

12089U

THE EPISTLE OF PAUL TO THE GALATIANS - Burwood - 1984

THE HOPE OF THE RIGHTEOUS BY FAITH

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Study #4 Faith which worketh by love

Reading: Galatians 5

My beloved brethren and sisters in our Lord Jesus Christ.

We were left, b&s, at the end of chapter 4, that we are the children of the promise. As typified, of course, in the case of Isaac, he was the child of the promise, born of the free woman, and being born of the free woman of the child of the promise, being born of God, he himself was born into a state of freedom. Freedom that is, from the entanglements of Law and the necessity that we should depend upon ourselves to reach the kingdom of God. You know, b&s, they are all expressions that we accept, but do you understand them? By that I mean, do we comprehend them? You know, as one grows older in the truth and you come to appreciate more, the beauty of the Word, and especially in practical experience in life, it is a very great freedom, to have the knowledge that we do not have to depend upon ourselves to come to God's kingdom. That's freedom, indeed! It would be a tremendous burden to me, b&s, I can assure you, to think otherwise. And it is true, that as you start out in life, and especially as young people who I'm speaking to now, (I was 22 when I first came into the truth), it is true as a young person and one becomes very enthusiastic and virile in the things of God, and that's excellent! but because we understand the fundamentals of God's truth, we become very confident. Yet you know, b&s, the more you know and the longer you come to know God, the less confident you become, in yourself that is! and you learn the truth of the statement, 'that it is freedom indeed, to know, that we don't have to depend upon ourselves to get into the kingdom'. That is real freedom!

And conversely, it is a terrible bondage for those who still believe that God needs their help to get them into the kingdom. That's a bondage, b&s, from which we have been freed in Jesus Christ our Lord. And that's why the apostle Paul says in chapter 5, 'Stand fast (4739) therefore in that freedom (1657)', same Greek word; let us, b&s, 'persevere' as the word means 'to stand stationary' in that freedom', don't move away from that position! But even that statement conjures up problems because the Judaizer was accusing Paul of teaching, that the fact is that having been freed from the yoke and bondage of the Law, that Paul was teaching, you do nothing. Furthermore, they said, that Paul, because of the grace of God in his life, to forgive his sins, the more he sinned, the more scope there was for God to forgive him, and to glorify himself by that grace, and therefore they said, that Paul was a minister of sin. 'Let us sin that grace

might

abound'. So they took that doctrine wrongfully, b&s.

Now what Paul is going to do in chapter 5 is tell us, that whilst it is true that he's exhorting us to stand stationary in that position, yet this chapter is full of words of action, because you know, b&s, it is still true, that to maintain our freedom and to stand in that position stationary in the position of freedom, it requires a great deal of activity to maintain that situation. Freedom in Christ does not mean that we are free to please ourselves. It means that we are free to do as we should. That's what our freedom consists of, b&s, not freedom to do as we would, but we are free to become 'slaves to God' through Jesus Christ our Lord; that's freedom, and that requires a lot of activity to maintain that freedom. That's why in this chapter you have those practical expressions, 'stand fast', 'be not entangled', 'ye did run well', 'walk in the spirit', all terms of action, b&s, they which worketh by love! A passive faith towards God is of no consequence, and this freedom has got to be exercised and maintained that we might have that relationship before God, whereby we are free to do the things that He would have us to do.

Now Paul told them that it would be a 'pitiful' thing if they were to become 'entangled again' (1758) with a yoke of bondage. A rather graphic expression, you can see a picture of animals yoked together in a most unequal way, with tangled harnesses so that their necks are put under enormous pressure, exerting pressure upon them; bowing down their necks and giving very limited freedom of movement, and every movement was chafing them! The picture, b&s, is of an animal that's greatly restricted and being tried to be driven in a certain way, entangled in a yoke of bondage; Paul describes in the book of Hebrews, the law of cardinal commandments, as he says, of divers washings and so on, as being imposed on them. Stuck on them and imposed on them, restricting their freedom, directing them in a certain direction, driven mercilessly in the tangle of that yoke, that they might understand, b&s, that freedom is freedom, indeed, from that terrible yoke of bondage which the Law of Moses as they understood it, was.

You know, there was another expression used in the prophets, by Jeremiah in the Lamentations where he speaks of 'the yoke of my transgressions' (1:14) (5923). You know, transgressions are a great yoke, b&s, I know they are, and you know they are, because we labour under those transgressions and that yoke. Of course, you know yourself, you go through those periods of ups and downs in the truth, and when you're in one of those down periods, in despondency, and things never seem to go right and you never seem to be able to get your focus on the things of the spirit as you should, and you get irritable and unmanageable in yourself, and you find you're doing those things which you ought not, it is an imposition, and one does feel the chafe of that yoke (it never came from God) but of our own doing, the 'yoke of our transgressions'.

What was the Law of Moses? but a constant reminder of those transgressions, for the Law was added because of 'the transgressions'. When God kept reminding them by the purpose of His law that they were sinners, that they were transgressors of His Law, then

that yoke became a yoke, indeed! How does one remove that? 'Come unto Me, said the Lord Jesus Christ, and take My yoke upon you; for My yoke is easy and My burden is light'. What does His yoke consist of? b&s, but the forgiveness of sins, the lifting of those restrictive things, the lifting of that imposition of our own transgressions which bear so heavily upon us; and the scintillating sense of freedom from them where one can lift up the head, pray to God in all good faith; looking at the Lord Jesus Christ at His right hand as our supreme mediator in whom God and man meet; and to know that God will listen to His Son and never will He turn a deaf ear. So if He sees a reflection of His Son in us, and if His Word abides in us, and we abide in Him, we ask what we will, and the very reflection of Jesus Christ in our lives and in our character, carries that forth to the God of all the heavens and the earth, as the mediatorship in us, and He will hear His Son. Then the yoke of our transgressions, b&s, will be translated into a yoke that is light and easy to carry indeed, though it calls upon us to exercise ourselves in great activity that we might appreciate and maintain the very freedom that we've got from Him.

It was the prophet Isaiah who said in chapter 66 verse 3 concerning those who were almost superstitions, supercilious people who get the Law of Moses almost like an idolatrous ceremony; catching swine's blood, as it were, and wringing off a dog's neck as far as God was concerned, and yet thinking that they did God service. Fasting so many times during the week, and smiting with the fist of wickedness. But said God, 'Is not this the fast that I have chosen, to undo the heavy burden, and to take off every yoke, to deal your bread to the hungry, to visit those of your own flesh. Then shall thy righteousness break forth as the noonday, and so there was the freedom from all those careful keepings of ceremonial ordinances, the imposition of days and years and months, reacting according with the calendar; and where a person spontaneously went out and undid the yoke upon others, and gave them a sense of freedom and of being wanted and belonging to God. To see that in others, was to have that burden untied and that yoke to be released from them, and to soar upon the high places of the earth, and to be fed with the heritage of Jacob. There's a wonderful feeling in that, b&s, to be free in Jesus Christ our Lord, and that freedom, of course, enables us to do the things that we ought to do in the service of our heavenly Father.

Such were all those things, symbolized by the yoke of bondage. Why even the red heifer chosen by God, of that unique sacrifice, the only sacrifice made outside entirely outside the camp; the only sacrifice ever used more than once, because it was rendered down into ashes and used again and again with running water. The only sacrifice which could take away the taint of human death, the sacrifice which so preeminently typified that one sacrifice for sin that our Lord made for us, and God said concerning the red heifer, 'upon whom never came yoke'(Numbers 19 verse 2) and that very sacrifice symbolized 'freedom from the Law' outside the camp, upon whom never came yoke! No wonder the apostle says, 'be not entangled again with the yoke of bondage', and all of those scriptures that I have mentioned would spring into life with these readers who were very familiar with those scriptures of truth, as they had been

taught them by the apostle; such was the wonderful freedom which Paul had, and if they didn't accept that freedom, then they were foolish Galatians indeed.

Now verse 2, 'Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing'. Notice the rather dogmatic expression, 'I Paul say it', why did he say that? Well, because they accused him of having a vacillating policy on circumcision. It was whispered around the place, he circumcised Titus, wouldn't circumcise Timothy; he doesn't know what he believes! I PAUL SAY, in other words, you've heard it said that I don't know what I believe; here's what I believe. I'm telling you now that if you're circumcised, it profits you nothing. Well, there's nothing ambiguous about that, b&s, that's coming straight from the shoulder, and he's not quoting anybody else, he says, that's my opinion. I PAUL AM TELLING YOU! And why would Christ profit them nothing if they were circumcised? Well, he says, verse 3, 'I testify again to every man that is circumcised, that he is a debtor to the whole Law, and Christ is become of no effect unto you'. Simple, isn't it? If you're circumcised it will profit you nothing, and Christ shall profit you nothing. Why would He profit us anything? Well, b&s, it's as simple as this, if you're going to practice circumcision, no uncircumcised person could eat the Passover, could they? so it became an admission into the Law of Moses, as it were, you were inducted under the shadow of the Law by virtue of circumcision, because that opened up the door to the Passover for you and the Passover was an absolute epitome of all the Law. So you become responsible then to all the Law; and because they read the Law as being a set of rules that they had to obey to get into God's kingdom, then Christ is going to do them no good because God sent Him to do what we couldn't do! So if you've got a man over here that God has sent to accomplish in Him what could never be accomplished in us, and you're trying to accomplish in you, your own personal salvation, HE'S USELESS TO YOU, YOU DON'T NEED HIM!

What a terrible situation to be in, b&s, do you need Christ? It's silly to ask that question, isn't it? 'Stand fast in the freedom we've got, b&s, to be in the need for Christ. Well, they didn't want that, they wanted to go back under the Law which says, 'I do, I get' and they had fallen from grace. (verse 4) That's a tremendous expression, fallen from grace, you know, he puts it another way in Hebrews 12, he says we're fallen short of the grace of God, and he's speaking there of a race. When you look at the expression, this is what he's saying: here's a race, here's the starting line, and there's the finishing line, that's the whole distance; but God doesn't expect us to run the whole distance, we look unto Jesus the beginner and finisher of faith, and he's talking in the context of a race. He (Christ) ran the whole distance but God doesn't expect that of us. We start out with a great cloud of witnesses watching us, b&s, and we start out on the race of life! But as we proceed through life, we perceive that by the grace of God what He's doing in Jesus Christ our Lord is bringing the finishing line in our direction. He's shortening the course for us; He doesn't expect us to run the distance like His Son did. None of us will ever accomplish that and it's the grace of God, b&s, that shortens that course. What a tragedy for a brother or sister to fall short of that! Can you imagine it? that in these last days, having come this far in the truth, to the very brink of God's kingdom, that we

should weaken in our resolve! or rather we should turn extremist, and put confidence in ourselves and to find out when Christ comes, that we've fallen flat on our face in exhaustion, just inches from the finishing line, when we thought we have a great distance to go. But by the grace of God, it was brought so close to us! what a terrible thing, b&s, to fall from grace! It's one thing to fall from an ideal, it's one thing to fall from a rigid discipline, it's one thing to fall from a list of rules, but it's a tragedy to fall from grace! And when we do that, we're foolish Galatians indeed! That's a tremendous expression!

But, says the apostle, 'We through spirit', there's no definite article, why? because he's not talking now, b&s, about the power of God as expressed sometimes in the word 'Spirit', he's talking here about a disposition towards God and towards His Word. We perceive by our spiritual discernment that it's a question of waiting, it's a question of hoping, for righteousness by faith.' If you wait for something, it hasn't arrived, if you hope for something, you haven't got it, and that which you're waiting for and hoping for, is righteousness, and when it finally comes, it's by faith. It's a wonderful thing, b&s, as the apostle Paul said in another place in Philippians, 'that when the Lord came, he said he wanted to be found, not having his own righteousness which is of the Law, but that which is of the faith of Christ'. He went on to say that he didn't think he apprehended that, he hadn't got hold of that, he hadn't entirely grasped that as yet, but he was pursuing it; that the Lord Jesus Christ had pursued him going in the wrong direction and grabbed him, and said, 'hey, you're running in the wrong direction'. That which he had been apprehended for, he was now pursuing after; the Lord had grabbed him on the way to Damascus and said, 'Paul, you're going in the wrong direction', turned him and put him in complete reverse and said, 'Listen, it's that way!' and now Paul was in another race, b&s, and he said, 'I haven't caught up with it yet; I haven't attained, but I'm waiting for it, hoping for it, and when it came, he wanted to be found, not having his own righteousness which is of the Law, but that which is of the faith of Christ. So we, b&s, in that spirit, we wait for the hope of righteousness by faith!

In another place he says, 'What shall we say? that the Jews which sought after the law of righteousness have not attained to the law of righteousness', why? because he says, 'because the Gentiles which followed not after righteousness, had found the righteousness of faith. So here's an anomaly, one group of people that sought after the law of righteousness diligently and with great determination, never found it; and another class of people who weren't following after righteousness, who had never given it a thought, but to whom it was brought, and they accepted it. An incredible anomaly, why is that? says the apostle in Romans 9, well he says, 'because those that were seeking it weren't seeking it in the right way, they were seeking the law of righteousness and the other ones who were not seeking the law of righteousness, when they were found by the righteousness of faith, grabbed it excitedly because they recognized their need at that moment of time. What an anomaly that was, b&s.

'Hearken unto Me, ye that follow after righteousness, look unto Abraham', Isaiah 51, which we said before, and there Abraham was taught that righteousness is that which is

imputed to a person when they believed that God could do over and above what they could perform in their own lives. That's a righteousness, b&s, that's a constant waiting and hoping; and we see that experienced in our life as we see God in operation in our lives, as we perform year after year tasks which we would have considered previously beyond our capacity. But time and again, we look back on our life and we say, 'well, how did we get through that?' and we know the answer. So we are encouraged to press on and to continue to wait upon Him, and to hope for that righteousness which is by faith of Jesus Christ. Wonderful thing!

'For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision'. It's not a question, b&s, it's irrelevant in the discussion, it doesn't matter if the person is circumcised or uncircumcised, forget it, he says; for whether they're circumcised or uncircumcised, it doesn't avail anything, it doesn't enter into the argument. But when you look back on Jeremiah 9, you find that here in Jeremiah 9, the circumcised and the uncircumcised are all grouped together as in one category; it doesn't really matter if a person is not circumcised in heart and mind, so what? So we read in verses 25 and 26, 'Behold, the days come, saith Yahweh, that I will punish all them which are circumcised with the uncircumcised; Egypt and Judah (two opposites straight away) Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart'. What's the difference? NOTHING! That's what Paul's point is, 'I will punish the circumcised with the uncircumcised!', why? because they are uncircumcised literally and Israel's uncircumcised spiritually, there is no difference. That's Paul's point, it doesn't avail anything, does it? unless there's a proper understanding of what circumcision is all about and when we understand what circumcision is all about, we don't need to be circumcised, because we are free from the rite by the understanding that we have of its significance. When one grasps the point of Law and its significance, they're no longer bound to the ceremony of that Law because they grasp the significance of it. And that's the whole point the apostle's making, so whether a person is circumcised or uncircumcised it avails him nothing, but what does avail him something, b&s, is faith which worketh by love.

You know, it was necessary for Paul to say that, wasn't it? I think he would hesitate to use the word 'worketh' to these people, because it could be taken out of context. But, you know, if he didn't say it, he could give a false impression as if faith was all that was necessary and we do nothing about it. But faith in action, b&s, is the only kind of faith acceptable to God. The word 'worketh' (1756) there is the Greek from whence we get the English word 'energy', so faith is energized by love; and you know you could go on all night giving examples of that! faith which is energized by love. No greater way, b&s, can we serve God; as a matter of fact, there is no other way that we can serve Him, that is acceptable to Him except by that principle, faith which is energized by love. A wonderful, wonderful thing.

You know, I speak on behalf of all parents, there wouldn't be a parent here tonight, who

would even try to deny what I say, because I know exactly what I'm talking about! You know, you have a family and you bring up these kiddies when they're young, and you smack their little tails and you say you did this or that wrong, and you have to discipline them, don't you? because they don't understand very much else than the wielding of the stick, and it's good for their little soul! But you know, b&s, no greater joy could ever come to a parent than to know that its child as it grows through the ages of adolescence unto maturity, that it will not deviate from course, not because it's been disciplined to do that, but because there's no way they're going to grieve mom and dad! If you could get your family to that stage, who would have the most happy family life possible. 'I didn't do that, dad, because I knew you wouldn't like it', 'I didn't do that, mom, because I love you and I know that that would upset you!' The joy of a parent's heart to hear that, is unfathomable. If that is true in human existence, b&s, and it's probably a very simple and homely illustration, it is most certainly true as far as our heavenly Father is concerned. I don't think anyone of us, in all honesty could say, that we act because of those reasons; but we do this because we want to be in the kingdom or because it will upset the ecclesia, or our own reputation will be tarnished, or whatever, or we don't want to be made a public show, or something like that! You analyze sometime why you do something; you grumble and you complain, and I've stood on a platform speaking at times, b&s, and you'd never know it, but I've stood up here and I've just been so ashamed of myself I could go straight through that floor, because I've been in the middle of a talk like now, saying things like this, and I think back to the time when I sat at my desk and the Burrwood ecclesia said, 'come over and lead Galatians for us', and I'd say, 'darn Burrwood, I'm too busy and I've got too much to do; I wish they'd forget me. Can't they find someone else to do their effort?' and I'd find all sorts of excuses, and I'd grumble and complain about that, and I'd think, 'why should I have to go over there? I've got to drove over there and do this or that, and I've got this and that to do'. I get here and I stand on the platform and I'm talking to you about faith which is energized by love, and I realize, b&s, what a fool I am, and what a privilege it is to do that! what a wonderful privilege it is to stand here and talk to you about God's Word, and how that should energize my life! I always go away feeling the same way, when I have that sort of spirit; seriously, I didn't feel like that this time, I was glad to come! But you know, I do get those feelings, and it's true! and you suddenly realize, b&s, what fools we are, that it is an absolute privilege to be in the truth, and to speak and act for God, because we do love Him! You know, that's the tragedy of life, because you see, and I keep saying, 'you can't love someone you don't know'. To know God is to love Him, you couldn't do anything else, because of what He is. That's why study is all so important, and you hear brethren and sisters, in their immaturity talking about the balance between love and knowledge, ridiculous! Could you imagine, Verna and I as husband and wife, and I met her last night! I can't love that girl unless I went out with her as a girl friend, and we got to know each other in our courtship; I could never get to love her or to know her, we would never have got married! But we did, because we got to know each other. Is it any different, b&s, when we come to the Creator? even though we cannot see Him, we've got to learn to love Him, and if we can't learn to love Him, then there's no way that we can work for Him! in the sense that

Paul is talking here. Faith which is energized by love! It's an incredible thing when you think about it!

You think about the Lord Jesus Christ, the Son of God, walking around Judaea, Galilee and Decapolis and all the other regions, which saw and heard Him; and the thing which compelled Him to do what He did, 'I work hitherto, because My Father works!' Imagine that? there's the reason; why do you do this? because My Father does it!' How would you feel if your child went somewhere and it was reported to you that he did a certain thing which was quite good; and someone said to him, 'why did you do that?' Dad does it! You see, b&s, what it was that got Him where He did, what carried Him to that cross, why was He able to get through the garden of Gethsemane? how was He able to persevere under those circumstances? Tiredness and weariness, anguish and sorrow, sadness, pain and suffering- My Father, My Father! You see, b&s, where it came from! Look at Judah, look at Judah who is cursed sometimes because of what he did, when he went down to the Adulamite's house and all the things they say Judah did, but look at the end of his life, b&s, when he stood before Pharaoh and he pleaded for that boy, Benjamin, to be released, to go back with him. Listen to him in the book of Genesis, 'my father will be grieved; my father will come down to the grave with sorrow; it will hurt my father, I don't want to hurt my father', that's what compelled Judah to talk. His father said, Judah, you're a boy that your brethren will praise! because the end of his life, b&s, he was impelled upon a course, he acted because he loved his father, despite his faults. That's what's going to get us into the kingdom of God (I'm digressing now, I'm sorry, but that is a wonderful principle) It's a marvellous principle, and sometimes in all our exposition of the Hebrew and Greek terms, we emasculate the principle of love, b&s, by imagining that there is no such thing as an emotional conduct to the Word of God, and we are wrong! It's full of it, and if we have not got the emotional impact of what God has done for us, we will never ever be energized to do anything in His service! and we'll do it because the ecclesia says we ought to do it, or it's commendable in the sight of brethren and sisters, or we're frightened not to do it, or we're shamed not to do it; but we won't do it because we're energized by love! All that service then, that is not in that direction, the Lord will say, 'I never knew you', and that's as serious as it is, and anything less than that can be categorized under Judaism! Pressure from somebody else, or any other reason, is not acceptable to the Father. BUT FAITH WHICH IS ENERGIZED BY LOVE, it's a wonderful, wonderful thing.

The Galatians, well, they started like that, they ran well! 'Who hindered you, he said, that you shouldn't obey truth (and there's no definite article there either). They were in a race, weren't they? b&s, and they were sprinting along because of the love of God and someone hindered (348) them. The word in the Greek means 'to push them back', someone pushed them back by using foul tactics, and the foul tactics were to the end that they should not obey truth. He uses the word 'truth' there, b&s, not as a contradiction of error, but truth as that which stood opposite to 'the shadow of the Law', because under the Law of Moses, it was not the true thing, b&s, it was not the very 'image', but it was only a shadow of the substance. People were hindering them by foul tactics, and diverting them from the course of sprinting to the kingdom of God because



of the love of God, to the slobbering off with self discipline and self esteem against the truth, in pursuit of a shadow. That's where they were being deflected from by the Judaizers.

'This persuasion doesn't come from Him that calleth you'. What a wonderful expression that is, b&s. If he's talking about a race as he is, and he's talking about somebody 'calling you', then they're up ahead! They're not calling you from behind, God is up ahead, and He's beckoning them on, 'come here', and they were being hindered, b&s, to look back and put confidence in themselves, to drive themselves to the finishing line. They'd forgotten that One was up there waiting for them, saying, 'hey, this way!' Looking unto Jesus the beginner and finisher of faith, He's up ahead, b&s, keep your eye on Him, don't concentrate on self; keep your eye on the One up ahead, calling you. He doesn't persuade you to go back, that persuasion doesn't come from Him!

'A little leaven leaveneth the whole lump'. Judaism, b&s, is terribly infectious, dreadfully infectious! because it parades itself up in the most righteous gowns. You listen sometimes, to things that are wrong and people genuinely believe it very often, that what makes it so dangerous, is that it parades itself in the most persuasive tones; 'you make a stand for the truth, you make a stand on this and a stand on that, but when you analyze what you're being told, you're making a stand for yourself. I'm not here to tell you not to make a stand for the truth and I'm certainly not here, b&s, to tell you that all the stands made for principle are Judaizers; God forbid, that I'd ever suggest that! But I've been in many cases in ecclesial history where people have made a stand for the truth, that when you analyze what they're saying, it's a denial of what all the truth is talking about. But because it is persuasive, it gets a lot of people in that cause, and a lot of people get hurt! But ultimately, that course is pursued to a very agonizing conclusion. Very often, b&s, it concludes not in the fruits of the Spirit, but in all those works of the flesh which Paul talks about; strifes, seditions, variances, emulations, wrath, anger, bitterness, and that's the end result of all such principles as they call them, when they don't take into account, b&s, all that God stands for! and consequently, that persuasion doesn't come from Him who calleth us.

But says the apostle, 'I have confidence'. You know, b&s, he was a very competent man, Paul was a very optimistic man and in verse 10 he says, 'I HAVE confidence in you through the Lord'; he didn't have any confidence in the Galatians, b&s, to pull themselves out of their situation, but he did have confidence in God's ability to get them through that problem. But you know, whilst Paul had that confidence towards the brethren and sisters, that God would bear with them and pull them through that circumstance, but he had no confidence in those who troubled them! You know, when you look at Paul, b&s, as a character, he was all things to all men. You look at the list, he says, 'Of the Jew, I became as the Jew; for the Greek he became as a Greek; to them that were under Law, he says I became as being under Law; to them that were without Law, he says, but not without Law to Christ. There was one thing he didn't say, he couldn't say; he never said, 'to the strong I became strong'. And yet in the context of

those words in Corinthians, the two major parties in that ecclesia, were categorized by Paul himself as the weak and the strong; and Paul was tolerant to every attitude of mind, but he never said to the strong I can become strong, he had no tolerance, b&s, no patience with people who, because they wanted to parade their own egos, lead other people astray. Paul could never ever tolerate that! Here he says, 'I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you, let him bear his judgment, whoever he is'. No confidence in them! they are the most dangerous people in the ecclesial world, he found them all over the ecclesial world; people who will press issues because they want to parade their ego! and he had no trust in them, his confidence was not with such.

Now, he says, and reverts back to the criticism that was made concerning him. He says, they criticize me because I have an inconsistent policy. But he says, if I preached circumcision, why do I suffer persecution? Is not the offence of the cross ceased? In other words, he's saying this, b&s, they accuse me of having a vacillating policy, they say that I trim my gospel according to circumstances. They say that I avoid trouble, that I pour oil on troubled waters where it shouldn't be poured; I'm a peacemaker, I'm a peace at any price man! But that's stupidity, because just look at my life! Do I escape trouble? How many lashes did they have on their backs, b&s? A night and a day in the deep, perils among robbers, perils among false brethren, in prisons often, in deaths often. Hunger and thirsting, in wearying often, 5 times of the Jews I received 40 stripes save one; is that the mark of a man who trims his gospel to escape problems? O foolish Galatians, if I yet preached circumcision, why do I suffer that sort of persecution? if I trim my gospel to suit men? If I'm a diplomat in all circumstances that I might project my own image, what am I doing carrying these scars on my body? HE DIDN'T DO THAT, B&S, friend or foe, through no fear or favour, Paul set forth his point of view. Oh, he might have been diplomatic in circumstances that called for it, but never to the point of deception, never to the point of expediency, b&s, but always with deep honesty and for which he suffered. That's what he pointed out to them, foolish Galatians, people who trim their gospel don't suffer like that!

Brethren, he says, 'I would they were cut off which trouble you'. He uses strong terms here, b&s, sufficient to say, he's saying in effect, I would that when they get you to practice circumcision (and especially upon themselves) they were cut off. It might appear very strong throughout, b&s, Paul is not being crude, he's trying to illustrate the depth of his feeling. They were mutilators! that's how he saw them, circumcision indeed can mark your body, as if God put your name down in the kingdom's book, because you marked your body. As far as he was concerned it was a mutilation; he never saw it as anything else, but with that attitude of mind he wished that they would go beyond circumcision. But he says, 'brethren, you've been called unto freedom, freedom from serving yourself'. You see, you take a brother who serves himself, and you take a fellow who's got a reputation, and believe me, b&s, it's not easy to live with a reputation. You know, you stand on this platform and you've got 'the gift of the gab' as the saying is, and you spout up and people say 'terrific'; it's not easy to live with that, and you get all

puffed up and all sorts of ideas come into your head that you're a 'great one'. You know, once you succumb to that, and you're convinced that you are a tremendous fellow and they couldn't do without you, then you're committed to maintain that! I'll tell you what, maintaining it is an agonizing process because you've always got to say the right thing, you mustn't admit any weaknesses, you must project the aura of someone who studies throughout the night and doesn't need any sleep, and who has a tremendous ability to understand the Word above others, and every time you get a question you've got to be able to answer it, and even if you can't answer it, you've got to fabricate an answer but you couldn't dare be caught in public not answering a question! What are you doing, b&s? you're an absolute slave! what for? yourself, to project your own image. Ah dear, who wants to go in that prison? It's better, b&s, to be open and honest about matters, and to do the things that you can do well, and what you can't do, to blandly admit it, and be free!

That's what Paul is saying, 'brethren that sort of slavery you're free from, don't ever fall into the trap like they have!' But he says, 'If you've got freedom, don't use it for an occasion to the flesh either'. Not freedom to do what we will, b&s, but what we should. He says, 'Use your freedom, in verse 13, to be slaves to one another'. What an anomaly! So what Christ has done for us, b&s, has made us free, given us the freedom to choose to be slaves! By love, he says, serve (1398) (and the word is the same for 'bondage') 'by love be in bondage one to another'. Now that's a lovely bondage, that is a bondage, b&s, which is freedom indeed; and though it might seem a contradiction in terms, it is absolutely true. When you are in love with the brethren and sisters, in the scriptural sense of that word, that you're genuinely in love with your brethren and sisters, and you by that love become bondslave to their well being, it is freedom indeed. You don't need me to tell you, b&s, about the experience of that! but I will! because it will regurgitate it in your minds. When you know of a brother or sister in need, and it may be that that need is nothing more or less than loneliness; and you think to yourself, that brother or sister lives in that area there. You may think, I can spare a few moments today, I'll go over there because the dear old soul is there in their loneliness. You knock on the door, (and you haven't got time to do this, there are a lot of other things you'd like to do), and you think to yourself, you're going to get caught up in a conversation, and you perhaps have to listen to a little bit of prattle, that may be you're not interested in, but you knock on the door, and say, 'are you home, bro. so-and-so?' Oh yes, come in, what do you want? Can you make coffee? yes, well, make me a cup of coffee! You know, it's absolutely amazing, b&s, how people respond not by you doing something for them so much, but you go and let them do something for you, in that context. Let them get you a cup of coffee and sit there and listen to their little interesting antidotes of their life and speak about the Word of truth! You get that feeling when you leave that place, b&s, you're riding upon the high places of the earth, aren't you? because you're going to see the absolute joy in that face; that you've lighted a moment of that persons life. That might seem to you, a pretty simple illustration but if there was more of that done in ecclesial life, b&s, when we finally got to that hall, and met as an ecclesia in type and in serious issues, you would find a bond of cement of

love that will bend under pressure, when all these principles in the world will crack like brittle cement, but that will hold because there's a rapport, there's an understanding, there's depth of appreciation of one's needs, there is a communication, there's an exchange of characteristics flashing from eye to eye, and all it costs you, is the bondage of being in love! and to go around and try and do what you can for people, in circumstances which may be considered against the backdrop of the big issues in life, as being rather petty! It won't bring you a lot of plaudits, it won't bring you to the spotlight of ecclesial society, people will not see you as a great and grand and awesome fellow, but you'll be free because you're a slave, and because you didn't do what you wanted to do, but because you went out of the way to do something for somebody else. You know, b&s, the greatest joy in life is 'it's far more blessed to give and to receive'.

This is what the Word of God is all about, and we are free, b&s, to be enslaved to one another, for all the Law is fulfilled in this one word, 'thou shalt love thy neighbour as thyself'; you want to practice Law? go ahead, says Paul, all power to your arm. Who wants to practice Law? three cheers! go straight ahead and practice the Law, all the Law you want! and all the Law is fulfilled in this, 'thou shalt love thy neighbour as thyself'. B&S, we're not free from Law, we're free to practice Law, the Law in the way that God intended it! Not Law in the way that they say it, we're not free from God's law, b&s; people think we're free from the Law of Moses, we may be free from the sacrificial or the ceremonial aspects of the Law of Moses, do you think you're free from the principles of the Law of Moses? think again! We are just as much today, b&s, bound to the principles, I say, the principles of the Law as we are under the Laws of Christ, because they're exactly the same thing. For Jesus didn't teach something that was contrary to the Law, did He? 'I come not to destroy the Law, He said, but to fulfil it! If we want to practice Law, go right ahead and there's a shortcut, b&s, there's a shortcut! for the Law is fulfilled in this, 'thou shalt love thy neighbour as thyself'.

Ah look, it's incredible, have you ever wondered about this? It's called the royal law, that is, isn't it? Why? I've put this to brethren, I've got a couple of answers! People say, because it's a royal law it was because it was God's law and given by a king; no row over that reason, b&s, although that sentiment may be true. It's a sovereign principle because this is what happened, and it's wonderful, it's absolutely incredible what happened! What God did was this, and I'm not kidding you, this is actually true what He did! when you read Leviticus 19 where that is found, you'll find if you read that through at one reading, you'd be absolutely astonished at what you've read, because what God has done, He's taken bits and pieces from all over the place, and they are selected at absolute random, put into this 19th chapter of Leviticus, there is no relationship whatever except, of course, as they become intertwined in the context of other chapters. But in the bits and pieces that He's got there, there's no relationship whatever. I'll give you a list of them: He starts off:

1. Obey your mother and father.

2. Keep the Sabbath.
3. Remember there's a certain part of the peace offering, you should be careful not to eat on the third day.
4. Don't defraud your neighbour.
5. When you reap your fields, leave some corn in the corner.
6. Don't put a stumbling block before the blind.
7. Rise up before the hoary head.

And so on, so on, so on! What He's done is say, 'here's My Law; there's a bit here and a bit there and He's put them all in this chapter and He's put the royal law in the middle. What He's saying is this, that you can select what you like out of the Law from wherever you like, doesn't matter, put a blindfold on if you like, pull up verses and put them in one box, but whatever you select in relation to your neighbour, it will be dominated by one law, that 'thou shalt love thy neighbour as thyself'. So if I turn to this particular chapter because it suits me, it's dominated by the thought that 'I shall love my neighbour as myself', and whatever my opinion of that is, that dominates it! So I pick something else, well, it dominates that too! So what God has done is draw all those things together, and you go home and if you don't believe me, you sit down and read the 19th chapter of Leviticus and try and find some relationship between those Laws and you'll be astonished! and you know, b&s, what is even more astonishing, oh, it's absolutely beautiful, that in the context of the 19th chapter of Leviticus where all those laws are brought together, unrelated, and that are stuck in the middle, is that God is saying that wherever you're at, that is the King principle of My Law. You will find this, that 7 times in that chapter you will read 'I am Yahweh', and 7 times in that chapter you'll read the expression 'I am Yahweh your God'. Now there's another one at the beginning and there's another one at the end which makes 8 in all, 8 both ways, but there's a closing and opening statement, and in between there's a double 7 of 'I am Yahweh' and 'I am Yahweh your God'. So what He is telling us is this, putting it all together. Here's a selection of My law from everywhere, not necessarily related, and whatever you might think about My law, there's a shortcut! love your neighbours as yourself and none of those laws will ever worry you, because you won't lead him into a ditch if he's blind, you won't steal from him, you won't deceive him, you won't do this and you won't do that, because you love him. It won't matter, those other little laws won't matter, because 'the king principle' is there. And further more, when you do practice the royal law, it is because I am Yahweh and because I do it, and you do it, I am Yahweh your God! So in that one chapter, b&s, the two principles, the royal law whereby we serve our neighbour because we have to love him as ourselves, and all other laws are irrelevant when we do that, and secondly, the reason we do it is because GOD DOES IT HIMSELF!

Look, when you run back to these Old Testament references, it is staggering to see the depth of the context from which they're quoting. It really is! you go home and do yourself a real good turn and read that chapter and see how that principle sits there like a great monarch, and whatever else it might say, if you love your neighbour as yourself,

all other laws are irrelevant! they're no longer necessary, b&s, because that one dominating principle will make you spontaneously obey them, and you may not even know what they are! You'll obey them and the Gentiles that have not the Law, did by nature the things that are contained in the Law, b&s, because they had the Law written in their hearts, but Paul says they didn't even know it, because they grew to know God and acted like He did, what else could they do? but practice the principles of His law. I tell you, it's a magnificent subject that the apostle has opened up for us in this Galatian epistle in his 5th chapter; it truly is!

These are, b&s, the practicalities of life! Now he goes on to say, 'If you bite and devour on another , take heed that ye be not consumed one of another'. There's a great danger in that, b&s, how do we avoid that? This I say then, 'Walk in the Spirit, and ye shall not fulfill the lust of the flesh. 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, but if ye are led of the Spirit ye are not under the Law'. You see what he's saying, it's very simple! it's a question of being positive, isn't it? We won't bite and devour each other in ecclesial life, b&s, if we're positive. How do you overcome the flesh? you walk in the Spirit! I've used this illustration many times, I remember it was born in a Sunday School class (not because I thought about it, it was just off the top of my head, I was talking to my lads in the Sunday School class) I said to them, 'look you've got the ecclesial hall and there's a block; there's a lot of houses and shops in here and there's a street there and there's a street there, and there's a street there, and there's a street there! The ecclesial hall is on that corner, and you're walking to the meeting and you're at this corner; on that corner there may be an object of desire that particularly attracts you (a dress that's maybe not too desirable for young sisters or a red jag with mags or something, that catches the young brothers' eyes, which you wouldn't particularly like to roar out the ecclesial car park either) but it's in that shop window and you know it's going to attract you and you know it's going to attract you). So here you are here, and you're a Judaizer and you say, 'well, I can go to the meeting that way!' and Paul says if you make no provision for the flesh you won't fulfil the lusts thereof; but ah, you don't need to do that because that motor car is not going to attract me, that mmmmmmotor car, I'm not going to look at that mmmmmmotor car!, oh, LOOK AT THAT MOTOR CAR! and you see what's happened? the very concentration upon that motor car has kept that motor car before your eyes. You get there and your head goes around to that door, 'have a look at it'; then you get to the meeting and sit there and you're altogether miserable, because you've succumbed to that desire, and your mind's filled with that motor car. You're sitting there and you're thinking, 'what a fool I was', the chairman introduces the speaker, and he opens up the bible, Psalm 72 or whatever, some glorious chapter in the scripture, and away he goes. He quotes chapter and verse, relates the bible, and you're sitting there absolutely awestruck; and your mind's agog at the glories of this Word, and your pencil's racing across the page of your notes. You're jotting this down and that, flicking over your pages, 'ah, look at that connection' and you go away and you think, 'Wow! what a talk that was! You get home and you think, 'hey, I came down there, I went past that corner and got in, and I didn't

look at a motor car!' Why didn't you? because you weren't interested, you were way out there, b&s, walk in the spirit and you won't fulfil the lusts of the flesh! Do you think that's a silly illustration? I tell you, that's what life's all about, there are times in our lives when we wouldn't feel it, wild horses couldn't drag us into sin, and those times in our lives, b&s, are so precious because they're so rare, but they are induced by the power of the Spirit Word.

You know, I get it more than any other place in my study. On the door of my study is a little Hebrew plaque, it's in the Hebrew language and it says 'Shalom', peace; behind that door is peace. To my family it's anything else but peace because they can't stand Beethoven, but I play music and I get there (I love my music, it's one of my weaknesses) but it helps me rather than hinders me, for which I'm very thankful, and I love that music and away I go, and you know, b&s, there are times at that desk, that I couldn't describe to you, there's no way that I could describe to you, the way in which that Word just absolutely lifts you up as it were, as it did the prophets and carries you away. In those times, I'm just reduced to tears, for the sheer beauty of it and the glory and the privilege of understanding it. And it's those rare, and they are rare, rare moments when you know that you could resist the devil and his angels, and you know why, walk in the Spirit. Then you begin to understand, b&s, a little of our Lord Jesus Christ, but tell me, when wasn't He like that? Those are snatches as you snatch those precious moments from a great long history of depression and wrong doing in the world, and in the truth, you snatch those precious moments of that scintillating heights of spirituality, you've got to ask yourself the question, 'when wasn't He like that?' How would you like to live every moment of your life, like that?'

I remember one occasion, in a beach shack where we'd gone for holidays, and I was doing Philippians as a study, and we used to take the children on the beach, I'd play with them for an hour or so, then go up inside and go on with my study; I'll never forget looking out across that peaceful scene on one occasion and reading Philippians 2, 'let this mind be in you that was in Christ Jesus', I'll never forget that moment as long as I have breath in my body, I'll never forget that moment when I grasped the essence of that. I'll not forget ever, b&s, as long as God gives me breath, I'll not forget that moment and I thought to myself, 'yes, that mind was in Him!'; and it was gone when my family came back, and all the mundane things which are so necessary, swirled around me, it was gone! But never would I forget! and it was in the context of 'let this mind be in YOU which was in Christ Jesus', and that precious moment snatched by that present moment of time, b&s, helped me to appreciate exactly what He was all about! and walking in the Spirit is the answer to all our problems, it really is! Anybody who tells you that study is not necessary, is a foolish Galatian indeed. It's not a question of study for study sake, b&s, it's to soar above the present and the difficulties and all the trials. To live through life and to see yourself so small; do you know, it's wonderful, it's really wonderful to be able to walk through the portals of ecclesial halls untrembled and unfettered by pride, and to be able to face brethren with all difficulties, and hold no grudges, no bitterness, no hatred. It's a wonderful thing! and you can only do that when

you can see you're above it, that things are above it, God is above it!

Look, b&s, these are the issues of life! Look, Jesus went into the Upper Room to keep the feast, look what He did! He washed His disciples' feet, have you ever seen the reason why He did it? I'm not talking about the reasons He gave afterwards, the motive why He did it? John says this, 'Jesus knowing, knowing that He came from God, and that He was going back to God, washed their feet' (John 13:3) They couldn't wash each other's feet because there was a sensitivity among them about who was the greatest, and when they spoke together that sensitivity was like electricity among them, and it would be beyond the power of Peter to wash John's feet, or John to wash Peter's feet because one or the other may get the impression that there was a concession here to the other's greatness. But the point that John is making is this, JESUS KNEW HE WAS GREATER THAN THEM ALL and He had no problem, did He? He didn't have to argue that point, and He knew who it was that made Him great, and knowing that He'd come from God and was going to God, He didn't have a problem with washing anyone's feet; because truly great men, b&s, know the source of their greatness! When they recognize the source of their greatness, then all other competitors in the race of pride, are small competitors indeed, and so puny as to be nothing more than the objects of their pity. A man like that is at PEACE, and he is FREE, indeed. That's the freedom we have, to be in bondage one to another; and if we're afraid to be in bondage one to another, then if we're afraid to make concessions to someone else's greatness but our own, we are, b&s, slaves to self-esteem. I'll tell you, mighty things are implied in this terminology here!

'But if we are lead by the Spirit, he says, 'we're not under the Law'. You know, if you followed through the proper balance of his statement, you should read that, 'but if ye be led of the Spirit, ye are not under the flesh' because he's been talking about flesh and Spirit, flesh and Spirit, why did he change it to 'law'? Because you see, 'now the works of the flesh are these' and he reverts back again to the flesh, so he should have said, 'if you're lead of the Spirit you're not under the flesh, but he didn't say that, 'he said, 'you're not under the Law', why would he say that? Why would he put Law there and revert back to flesh? The reason is, b&s, he was pointing out to them what had the Law done for them; they'd placed themselves under the Law, but all that the Law did as he said in 1 Corinthians 15, 'the strength of sin is the Law'. Not that the Law is sin, is the Law sin? God forbid! but the Law, b&s, by its very insistence and by its very regularity against sin, and by the fact that it made such tremendous issues of those matters, and because they'd misread it and applied it as a set of rules and discipline, only served to emphasize what was possible by flesh. Therefore, it was in that sense, promoting within them, the possibility of sin! So he interchanges the terms, you're not under the Law nor the works of the flesh.

He gives a list of the works of the flesh, and then he gives a list of the fruits of the Spirit, and if we can't see the difference between 'works' and 'fruit', then I say we can't understand anything. Work is work, but fruit is fruit; I can work, I can dig a hole, I can



untangle a bag from the roots of a tree, I'm even clever enough to plant it and I can tamp down the dirt, and I can do all manner of things, but I can't touch a branch and produce an orange! That I've got to wait for! All I can do, b&s, is to expose that tree to the elements, its roots to the ground, its branches to the sky. I know it'll never grow fruit in the dark, because there no such thing as fruit of the dark; there is the unfruitful works of the darkness, so I put it out in the sunshine, I know that much! But when I've got everything, I cannot put forth my finger and hang a banana on the tree, or an orange, or an apple. 'Can't do that!, I've got to wait, and I've got to hope, and I've got to have faith, and given time and circumstances and God, then I might get some fruit. That's the only way it will ever come, you see, the fruits of the Spirit, b&s, look at them! look at the fruits!

They're all matters of spontaneous reaction to God's goodness. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self control'. That's how they should be read, b&s, and even slower, we should think about them! 'If there be any other virtue' says the apostle in Philippians, with a similar list, 'think on these things'. Have you ever thought about that? Ever sat down sometime with that list and sat there for hours, love, joy and contemplate that, what it is? You could look up a dictionary if you like, but think about it, what it is? and when you get to the end of the list, b&s, your heart's aglow, you're on fire! and you think to yourself, 'what a glorious way to live!' Now you think, that's a fruit, isn't it? Now LAW is REPRESSIVE, it imposes restrictions; you can't impose restrictions if you want fruit, you've got to cultivate it, you've got to expose it to the elements, get it into proximity to God's nature where it belongs. The ecology of the cycle of nature operates on that tree, it's exposed and it's not something you repress, you get it out there and you CULTIVATE IT. 'Against such there is no Law'.

You can't make laws for 'love', joy, peace and such, b&s; for such there are no laws! Can you imagine writing out a set of laws for the ecclesia: the arranging brethren of this ecclesia command you to love each other; the arranging brethren of this ecclesia say you have to be joyful, you have to have peace and so on. You can't do that! so you know what happens? there are ecclesial rules and standards, we've got them in our ecclesia; we would probably be looked upon as one of the criteria as far as rules and standards are concerned. We're subject to a lot of criticism about that, but I'll tell you something on behalf of our arranging brethren; we didn't want laws, and if people practiced those virtues, we'd tear up all our law books. But laws we must have, why? because we understand the principle of scripture, b&s, that says this, 'the law is good, as long as you know how to use it lawfully; knowing this that the law is not made for a righteous man, but for the unrighteous'. If therefore, there is a need in our ecclesial circumstances, our combined activities, or our young people's circle, if there's a need for disciplinary laws, b&s, it is because the brethren and sisters demand that there should be Law, by their behaviour. Knowing this, that the Law is not made for the righteous, but for the unrighteous. If all the brethren and sisters of our brotherhood throughout the world, worked on the principle of faith, hope and love, we wouldn't need a single law. That's the truth of the matter, but unfortunately we have rules and

regulations, and you know why, if we didn't have a guideline for married life, where do you think we'd be today? But if every brother and sister that stood before God and said 'for better or for worse, in sickness and in health, until death do us part or till our Lord doth come', if every brother and sister believed that we wouldn't need a Law. But we've got to have the Law because we know this, that the Law was not made for the righteous, but for the unrighteous. That's the unhappy situation, b&s, that we find ourselves in! Wouldn't it be wonderful, if in our ecclesias we could cultivate the Spirit Word so greatly in the hearts and minds of our brethren and sisters, that those principles could be seen flooding through our ecclesia, ebbing and flowing to the joy and happiness of everyone, and we'd say, b&s, 'against such there is no Law' and we'd tear it up. There wouldn't be a happier group of people! than the arranging brethren of any ecclesia who could do that because none of them want to impose restrictions on anybody.

That's the unfortunate thing about human nature, b&s, let us therefore, strive to inculcate those principles in our lives and to see that they're inculcated into ecclesial life. If we live in the Spirit, says the apostle, walk in the Spirit!

You know, he says about this fruit: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self control; against such there is no Law. And they that are Christ's' see the subtle point he's making, b&s? How do you determine those who are Christ's? Well, easy! by the only rule that you're ever given to make a judgment about anything, by their fruits you will know them, and in the very context of the fruits of the Spirit, Paul adds the expression, 'and they that are Christ's', and He Himself laid down that criteria! that by their fruits you shall know them. If we live in the Spirit let us walk in the Spirit!

Now here's a remarkable finale, b&s, in actual fact, you know, the last 2 verses of chapter 5 I shouldn't be expounding now, because they belong to chapter 6, but I will, and tomorrow morning we'll pick up the connection beautifully. But listen to what he's saying in the last two verses! 'If we live in the Spirit, let us also walk in the Spirit'. Now this is a different word than the word 'walk '(4048) in verse 16; there he was talking about an individual's walk in the truth, as an individual walks in the Spirit. He's not talking about that here! his finale over here, b&s, is we walk in line (4748) it's a military term, we walk in rank. Now you listen to this, this is the way Paul thinks, as a matter of fact, I'd love to illustrate the use in other epistles; do you know this is almost in every epistle? Somewhere or other, this comes into every epistle, he doesn't use the same language, but the same illustration in one way or another, is slipped into every epistle of Paul as this one here! This is what he says, 'Individually we walk in the Spirit in the truth and we avoid the pitfalls of the flesh, because we're occupied in the things of the Spirit! Now if we do that individually, we have to do it ecclesially; so we look down the line and we all line up in ecclesial life, and we move together towards the kingdom, as a team of brethren and sisters cooperating together. What's going to break that line? and as I said this is a illustration which is in nearly all of Paul's epistles somewhere or other this comes into it!

Well, let's read it! 'Let us not be desirous of vain glory; provoking one another, envying one another'. So this is what happens, we're in the line, I'm on this end of the line and over in the other line is another brother and the other brother up there is a very influential brother in the meeting, he's an eloquent speaker, he's in admiration of people, and they hold him up as a very wonderful influence in the meeting. Well me, why I get the wine glasses ready, I suppose, on a Sunday morning, but I don't do much else, and my attitude is, I suppose nobody really cares about me! Now the danger of that line breaking is twofold. That fellow up there is in danger of going far! and getting ahead of everybody in vain glory, and my danger is, 'nobody wants me and I wish I was like him! Before you know where you are, the line is like that, and he's way up there and I'm way back here! You know, b&s, he's wrong and so am I, because we've both forgotten the cardinal principle, that they that are Christ's have crucified, have crucified the flesh with its affections and its lusts. He thinks he's Mr. Somebody and I think I'm Mr. Nobody, because I'd love to be Mr. Somebody! An inferiority complex, b&s, is another nice definition of a towering egotistical pride. There's your problem! and nearly every epistle of Paul has somewhere in it, that illustration in one form or another; be it vain glory or envy, weak or strong, or whatever terms might be used. There is the danger of the ecclesial line getting all mixed up. All of us fall into a category somewhere because we either think we're somebody or we think we're nobody, and we think we're somebody above the others, or we think we're nobody and we'd like to be above the others. But if we walk in the Spirit, b&s, with the fruits of the Spirit cultivated in our lives, we'll walk in light!

We're going to see tomorrow morning, God willing, that theme developed in chapter 6, in a most remarkable fashion. Let us go home, this evening, do what I ask you to do, it'll do you good; sit down and read the 19th chapter of Leviticus and just see all those laws mixed up, and learn the great and wonderful principle, that whatever we might think about the Law of God, or whatever we might think about ecclesial life, one thing is paramount; that we are free in Christ Jesus. Free, b&s, to make the voluntary choice to be the slaves of each other.