

**Chapter summary** – *The story has often been told about the message the founder of the Salvation Army sent to their international convention. General William Booth was unable to attend personally because of ill health, so he cabled the delegates a message containing one word: “OTHERS!” [That one word tells you an awful lot about a person.]*

*In the popular comic strip “Peanuts,” Lucy asks Charlie Brown, “Why are we here on earth?” He replies, “To make others happy.” She ponders this for a moment and then asks, “Then why are the others here?”*

*“One another” is one of the key phrases in the Christian’s vocabulary. “Love one another” is found at least a dozen times in the New Testament, along with “pray one for another” (James 5:16), “edify one another” (1 Thes. 5:11), prefer one another (Rom. 12:10), “use hospitality one to another” (1 Peter 4:9), and many other like admonitions.*

*In the section before us, Paul adds another phrase: “Bear ye one another’s burdens” (Gal. 6:2). The Spirit-led Christian thinks of others and how he can minister to them.<sup>1</sup>*

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III. Paul states his case concerning Christian liberty, (Chs. 5-6)

**7. PAUL STATES THAT BELIEVERS ARE TO WORK TOGETHER, (6:1-10)**

- 1) Believers are to work together in restoring the sin fallen,**
- (1) The brother who falls out, (1a)**

 **INTERPRETATION:**

<sup>1</sup> **Brethren** (fellow believers), **if a man is overtaken in any trespass**, (“trespass” means sin and “overtaken” can mean <sup>11</sup> is captured by someone in the act of his sin, or <sup>12</sup> it can mean that some sin itself has snared the individual),

**(2) The brother who reaches out, (1b)**

**1a God’s qualifications for the one who reaches out**

- 1b He is a believer**
- 2b Hs is spiritual**

**you** (believers), **who are spiritual** (you who are not in a trespass yourself, but are “walking in the Spirit, filled with the Spirit, and manifesting the fruit of the Spirit, who, by virtue of your spiritual strength, are [thus enabled and] responsible for those who are [in some sin] fleshly”),<sup>2</sup>

**F APPLICATION:**

A spiritual believer is not measured by how long he’s been saved or by how much he knows. A spiritual believer is measured by who he is filled with. The burden of an erring brother or sister falls on the church family—

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<sup>1</sup> Wiersbe, Warren W. *The Bible Exposition Commentary*. "An exposition of the New Testament comprising the entire 'BE' series"--Jkt., Ga 6:1. Wheaton, Ill.: Victor Books, 1996, c1989.  
<sup>2</sup> MacArthur, John F., *The MacArthur New Testament Commentary*, (Chicago: Moody Press) 1983, [Online] Available: Logos Library System.

e.g., [as directed by the] church covenant. It is not that **spiritual** believers are to be suspicious and inquisitive. Those are hardly qualities of spirituality.<sup>3</sup>

Paul demonstrates to the Judaizers that not only are believers in Christ, who are saved by grace alone, not to use their liberty as a license to sin, but they are to confront one another when one does slip into a life of sin.

### **1a God's assignment for the one who reaches out, (1c)**

#### **1b He is to seek the spiritual health of the individual**

**restore such a one** (“*restore*” here means to mend like a broken or dislocated bone, or repair something like a broken net—thus you who are spiritual are to assist the sinning person back to spiritual health),

#### **2b He is to exercise gentleness all during the process**

**restore such a one in a spirit of gentleness** (tenderly, graciously, mercifully like Jesus did—rather than harshly, judgmentally or critically like a pharisaic legalist),

#### **F APPLICATION:**

(John 8:3-11) Jesus was not interested in destroying the woman but in helping her, and that should be the attitude of His followers toward other people, especially toward fellow believers.

Jesus' command[ed] “Do not judge lest you be judged” (Matt. 7:1)... As the context makes clear, (see vv. 3-5), Jesus was talking about a self-righteous, condemning person who acts as judge, passing sentence on others, since he sees only the best in himself and the worst in everyone else. [But] If such a person confesses and is cleansed of his own sin, the Lord went on to say, he then is qualified to confront his brother with the purpose not to condemn but “to take the speck out of [his] brother's eye” (v. 5). He is then **spiritual** and has the right and even obligation to help his brother overcome a **trespass**.

#### **3b He is to reach out exercising great care that he does not fall into sin himself**

**restore such a one in a spirit of gentleness, considering** (taking heed to), **yourself lest you also be tempted**, (three possible meanings: <sup>(1)</sup> lest you fall into sin and need someone to tenderly restore you down the road, <sup>(2)</sup> lest you fall into sin by not tenderly restoring a fallen sinner, or <sup>(3)</sup> lest you fall into more sin by trying to restore a fallen sinner when you yourself are in sin as well).

#### **F APPLICATION:**

A pastor once commented, “I have often thought that if I ever fall into a *paraptoῦμα* [**trespass**], I will pray that I don't fall into the hands of those censorious, critical judges in the church. Let me fall into the hands of bar-

<sup>3</sup> MacArthur, *The MacArthur New Testament Commentary*.

keepers, streetwalkers, or dope peddlers, because such church people would tear me apart with their long, wagging, gossipy tongues, cutting me to shreds.”<sup>4</sup>

## **2) Believers are to work together in bearing one another's burdens, (2-6)**

### **(1) By working together, the weight of the difficult circumstances of the burdened is lightened, (2a)**

<sup>2</sup> **Bear** (the weight then of), **one another's burdens** (difficulties together—whether caused by sin or not—by doing so we lighten the burden of those going through trials.)

### **(2) By working together, Christ's command to love is fulfilled, (2b)**

**and so fulfill the law of Christ** (Jesus said, “A new commandment I give to you, that you love one another, even as I have loved you” (John 13:34). **The law of Christ** is the law of love, which fulfills all the rest of God's law (Gal. 5:14; Rom. 13:8, 10).<sup>5</sup>

Hebrews 4:15-16 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (One of the greatest ways God could help us when we are trying to recover from some sin, is by giving us a friend or better yet an entire church family to express their love for us and to us.)

### **(3) By working together, the seduction of superiority is resisted, (3)**

It would be nice if all of our problems would hit us when we were in our teen years, when we knew everything and had all the answers.

**Once upon a time four people were flying across the country in a small twin-engine plane. There was the pilot, of course, plus a minister, a student, and a man who had just won an award for being "The Smartest Man in the World."**

**Everything was going along fine, but suddenly the engine coughed and sputtered. The pilot began checking his gauges repeatedly. Finally, in a tone of desperation, he informed his three passengers, "There's bad news and there's good news. The bad news is we're out of gas, and the plane's going to crash. The good news is we have parachutes."**

**As they got out the parachutes, the smartest man in the world said, "Guess what, there's more bad news...there are only three parachutes!" This meant that one of the four would have to go down with the plane.**

**Immediately the pilot said, "I've got a wife and three kids at home. I have too many responsibilities. I'm sorry, but I'm going to have to take one of the parachutes." Having said that, he grabbed one of the chutes, put it on, and bailed out. The smartest man in the world was the next to speak. He said, "I'm the smartest man in the world. I could**

<sup>4</sup> MacArthur, *The MacArthur New Testament Commentary*.

<sup>5</sup> MacArthur, *The MacArthur New Testament Commentary*

be the one who comes up with a cure for cancer or solves the world's economic problems. Everybody is counting on me." He quickly grabbed a parachute and jumped out.

The minister turned to the teenager and said, "Son, you've got your whole life ahead of you. I've made my peace with God so I'm willing for you to take the last parachute."

"Relax, reverend," the young man replied. "The smartest man in the world just jumped out of the plane with my knapsack on his back."

Many people think they're pretty smart--that they can handle whatever comes along, that they know all they need to know to live a happy and fulfilled life without crashing and burning. In reality, they're a lot like the smartest man in the world. They've stepped out into thin air with only a knapsack on their backs--no parachute.

The gospel of Jesus Christ is the only parachute that can save you from ultimate spiritual destruction.

[Adapted from *Hot Illustrations for Youth Talks* edited by Wayne Rice. Youth Specialties, 1994. Pages 182-183.]

<sup>3</sup> (God warns us here to follow His instructions), **For if anyone thinks himself to be something** (i.e., thinks himself to be something superior to those in sin and thus really spiritual), **when he is nothing** (superior at all), **he deceives himself**, (He does not understand how vulnerable he is. He lives in a fantasy world. He is severely handicapped in serving God or in helping fellow believers

#### F APPLICATION:

Conceit can coexist with outward morality, but it cannot coexist with spirituality. In fact, conceit is the ultimate sin, first on the list of things God hates (Prov. 6:16-17). The Christian who **thinks he is something when he is nothing** needs help in facing his own sin before he can be qualified to help anyone else out of a sin. He needs first to "take the log out of [his] own eye" (Matt. 7:5). If he refuses to see his own spiritual need, **he deceives himself** and is useless in serving God or in helping fellow believers.

Luke 18:9-14 –Pharisee and the other a tax collector.

Luke 15:1-10 – Jesus with sinners, the lost sheep and coin

By leaving the ninety-nine sheep, the shepherd was not saying they were unimportant to him. They were safe but the lost sheep was in danger.<sup>6</sup> When Adam and Eve sinned in the garden, who went after them? God did.

#### **(4) By working together, one examines his own life and God is praised, (4)**

<sup>4</sup> **But** (in contrast to thinking himself superior), **let each one examine his own work** (his actual actions and attitudes—not merely his own opinion of himself—before he attempts to restore someone), **and then** (knowing that he is or has nothing special over anyone else, if he sees that by God's grace and mercy he is presently faithful and obediently modeling Christ's example), **he will have rejoicing in himself alone** (he will rightly limit his praise and thanksgiving to God alone for what God is do-

<sup>6</sup> Wiersbe, *The Bible Exposition Commentary*

ing presently in and through him), **and not in another**, (i.e., not rejoice on the basis of what he may have accomplished **in regard to**, or compared to, **another**. If he is truly more faithful and useful than some of his fellow believers, that is God's doing, not his own.<sup>7</sup>

### **(5) By working together, one is better prepared for to meet God, (5)**

<sup>5</sup> **For each one** (each individual), **shall bear** (be responsible, accountable for) **his own load**, (his own faithfulness and unfaithfulness alike, [the judgment seat of Christ is where this is worked out]).

#### **F APPLICATION:**

- What does God require of a sinning person, whether an unbeliever or believer? The same thing; confession and repentance.
- When God forgives a person for his sin, what does God do with the sin? God separates it from the person as far as the east is from the west and God Himself forgets it.
- What does God not take away from a sinning believer, even though God forgives his sin? The consequences of his sin.
- Where does it say that a believer who confesses and repents of his sin loses certain rights and privileges in his standing or service to God? (Only a pastor or deacons are disqualified – even then every single one of the qualifications are in the present tense.)

The issue of sin isn't where have you been, what have you done and how long have you done it. The issue is have you confessed and repented of your sin.

Instead of trying to restore the erring brother, the legalist will condemn him and then *use the brother to make himself look good*. This is what the Pharisee did in the Parable of the Pharisee and the Publican (Luke 18:9–14). “[Love] shall cover the multitude of sins” (1 Peter 4:8). The legalist rejoices when a brother falls, and often gives the matter wide publicity, because then he can boast about his own goodness and how much better his group is than the group to which the fallen brother belongs.<sup>8</sup>

Serve with the Holy Spirit, denying your flesh of its sinful desires, and you will verify your salvation, as well as receive God's best for you here and in heaven

### **(6) By this, stronger relationships are built, (6)**

<sup>6</sup> **Let him** (“him” here being the one in sin or bearing some burden), **who is taught the word** (who received instruction about his situation), **share** (partner) **in all good things** (things that are spiritual and godly), **with him** (the spiritual restorer), **who teaches**, (who gives instruction).

<sup>7</sup> MacArthur, *The MacArthur New Testament Commentary*.

<sup>8</sup> Wiersbe, *The Bible Exposition Commentary*.

## F APPLICATION:

How many of you have had the privilege of being served by a rescue squad in a time of great need? What did you think of the men and women who served you during that time?

When a fellow believer loves you enough to one, keep his or her life clean of sin and two, be ready and willing to assist in at a moments notice—it bonds you together like few things can.

### 3) **Believers are to work together in sowing spiritual seeds, (7-10)**

#### (1) **We are to discourage one another from sowing to the flesh, (7, 8a)**

<sup>7</sup> **Do not be deceived** (actually means to, *stop wandering from what is true and right*—walk the straight and narrow way in other words, for), **God is not mocked** (God will not overlook or look lightly upon your diversions from His precepts and principles, for whatever purpose); **for whatever a man sows** (minute by minute in his daily life), **that he will also reap** (meaning the consequences, byproduct of his actions, thoughts, attitudes and motives will be in direct relation to what he sows).

<sup>8</sup> **For he who sows to his flesh** (sows seeds with the shortest maturity time in order to fulfill his selfish will, i.e., he feeds the desires of his depraved flesh), **will of the flesh** (will through the reward of the flesh for doing so), **reap corruption** (will as a consequence experience temporal satisfaction even if it lasts a lifetime on earth, but at worst, moral decay, which leads eventually to physical illness and possibly even death—that is to say nothing about losing ones heavenly rewards; having only wood, hay and stubble to show for your labor),

To “sow to the flesh” is to pander to it, to cosset, cuddle and stroke it, instead of crucifying it.

*John Stott*<sup>9</sup>

#### (2) **We are to encourage one another to sow to the Spirit, (8b)**

**but he who sows to the Spirit** (fulfills the will of the Spirit, feeds the desires of his redeemed and spiritually alive soul and spirit), **will of the Spirit** (will through the reward of God the Spirit for doing so.), **reap everlasting life**, (*Not be saved by works, but---*will workout your salvation in fear and trembling—meaning continually verify that your profession of faith is true—to say nothing about gaining your heavenly rewards---having much gold, silver, and precious stones to show for your labor).

## F APPLICATION:

Which is easier to grow, weeds or vegetables? Weeds obviously are easier to grow. We don't have to lift a finger to grow weeds, but it takes constant effort to grow vegetables. To sow to the Spirit is going to take constant effort as well. Sowing to the flesh takes no effort at all.

<sup>9</sup> Barton, Bruce B. *Galatians*. Life application Bible commentary, Page 210. Wheaton, Ill.: Tyndale House, 1994.

What are some examples of sowing to the flesh? (cp., Gal. 5:19-21)

What are some examples of sowing to the Spirit? (cp., Gal. 5:22, 23)

**In the realm of spiritual sowing, the results of speaking a kind word or sharing a truth from the Bible are spectacular. John Oxenham underscores this fact in the following thought-provoking poem:**

I spoke a word,  
And no one heard;  
I wrote a word,  
And no one cared  
Or seemed to heed;  
But after half a score of years  
It blossomed in a fragrant deed.  
Preachers and teachers all are we,  
Sowers of seed unconsciously.  
Our hearts are beyond our ken;  
Yet all we give may come again  
With usury of joy or pain.  
We never know  
To what one little word may grow.  
See to it, then, that all your seeds  
Be such as bring forth noble deeds.

Encourage each other to sow seeds to the Spirit.

**(3) We are to encourage one another to not grow weary,  
(9, 10)**

<sup>9</sup> **And** (because we will reap what we sow), **let us** (those who profess saving faith in Christ), **not grow weary while doing good** (lit., “*Let us not keep on giving in to evil while doing the good.*”), **for** (the reason being), **in due season** (at the appointed or proper time), **we shall reap** (God’s progressive daily blessings as well as our future eternal reward), **if we do not lose heart**, (lit., “*If not loosened out*”—i.e., if we do not become comfortable with sin, or exhausted as a result of giving in to sin. Or, give in to fatigue in fighting the fight, or stop because we are not seeing the results we want).

<sup>10</sup> **Therefore** (in light of this instruction and understanding, wisely apply it to our daily life), **as we have opportunity** (in every occasion, circumstance and situation), **let us** (continually), **do good** (through the Spirit), **to all** (the entire human race, but), **especially to those who are of the household of faith**, (especially to others who have placed saving faith in Christ, as this is how the lost will know we are Christ’s disciples by our love for one another, and God will use that to draw them to Him).

**8. PAUL STATES HIS SUMMERY CONCERNING SAVED BY  
GRACE ALONE THROUGH CHRIST, (6:11-17)**

**1) Paul emphasizes his handwriting, (11)**

<sup>11</sup> **See with what large letters I have** (personally) **written to you with my own hand!** (Paul, who mostly dictated his letters, assumably because of bad eyes, is making a huge statement here. Whether Paul wrote the en-

tire letter himself or just this portion, he is telling the Galatian believers by doing so that this issue of being saved by grace alone through Christ is of the most serious nature. He is emphatically stating his righteous anger towards the Judaizers or anyone else who would teach otherwise, [cp., Gal. 1:8, 9]. He was stating the urgency of the Galatian believer getting a firm grasp of this doctrine.)

## **2) Paul defines the Judaizers, (12, 13)**

### **(1) These Judaizers are show offs**

<sup>12</sup> **As many as desire to make a good showing in the flesh** (as many as are motivated by religious pride, like the Judaizers who live by self-effort, works, legalism rather than by grace. “Look at the list of things I do for God!”)<sup>10</sup>

### **(2) These Judaizers are dictators**

**these would compel you to be circumcised** (according to the law as a means of salvation by works. They would leave you no option. They would allow you no debate on the matter.)

### **(3) These Judaizers are weaklings**

**only that they may not suffer persecution for the cross of Christ**, (Their motives aren’t even completely religious. The Judaizers were willing to pay lip-service to Christ, but there was no way they were going to suffer for Him. They weren’t about to lose their families, standing in the synagogues, or jobs. They were willing to use Christ’s name, but they are not willing to serve in Christ’s work. They were not willing to die to themselves by picking up their cross and follow Him [Mat. 16:24].)

### **(4) These Judaizers are hypocrites**

<sup>13</sup> **For not even those** (Judaizers), **who are circumcised keep the** (whole), **law** (themselves),

## **F APPLICATION:**

Some of the Judaizers were emphasizing circumcision as proof of holiness, but were ignoring the other Jewish laws.<sup>11</sup> People often choose a certain principle or prohibition and make it the measure of faith. Some may condemn drunkenness but ignore gluttony. Others may despise promiscuity but tolerate prejudice. Some who are adamant against homosexuality ignore child abuse. The Bible in its entirety is our rule of faith and practice. We cannot pick and choose the mandates we will follow.<sup>12</sup> It doesn’t work that way though. That kind of action will only make us hypocrites as well.

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<sup>10</sup> God warns us about tooting our own horn in Matthew 6:1—“Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

<sup>11</sup> Jas 2:10—For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.

<sup>12</sup> Barton, Bruce B. *Galatians*. Life application Bible commentary, Page 215. Wheaton, Ill.: Tyndale House, 1994.

(5) **These Judaizers are self-gratifying**

**but** (yet), **they desire to have you circumcised that they may boast in your flesh**, (that they may put you on display as one of their religious achievements. The Judaizers are not concerned about putting God on display. They are concerned about exalting themselves. They are concerned about receiving preeminence, not about giving it to another.)<sup>13</sup>

**3) Paul defines himself, (14)**

**(1) His boast is in the cross**

<sup>14</sup> **But** (in contrast), **God forbid** (may it never come to pass), **that I** (Paul), **should boast except in the cross** (the all sufficient work and death), **of our Lord Jesus Christ** (the Author and Finisher of my faith, [Heb. 12:2]. Paul's standing with God had nothing to do with his works. It was all due to his Lord's work. Paul was bathed in the grace of Christ and clothed in the righteousness of Christ. All that Paul possessed, all that he was and all that he would one day be, was of Christ's work and blessing on his behalf. Paul was a new creation created through, animated by, and servant to the Lord.)

**The Judaizers gloried in what their converts could do for them, but Paul gloried in what Christ had already done for him. His critics gloried in self, but he gloried in the Savior. They gloried in the flesh, but he gloried in cross. ---Robert Gromacki**

**(2) His life is for the Lord**

**by whom the world** (the allurements and philosophies of self-gratification), **has been crucified** (put to death), **to me, and I to the world**, (just the opposite of the Judaizers, [Gal. 2:20]).

**As a result [of boasting only in the Cross], we and the world have parted company, each has been "crucified" to the other. "The world" is the society of unbelievers. Previously we were desperately anxious to be in favour with the world. But now that we have seen ourselves as sinners and Christ crucified as our sin-bearer, we do not care what the world thinks or says of us or does to us. --John R. W. Scott**

That pretty much sums up what Paul is saying here.

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<sup>13</sup> Mt 23:1-7 1Then Jesus spoke to the multitudes and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'

#### 4) Paul defines the genuine believer, (15)

<sup>15</sup> **For in** (placing saving faith alone in), **Christ Jesus neither circumcision nor uncircumcision avails anything** (religious rituals contribute nothing to ones salvation), **but** (being), **a new creation** (is what is important. Salvation is not about who you are or what you've done. It's about who you become, [cp., Gal. 5:6]).<sup>14</sup>

#### F APPLICATION:

Although Paul was reiterating his point about the worthlessness of circumcision, the possible applications are many:

- Neither Christian family background nor non-believing family background means anything.
- Neither black nor white nor Hispanic nor Oriental means anything.
- Neither rich nor poor means anything.
- Neither healthy nor handicapped means anything.
- Neither “pretty good” nor “already has a record with the police” means anything.
- Neither president nor servant means anything.

When we come to Jesus Christ, he accepts us all. He offers salvation personally and universally to anyone who will come to him. Have you accepted him?<sup>15</sup>

#### 5) Paul invites all to believe, (16)

<sup>16</sup> **And as many as walk according to this rule** (according to grace and not works for salvation), **peace** (with God), **and mercy** (unmerited favor from God), **be upon them, and upon the Israel of God**, (upon saved Jews and Gentiles alike).

#### 6) Paul ends his discussion with his critics, (17)

<sup>17</sup> **From now on** (from this point forward), **let no one trouble me** (cause me this kind of physical and mental anguish on this issue), **for I bear in my body the marks of the Lord Jesus**, (I not only preach this gospel, but I also willingly suffer for it as well—unlike the Judaizers who are not willing to suffer for Christ—[2 Cor. 11:24-28]).

### 9. PAUL CLOSSES WITH A PRAYER OF BLESSING UPON THE BELIEVERS, (6:18)

<sup>18</sup> **Brethren** (true believers in Christ), **the grace** (the unmerited and glorious favor), **of our Lord Jesus Christ be with your spirit**, (establish and maintain your inner man). **Amen**, (so be it).

#### F APPLICATION:

In *The Holy War*, John Bunyan provides a dramatic closing scene between Emmanuel (Christ) and residents of the town of Man-soul (you and me). Emmanuel has helped them beat off the Diablonians (Satan's army),

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<sup>14</sup> Ro 2:29—he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

2 Co 5:17—Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

<sup>15</sup> Barton, Bruce B. *Galatians*. Life application Bible commentary, Page 217. Wheaton, Ill.: Tyndale House, 1994.

and now he stands in the town square telling them how to stay free from Satan's clutches. Emmanuel says:

"I have loved you, Man-soul. I bought you for a price; a price not of corruptible things, as of silver and gold, but a price of blood, my own blood, which I spilled freely to make you mine, and to reconcile you to my father.

"And I stood by you in your backsliding, when you were unfaithful, though you did not know I was there. It was I who made your way dark and bitter. It was I who put Mr. Godly fear to work. It was I who stirred up Conscience and Understanding and Will. It was I who made you seek me, and in finding me, find your own health and happiness.

"Nothing can hurt you but sin; nothing can grieve me but sin; nothing can make you fall before your foes but sin; beware of sin, my Man-soul.

"I have taught you to watch, to fight, to pray, and to make war against your foes; so now I command you to believe that my love is *constant* to you.

"O my Man-soul, how I have set my heart, my love upon you!

"Show me your love-and hold fast-until I take you to my father's kingdom where there is no more sorrow, no grief, no pain ... where you shall never be afraid again. ..."

As Emmanuel rides away in his chariot, Conscience, Understanding, and Will discuss the future and how they will have to be alert to keep the Diabolonians at bay. Unless they depend completely on King Shaddai (the Father), Emmanuel (the Son), and the Lord High Secretary (the Holy Spirit) they will fail and fall into enemy hands.

"Is this way better than the freedom you had before?" asks Understanding, referring back to days before Emmanuel had come into their lives.

"The freedom we had before was like-" Will struggled for words, "like birds flying through broken windows in-and-out of a deserted house-flying aimlessly, going nowhere."

"Do you love him because you have to?" Understanding's probing was gentle; their talk was to reiterate their faith, and in their talking they strengthened each other.

"I do not have to love him," said Will. "I am free. He has always left me free to do as I please."

"Then?"

"I love him because I want to," Will said simply. "And I can never love him enough."\*

That is essentially the message of Paul's epistle to the Galatian believers and to believers of every age-the message that, because we have trusted in Him, Christ has set us free.<sup>16</sup>

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\* Adapted from Ethel Barrett's *The Great Conflict* [Glendale, Calif.: Regal Books, 1969], in which the author has rewritten John Bunyan's *The Holy War* in contemporary language.

<sup>16</sup> MacArthur, John. *Galatians*. Includes indexes. Chicago: Moody Press, 1996, c1987.

 **INTERPRETATION:**

**F** **APPLICATION:**

 **COMMENTARY:**

