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## Galatians

### Chapter 3 - No Understanding with Man Unable to Grasp Family (vs.26-29)

**Galatians 3:26-29:** For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

I think there was a chorus we used to sing, "I'm so glad I'm a part of the family of God, joint-heirs with Jesus. Saved by His blood." Great passage. We look at this Book of Galatians and it is a book that is declaring our freedom in Christ. More specifically, it is proclaiming the gospel of Christ. The good thing about the gospel is that it's not of man. It's one of the things that Paul establishes, right at the very beginning.

If you look with me in Galatians 1:1, it reads this way,

"Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ) ..."

His point is that "I don't want you to think that man has anything to do with this. This is all God." And that fundamentally is the good news. The good news is that man's not in this. This is all God. This is not what man has conjured up. This is not what man produces. It's not what man could cause to happen. This is only a God thing, and that's what makes our gospel, when you think about it, so wonderful. Because of that, when it says in John 3:16, "For God so loved the world," we realize, "Ok. He's not a respecter of any man." God is not prejudicial. When God says He loves the world, He loves the world. The cool thing about that is if in fact you're coming to God and having the right relationship, the declaration of the gospel is, "I'll make you righteous." That fundamentally is the gospel. "I'll make you righteous and you'll come and live with Me." If you can understand that concept, you realize that "Ok, it's all God. It's His decision and it doesn't matter what man says. It doesn't matter what I do or don't do in the sense of I can't earn my way. All I have to do is believe. I have to believe that what He says is true." And the fundamental thing that God is wanting us to do is to come in that regard. The fact that God

is in control is telling us that He can't be bribed. He can't be controlled. He can't be threatened. He can't be flattered into having just certain ones in, it's whosoever believes in Him will not perish, and God is not in any way bought, but God is there receiving whoever will call upon the name of the Lord. It just makes it so simple and so free that we don't have to think in terms of pleasing men.

The fundamental point of this Book of Galatians is that many of the Christians were kind of going back to the thought of, "I've got to in some way please men; that it's being right with the people around me or catering to what they think that's going to in some way bring about a better righteousness." And he goes, "I don't want you even going there." You've got to come back to the fundamentals because man is not only prejudicial, but he's also predisposed, when you think about it, in his own personal preferences. For instance, if we were to have a man in charge of you going to heaven, he'd probably be standing up here going, "Ok, you can go. I like you. You can go. I like you." And it would be pretty esoteric in the sense of "Us four, no more, and the people that I like can come in." But when we have this gospel that is not prejudicial, it's not personal in the sense of my personal preference, but it literally is the Spirit of God and His love for us that you realize, "Ok, so, it has absolutely nothing to do with my goodness." And God goes, "Exactly." That's the point. One of the emphases that he gives us in Chapter 3 in particular is he's trying to explain to the Corinthians that you not only can't trust in man; not only because here again, he's prejudicial, but because he's very capricious, too, in the sense of he's very concerned about what everybody else thinks. So, he's concerned about peer pressure, and he's concerned about the powerful and the influential. So, he'll cater to those kinds of people. Paul says, "Look, if anybody is preaching you another gospel then this one, let them be accursed, because we're not here trying to please men. We're here to please God, and God says, 'If you just come in faith believing that I love you, I'll make you righteous and you'll be accepted into My kingdom.'" So, the whole concept of acceptance and what was happening in Galatia was there were divisions that were happening, and people were segmenting themselves. "You're not as good as I am, and I don't really like you." Or more specifically, "You're not a Jew." So, because of those things, they were dividing. What's strange when you come to Galatians 2, is even Peter and Barnabas were doing that, and you're saying to yourself, "Peter? Wow. So, Peter's doing it. It must be right." Remember what Paul said? "If we or an angel from heaven preach to you another gospel, let him be accursed." So, he's literally taking it out of the hands of man completely because we all have our icons and people that we perceive are "wow, they're kind of above whatever," and God says, "No, it's only this way." You begin to realize just how wonderful our gospel is; how wonderful His grace is that's been showered upon us.

The way that he puts it in the passage is, if you look with me in Chapter 3, he says, "You don't need the Law. You don't need a mediator of the Law. Why? Because you're not saved by the Law, you're saved by a promise." The fundamental point is,

(Galatians 3:20) "Now a mediator is not for one party only; whereas God is only one."

What is his point? Well, his point is that he's making a division between the Law and the promise. All the way through, He's emphasizing you're saved by a promise; you're not saved by the things that you do. When you think about that, a promise has absolutely nothing to do with the recipient because God clearly just made a promise unilaterally. The promise that he made to Abraham is "I'm going to declare you righteous and I'm going to bless you." He made that promise unilaterally and it didn't really have anything to do with the performance of Abraham. Obviously, it was more than 430 years before the Law. So, it was before the Law. He couldn't go through the hoops of the Law in order for him to earn that. The point was very clear that God was saving him solely based on His love for mankind and His own personal desire to save. It's like somebody writing up a will, and you go, "Why did you write up the will?" "Because I wanted to." And "So, who are you going to give the money to?" "Whoever I want to." It's your will; it's your promise. So, his basic point is that it was not a litigated appeal or right by which we could fight for or earn in order to gain access to the throne. It was merely a promise of God, and if He acts unilaterally by Himself, without any influence of anybody else, that's just His grace and His goodness.

The passage reads in Isaiah 43:13 that God acts and who can reverse it? So, we have an irreversible act in which God does, and I was talking to somebody earlier, and they were sharing, "I just have a hard time believing. I mean, does God realize just how sinful I am?" I'm going, "Yeah. While we were yet sinners, Christ died for us." And you go into the fact that the Pharisees were perceiving that they were righteous in and of themselves, and Jesus goes, "If you would admit that you were sick; if you would admit that you were blind; if you would admit that you're a sinner, I could save you, but because you won't admit it, you can't be saved." And the realization is that God has so ordained that we be saved merely and solely by His grace.

Isaiah 40:13-14 read, who could inform God or who could in any way consult with Him? In other words, the point is that you really couldn't get into heaven through any kind of litigation or any kind of mediator in a relationship. You couldn't sit down with God and go, "Ok, here's the deal, I've been pretty good." And just go down a list of things. God doesn't make decisions based on your consulting with Him. I know that's kind of strange to people. "What? He's not even going to ask me? He's going to save me all by Himself?"

Isaiah 46:10 reads this way, "I will accomplish all My good pleasure."

So, the point is that He alone made the promise. You don't need a mediator for that. The promise came because of His goodness. As Hebrews will say, since He couldn't promise by anyone greater or swear by anything greater, He swore by himself. It's a wonderful text.

So, as we come into Galatians 3, you realize that man's just not thinking right because he can't seem to grasp this concept. "What, I didn't earn it? I can't make it? It's not the Law?" And "Are you sure I'm not better than this person?" It's just all kinds of thoughts that he gets. The point of the matter is that the reason why he can't comprehend, and he can't grasp these things is he's coming from the wrong perspective. So, he has a wrong power source that he's anchoring in. He's anchoring in the flesh, the things that he can do. Are you sure there's nothing else I can do? It's like somebody trying to earn somebody's love. So, they walk up, "Can I buy you anything? Can I get you anything? Maybe a glass of water? Is there anything I can do to make you really like me?" Obviously, by the works of the flesh, you're not going to justify yourself. You're not going to make yourself endeared to God because everything we really do is insulting to Him, as far as our lifestyle and our way of thinking. So, in the flesh, there's just no way that we're going to please Him. We're going to please Him in the Spirit. We're going to have the right heart, and He's going to have to see that heart. He's going to have to be pleased. As He looks at His Son, "This is My beloved Son, in whom I am well pleased." But we're thinking in terms of the flesh. We have man's perspective. As Paul will kind of summarize it, at the end of Chapter 3, we're thinking childishly because we're thinking in terms of "what I have to do in order to get Your favor" rather than "I just love You." We can't think Spirit because we're childish. We're in a whole different realm.

When you look at 1 Corinthians 13, we've oftentimes drawn upon this passage and referred to it as the "love chapter." If I were to actually give a title to 1 Corinthians in particular, my title would be "Grow Up" because he's trying to get the Corinthians to stop thinking childishly. His point at the very beginning of Corinthians is, "I wish I could talk to you like a like an adult. I wish I could talk to you like a man, but you're just all children." In fact, he uses the word "*nēpios*" which seems to convey that it's like they're almost newborns; unintelligible; the things that he's saying to them, they can't get it. So, as he goes through the book, he begins to reveal just how childish they are. I mean, they're arguing over whose club they're in, "I'm of Apollos. I'm of Paul." You know how kids at school go, "I'm of this club." So, everybody has their little clubs, they're little groupies, and God says, "That's just childish." The fact that they're taking their brother to court is childish, he goes, "Have you ever thought maybe it'd be better to be wronged than to take your brother to court? Would that be an option?" As kids, they're going, "No. I want my toy back." So, all the way through the book, even when they come to the Lord's Supper in 1 Corinthians 11, everybody's fighting for the food, a food fight. So, you see the childishness all the way through the book. When you come to chapter 13, he begins to deal

with what growing up looks like. That's why he says at the end of Chapter 13, if you look in verse 11,

“When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.”

Well, what does a man look like?

(1 Corinthians 13:4) “Love is patient, love is kind and is not jealous; love does not brag and is not arrogant,

(1 Corinthians 13:5) does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered.”

Have you seen a kid pout? I've seen adults pout. I'm saying, “Get over it. You're a grown up now. You don't have to pout.”

(1 Corinthians 13:6) “does not rejoice in unrighteousness, but rejoices with the truth;

(1 Corinthians 13:7) bears all things, believes all things, hopes all things, endures all things.

(1 Corinthians 13:8) Love never fails...”

His point is, what's the spirit of growing up? It's the Spirit of Christ; God's Son in us. That's what grows us up. We can't think beyond the concrete, the physical without the Spirit of God in us. Once the Spirit of God is within us, we see things that we don't normally. Like somebody gets a flat tire and you can't think, “Oh man, it's the worst time to get a flat tire in the whole world.” Somebody pulls over, says, “Can I help?” “No, you can't help. I have a stupid flat tire.” And God goes, “I am sending somebody for you to talk to, but you can't think that way.” Why? You're just thinking about the tire, see, and kids can't think about anything beyond the physical. They can't see what God is really doing in the lives of people, but where the Spirit of God is, you begin to think in those terms, and you don't think as much of “This is something that was taken away from me.” You think, “This is an opportunity that I have to give.” And it's a whole different way of thinking, isn't it? So, as you come to the end of the book, if you look in 1 Corinthians 16,

(1 Corinthians 16:13) “Be on the alert, stand firm in the faith, act like men...”

That would mean like a grown up.

(1 Corinthians 16:14) “Let all that you do be done in love.”

What is he saying that a man does? He doesn't think about himself. He thinks about others. He doesn't pout. He doesn't. The fundamental point is that the Spirit of God changes the way that we see things and we grow up in Him. He gives this interesting picture of a tutor that the young lad has, and we talked about that in great in depth, but this one that comes, and his job is to

keep the kid in line until he grows up. Keep him from killing himself, from others, running into walls and things like that. So, the tutor is there to protect him. I thought about this, and I go, "What is it that maybe we could relate to?" And I was driving my wife's car the other day and she has this thing in her car called lane mitigation. Ok, so I'm going to tell you what mitigation is. The word "mitigation" means to keep you from hurting yourself. That's fundamentally what mitigation means. So, it keeps you from loss, from danger. So, the purpose of mitigation, the word itself, actually means to keep you from that. So, what the cars do, and these are the cars with the new computer things, is if you start wandering a little bit off, the car goes, "No, no, no, no." And it brings you back. It makes you more law abiding because it's concerned that you're going to suffer loss. It's concerned that you're going to have problems. So, if you think about it, the law is a mitigate.

(Galatians 3:19) "Why the Law then? It was added because of transgressions..."

Now, we'll just stop there. My first question is, why do they stick this stupid lane mitigator in the car? Because the first thing I'm looking for is, "Where's the button to push that thing off?" And trying to find the button to push it off because I don't like the car telling me what to do. I already have too many other people telling me what to do. I don't need a car telling me what to do. So, I'm looking for something to shut that thing off, and I say, "Well, why was it even invented?" And of course, I'm sure the insurance companies' kind of got together on this one. The fundamental point is that there are over 19,000 accidents every day. That turns out to 7.3 million accidents a year. So, why the Law? Because you guys were going outside the lines. The initial perception is "Oh, I get it. We get the Law to make us better." It's not going to make you better. It's just going to keep you from wrecking. It was never to make you holy, because you're never going to be holy, but it was to, shall we say, lessen the damage.

(Galatians 3:19) "Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made."

Now here's the deal, let's just explore something. I become a responsible human being. What are the odds of that happening? Let's just pretend that I become a responsible human being, and I get in the car and I'm cognizant of what's going on. I'm caring about those around me, and I want to do the right thing. I want to obey the law. So, my simple question, "Do I need a lane mitigator?" And the answer is no, I don't need it. I can actually punch it off and go, "I got this" because I'm not going to wander off. I'm not going to doze off. I'm not going to, you know, I'm not going to be texting on my phone. I'm going to actually pay attention to what I'm doing, and I'm going to be a safe driver. The benefits of that are even greater than having a lane mitigator, because with the lane mitigator, I was thinking about it, if in fact I was trying to dodge somebody on the road and going off to the side, and the lane mitigator says, "No, no, you need

to get on the road." It would cause me to run over somebody. So, if in fact, as a mature human being, I would begin to allow the law to tell me what to do, I wouldn't think in terms of mercy and compassion; which was ultimately the purpose of the Law, to get me to think of others. I would just think, "No, it's the letter of the law. I've got to get back on the path." So, the wonderful thing about the Spirit is we grow up and we don't need all of these things that are telling us what to do. We know what to do. We do it because it's the right thing to do and we'll do a better job doing it than the Law could ever tell us to do. So, as he comes into this, he gives those wonderful pictures that you begin to understand, "Ok. All right, it's not the Law that saves us. We need to grow up."

Now, he comes into the point as we come to the end of the passage, in verses 26 through 29, and he wants them to realize that there's something else you don't understand because you're coming in the flesh. You don't understand what really makes up family. What causes family to be? Where does family come from? A lot of people are going, "Well, I know what causes family, blood." And God goes, "No, not really."

There's an interesting dialogue and we won't go into it, but in John 8 there were Jews that were saying, "Abraham's our father." And Jesus goes, "If Abraham was your father, you wouldn't be thinking the way you're thinking." They go, "Well, you know, we're in the bloodline." And Jesus goes, "It doesn't matter." In fact, one of the statements that He makes to them in John 8 is "You're of your father, the devil." Which I'm sure that really didn't make friends, did it? So, the point was, if you look at the beginning of John,

(John 1:13) "who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

What is it that makes family? I mean, people pay money to look at their whole heritage thing. "I'm related to so and so." Hopefully they're not going to find out that there was a criminal down the road, but they find their identity through this fleshly heritage and God says, "You've got it all wrong. Your heritage isn't from that, any more than your salvation is a legal document." I mean, we have legal documents that say, "Well, this is a person that's part of my family." That doesn't necessarily make you part of the family according to the Scripture. What makes you part of the family is your heart and the Spirit that is within you. If you have the same Spirit, we are of the same family. There is something more powerful than blood. It is the Spirit.

So, as he begins to explain this, he makes this general statement in verse 26, read it with me,

(Galatians 3:26) "For you are all sons of God through faith in Christ Jesus."

"All sons." If in fact you put your trust in Him, you became a part of the family of God. This is very crucial because remember, when he's writing to Galatia, they're all segmenting and

forming little cliques and Jews and Gentiles are separating themselves from each other because, well, they're not the same blood; they're not of the same background; not of the same culture. You know, culture is a wonderful thing, tradition is a wonderful thing, as long as culture and tradition don't go against biblical truths. Once culture and tradition go against biblical truths, trash the culture. It's no longer important, and you have to let it go. It's not that culture in and of itself is bad, but if in any way it keeps you from following God, you have to let it go. The wonderful thing about the gospel is whether you and I are proclaiming the gospel here or in India, it has the same effect in the hearts of people, and they begin to respond in the same way that literally Christianity, our faith, builds its own culture. The culture is around pleasing Christ and walking like Him and being like Him. So, all those other things begin to fade. I mean, if in fact there's a good part of the culture that has that which reflects Christ, then we want to keep it, but if not, we want to get rid of it. So, the point as he starts off is, "You are all sons of God through faith in Christ Jesus."

Now the word that he uses for "sons," we were talking about this Wednesday night, is the word "*huios*," not "*téknon*," which is a more general term of coming into sonship. "But as many as received Him, to them He gave the right to become children of God." (John 1:12) That would be "*téknon*," but in this particular setting he's conveying a sense of maturity which would be "*huios*." More specifically, you are all mature sons. We would put it in the context of Hebrews 1, you have the character and nature of your father, which means that you're thinking like him. We walk by faith, not by sight. If we're walking by faith, then we're walking in a realm in which we're thinking only those things that are pleasing to God. We're not thinking in terms of "what I want," "what makes me feel good," we're thinking in terms of "How can I glorify God today?" Well, that's the walk of faith, and once you start walking that way, then you see things differently. Your eyes are going to see people very differently. You're going to minister to people in a very different way. You're not going to see them as barriers getting in the way of what you want or as somebody that you can use to get what you want. You're going to see them as somebody you can minister to. It's a whole different perspective. It's like when you receive the Spirit of Christ, you grow up instantly through Christ.

(Galatians 3:26) "For you are all sons of God through faith in Christ Jesus.

(Galatians 3:27) For all..."

And there's obviously reason why he keeps using the word "all," because once again, they're segmented and divided.

"For all of you who were baptized into Christ have clothed yourselves with Christ."

"Baptized," that's a great word, isn't it? The term itself conjures up this "being immersed." If you were to translate "*baptizō*" directly, it would be "whelmed over with." That's one of the



reasons why we don't sprinkle, we dip, because it's a total immersion. Why is it total immersion? Because when God saves us, it's a total change. If any man be in Christ, he is a new creation. Old things have passed away. I mean, I haven't been sprinkled clean, I've been totally washed by the blood of Christ. So, there's this total transformation that comes upon me. Now, the description that he gives in the passage is not only have we been baptized into Christ, but then he uses another phrase, "we've been clothed," which is what he's now going to explain. He's not putting baptism in the context of the water baptism itself. He's put it in the context of being baptized by the Spirit of God or being washed by the Spirit of God completely. Once again, that's what our water baptism does. It really conveys what has actually happened to us in our lives. It's that God has changed me. He washed me. He's made me a new person. So, the picture that he gives is that picture that I oftentimes relate to from Zechariah 3. Once again, I'm not going to go into the passage, but in Zechariah 3 you have this interesting picture of Joshua, the high priest standing before God. If you go into the next chapter, Chapter 4, you realize that it was a vision that God had shown him, but here he is, standing up before the throne of God, and Satan is accusing him. Now, it's in the context of that the children of Israel stopped working on the temple. They stopped working on building the Jerusalem because they were afraid of indictments, but you begin to realize that the fear was not as much of the other nations telling them, "You can't build," it was because they didn't feel confident in their own faith. So, here Joshua is the high priest. I mean, high priest; you're a righteous guy if you're a high priest, right? He wasn't. He must have been going through some difficulties. Whatever it was, it doesn't tell us what it is, but it does tell us this, that his robe was filthy. A high priest robe, filthy. The passage then goes on, it says that Satan was at his right hand accusing him. Well, that's what he does, and guilt will literally suck the power out of you. I mean it'll cause you to be not only isolated, but you'll stop moving. You'll be immobile. This thing of guilt. Your perception will be, "I can't do anything. I'm not good enough." You use all those kinds of phrases, and quite frankly, they'll all be true. The robe is filthy, but then the picture shows the angel of the Lord coming up and saying, "The Lord rebuke you, Satan." And the passage reads that he takes off the filthy garments and he puts on the clean. He turns to Joshua, and he goes, "Now, go do the job." Now, the passage is showing us what has transpired. Clearly, the grace of God, and Him saving us in spite of ourselves, in spite of our filth. There's a rescue that's taking place.

The interesting thing about the way this is worded in here, verse 27, "For all of you who were baptized into Christ..."

Watch the phrase, "have clothed yourselves with Christ."

The phrase "clothed yourselves," and you might want to just make a little note, means "to sink down in." It has a picture of a robe coming over your head, and just dropping it. The reason why I just think that's so substantial and meaningful is because it's equating baptism with it, but it

also was showing a sense of “You didn't work for this.” Like Hebrews says, be diligent to enter into His rest, you can almost hear God going, “Be still. Let Me do this.” And it's by His grace that you receive His mercy, and you can feel yourself being clothed, with what? You're being clothed with the power of God.

Now, if I can show you a couple of passes that deal with this. In Luke 24, as Jesus is coming to His disciples towards the end, He's conveying to them that repentance and forgiveness of sins have been proclaimed all the way through the Old Testament. They know the Old Testament. They could easily go out and say, “We saw the Messiah.” And begin to proclaim the Messiah to everybody. He goes, “Don't do it yet. You haven't been clothed yet.”

The way He puts it is this,

(Luke 24:48) “You are witnesses of these things.

(Luke 24:49) “And behold, I am sending forth the promise...”

That's what Galatians has really been talking about, the promise of God that we received not by any deeds that we have done, but because He promised.

“Behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”

Same word is used, “Until you sink down into the garments.” It's an interesting picture. It's conveying that you're putting your trust completely in Him, and it's going to be the Spirit of God that has to do this power, it can't be you. When I think about this, and I think about all the passages that make reference to the Spirit of God coming upon us, it is that we are actually endowed or clothed in power. Not only has He cleansed us from our sins, not only have we been thoroughly washed and immersed from our sins, but we have been now clothed with the power of God. The question is, what exactly is that power? Let me just give you a few examples.

One example is found in Acts 4. We won't go into the whole chapter, and I don't want you to turn there, but the passage itself is dealing with the disciples that are coming and they're beginning to proclaim the gospel. You'd have to say to yourself, here are these disciples where at one time, even Peter, would run from a little girl that says, “Weren't you one of them?” Now, he's standing up boldly. So, Scripture says, “and he was filled with the Spirit, and he began to speak with great confidence the things of God.” When you and I are clothed with this wonderful power, we're no longer intimidated by man. We're not afraid of what man thinks. See, the whole Galatians thing is everybody's getting intimidated by what everybody else thinks, and God says that when you have the power of the Spirit, you have the clothing of the Spirit of God on you, you're not afraid. It goes to the very end of Chapter 4, and it says the church was filled with the Spirit and they all began to speak boldly of things of God. So, what exactly does it look

like to be clothed with the power of God? Well, obviously, according to Acts 4, it means that you have great confidence, and you have great boldness in the things that you say.

2 Peter 1 begins to talk about the divine nature in us increasing. He says, "If these things are yours and are increasing," (he's talking about the divine nature of God at the very beginning) he says, "It renders you neither useless nor in any way unproductive." What is he telling us? He's saying if you're clothed in the power of God, you'll never live an unproductive life again. In fact you're clothed, because once again, you're moving in the power of God. You're moving in the Spirit of God. He places you in the places that He needs to place you, and He gives you the words even to say. There is an empowerment that comes in the context of this.

If you look with me in Colossians 3, it uses the phrase a number of times, "put on." Remember reading that? Of course, we oftentimes read in Ephesians, "Put on the armor of God," and you sing the song. So, there you have it. In Colossians 3 you begin to read that God wants us to put on this garment, and what He's talking about is the power of the Spirit that moves us to do things that we wouldn't normally do. If you look with me in Colossians 3, obviously, put aside all anger. (verse 8)

(Verse 9) Don't lie to one another.

Then he says this in verse 10, "put on the new self who is being renewed to a true knowledge according to the image of the One who created him."

Drop on down to verse 12,

"So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience."

Let me just emphasize this, it's not talking about you going, "OK, from now on, I'm going to be really kind." Because that that's not going to work out well, but what it's talking about is that when you put on the power of the Spirit, this is you getting right with God; this is you giving all glory to God; this is you saying, "It's all You and none of me. See, because the problem in Galatians is that they were trying to do it through works. It's not going to happen. If you'll come to God and go, "You know what, God? I can't do this. But I will say this, I love You, and I know that You can change me. I believe that. I just want to please You in everything that I do." And you just begin to go about your day in that regard, guess what? He'll put on a heart of compassion. He'll put on a heart of kindness. He'll put on a heart of humility. I've never been right with God and been arrogant at the same time. It just never has happened, and every time I'm right with God, I have a sense of compassion for man. But you obviously don't want to get the cart before the horse and think that you're the source of the compassion. It's the Spirit of

God that you have to put on. So, that's why it uses the phrase "put on," "put on a heart of compassion."

If you look at verse 14,

"Beyond all these things..."

What does it say?

"... put on love..."

(Colossians 3:15) "Let the peace of Christ rule in your hearts..."

What's making you do this? It's the peace of God that's ruling your heart that's causing Him to do this.

Now, in this, I've given you some examples of the power of God coming within us. In this particular context, he's going to convey what the power of God is. If you go back to Galatians 3, he tells you what the power of God is. Here it is, if you pick up with me in verse 27,

"For all of you who were baptized into Christ have clothed yourselves with Christ."

In His power. So, you've been washed of your sins, of your bad way of thinking. Obviously, my thoughts are not His thoughts. That's one of the reasons why you see in Scripture the phrase, "Repent, repent, repent." That means you have to think different. You can't think like you; you have to think like Him. That's what repentance is.

So, you go into Matthew 5, and he goes, "Blessed are the poor in spirit." We go, "I wasn't thinking about that." He goes, "I know, you don't think like Me." So, repentance is about changing your way of thinking, right? So, we put on His power; we're thinking differently. We used to think like a kid. I mean, when somebody asked you to do something, "What's in it for me? Now, we think like an adult, "How can I help?" That's a totally different Spirit.

So, it goes on and says in verse 28,

"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

Remember him saying earlier, "God is one"? His point is that the promise of God unites us. As adults, we don't see legal documents. We don't think in terms of "lane mitigation." We don't need that. You know what we think? We think, "What would Christ do? What do You want me to do?" We take on the heart of an adult, of the only adult that ever existed, and we begin to live in a way that sees things in a way that is not divisive; it's not segmented in little groups, and we begin to accept one another.

If you look in Romans 15 with me, and tell me if this doesn't sound like Jesus, it says this,  
(Romans 15:1) "Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves."

Does it sound like somebody?

(Romans 5:2) "Each of us is to please his neighbor for his good, to his edification.

(Romans 15:3) For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME."

Where's the conclusion of this?

(Romans 15:7) "Therefore, accept one another, just as Christ also accepted us to the glory of God."

What brings glory to God? Accept one another. You know, the older I get, the clearer I see it, my family has nothing to do with my bloodline. I'm drawn to the Spirit of Christ. As Jesus will say, "Who is my mother, my brother, my sister? The one who does the will of My Father in heaven." And you just see things so completely different, don't you? We're growing up, and it's because of the Spirit of God.

### **Closing Prayer:**

Father, we give You thanks for Your loving kindness to us and for the transformation of our lives. Thank You that we don't need mitigation. Your Spirit protects us. You've made us alert in Christ. We don't need the Law anymore. You tell us that love fulfills the Law. How wonderful that is.

Your heads bowed and your eyes closed, we're asking you to stop thinking in terms of "have to," we're asking you to embrace the spirit of "want to." We're asking you to come to Christ and receive of His Spirit, of His love for you. Let Him transform you. Feel the sinking down into His clothing, and His making you clean again; Him empowering you to do things that you never thought you would do; to love people that you never thought you would; to bring together families that have been torn apart. Only God can do that. Tell Him you believe that. Walk by faith, not by sight.