I'm an equal opportunity. God right now, in this dispensation of grace, an individual Jew, you could be saved just like the Gentile over here. All you have to do is believe God paid that price so that all could believe that the barrier was broken down. It's not about circumcision, uncircumcision, Jew or Gentile today, it is about faith alone and the death, burial and resurrection of Jesus Christ. That's kind of point he's making here. He says, For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision. We want to come in and brag of our exploits, but they matter nothing. Yeah, I might read the book of Ephesians 100 times this summer, and maybe you didn't read it once. We both have faith alone, the death, burial, resurrection

of Jesus Christ, I'm not more special than you. I love that. I love that we're in this dispensation of grace and that has nothing to do with any of you or myself, because we could not be good enough. So praise God. We live where we live today, and this country is so free enough that we can say this and we can broadcast it. Next thing he says is faith worketh by love, or faith which worketh by love? And this really is not about a John 3:16 that yes, of course, it's true in light of where things were at at that point, they had nothing to do with the death, burial and resurrection of Jesus Christ. But yes, that motivation of love. I mean, I like when you come to Romans chapter five, to be honest with you, I think that embodiment of love being described today, especially in verse eight, in light of the full revelation of the mystery being revealed that God commended his love toward us, and that while we were yet sinners, Christ died for us, but for us today, as a result of what we have, should the expression be loving him? Second, Corinthians, 5:14, it's the love of Christ which constrains us. It's not the law and the bondage of the law, it's the love of Christ that constrains us, because we thus judge that if one died for all, then we're all dead. Romans, 13, eight says, Owe no man anything but to love one another, for he that loveth one another hath fulfilled the law. First, Corinthians, 13:13, and. And this is that the great charity, the the wedding chapter of the Bible, but the 13, the very last verse, says, Now abideth faith, hope and charity, these three, but the greatest of these is charity. Galatians, 3:12, which we'll get to next week, for all the laws fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. Romans, 12, nine and 10, great passage towards the end of Romans 12, dealing with, basically how we how we deal with when people have heard us today, and knowing that God is the great Avenger. But in verses nine and 10, it says, Let love be without dissimulation. Abhor that which is evil, cleave to that which is good, be kindly affectioned one to another with brotherly love and honor, preferring one another, and it's not very loving to what was being done to the Galatians by these Judaizers, taking this great joy that they had, the freedom that they had in grace, and telling them, You have to keep the law in order to be saved. You have to be circumcised to be saved, putting their legalism on top of them is not think sometimes we make the same mistake today that we need to be careful with. I mean, we're all kind of in different places. We're all working. If we're a child of God, we should be working towards things, but some of us might have been in this journey a lot longer than others, and sometimes we're really not all that gracious and loving. There's somebody who's just now maybe seeing this or very gracious towards someone who just hasn't seen it at all yet. So I think that there's some lessons to be learned in a lot of places in this tonight. So hopefully you enjoyed this. We're going to pick up verse seven, which talks about, you did run well. This goes back to tell them to stand fast. Said you did run well. He said you did start fast. You were doing the thing, but somebody hindered you that you would not obey the truth. That's going to set this the tone for these next several verses we'll get, probably get down to verse 15, and that will lead us right into walking in the Spirit and and the week after. So let's pray, Dear Heavenly Father, thank you for this day. Thank you for the people coming and wanting to be on the journey with me as we study this together. I pray that they are edified, that they go back and search these things to make sure that they are so And Lord, we just pray that you just bring them back next week, ready to start learning again as we pick up on the next verse. Lord, we just pray that you just be with our church this Sunday, Lord, that we would have a great service. And Lord, if there's anyone who's planning on coming who's not saved, I pray that there would not be any distractions or anything that keeps them from coming and hearing the true gospel this week. And Lord, we just pray you just be with the people now. Please be with the Napier family, as they're dealing with the funeral today. But Lord, we also praise you because they're also having a wedding this Sunday. So Lord, I just pray you'd help them to be able to navigate everything going on these next few days. I know they want to be here tonight. They're probably going to watch this later. So we love you, and we're praying for you. And Lord, just pray that you just be at the group now in Jesus name Amen. Alright, you're dismissed.