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## Galaatians

### Chapter 3 - No Understanding with Man

#### Unable to Grasp the Law's Purpose (vs.21-25)

#### The Law Would Not Make Us Righteous but Rather Prove Us Not (vs. 21-22)

**Galatians 3:21-22:** Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law. But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

Well, Paul is speaking to believers who have gone off the reservation, so to speak. They began with a sense of it's all God; it's by His Spirit. They received Christ as their Lord and Savior, believed in their heart, but somehow the world has been allowed to come in their lives. Now, they're thinking more humanistically than they are thinking spiritually. It's hard to connect the two and when we talk about "in the flesh" and we talk about "in the Spirit," sometimes that alone confuses us because of the wording. What exactly does that look like and how do you do that? So, what Paul does in this particular book is he begins to convey to us just exactly what it does look like and what he is talking about and what God means by walking in the Spirit. Because we know that if we walk in the Spirit, we won't fulfill the deeds of the flesh. We won't do the wrong things. We'll do the right things in the right way for the right reasons. So, we want to be walking in the Spirit, the same Spirit that called us; in the same way that we receive Christ. As Colossians will say, we need to walk in that same way. You remember when you received Christ, you realize it was all Him, how wonderful His grace is, and you just couldn't help but give thanks and you couldn't help but tell somebody about it. Somebody may have even walked up to you and said, "Yeah, I know you. You're a really lousy person." And you go, "Yeah, that's right. But Christ saved me." And nothing could thwart that enthusiasm and that desire and God wants us to continue in that because as Galatians 5 will say, it was for freedom that Christ came. He came to set you free, and God desires us to walk in that freedom of Spirit. As we come to this, we realize that the big problem when we're in the flesh and we're thinking, as Paul will say in 1 Corinthians 3, like mere men. It's impossible for us to comprehend spiritual things.

1 Corinthians 2 says, "who could know the mind of God except the Spirit of God?" It ultimately ends, "We have the Spirit of God. So, we can know the things of God." I remember as you're

going through the Gospels, and there was one incident in particular, the disciples were a little confused and Jesus turns to His disciples, and He says, "Many are the things I have to say to you, but you can't handle it now." And you realized that they were still thinking in the flesh, and it was impossible for them to comprehend specific things.

Connie and I were at the pool and our subdivision, and we actually both got the idea this week together because we hardly ever go. Maybe this was the third time we've gone, but anyway, we both looked at each other and said, "Why don't we go to the pool?" So anyway, we went to the pool and we're sitting there, the kids were bouncing around, doing things and off to the side, there's a swim instructor and you can see that he's trying to get this kid in the pool. The mother's right there with the kid. He's probably around 4 years old. So, you're watching the kid and the kid's hugging onto his mom. The swim instructor is saying, "Come on now, you can go in." And it was very interesting to watch. It gave us entertainment while we were there. So, Connie says, "He's not going in." And I said, "You're probably right." She goes, "There's a battle there for the wills." You have these two big adults and the kid wins, you know. Anyway, they're coaxing him and they're luring him. They're trying everything they can, and you can tell, he's not even getting wet. There's something about the water that he was just afraid of, you know? It was impossible. What was interesting to me was that it seemed like no matter what they said or no matter what they did, he just couldn't see things their way. It didn't matter. So, if you were to sit down with this four-year-old and say, "Do you realize the benefits of getting in the water? Think of all the benefits." The kid's probably looking at you going, "I don't want to go in the water." He's just not able to perceive those things, or that the reasons why he needs to get in the water, "Because we've invested money in these lessons and there's time and effort and this good man is here. We can't waste his time." No kid is really interested in those kinds of things. He's not interested in the hardship that he's causing his mother. He's not interested in anything except he's not going in the water, and his perception is that they brought him here, to this pool to torture him; to literally ruin his life. They're shoving him into something that is just going to make him miserable.

The interesting thing about all of this is, that's exactly the way we are without the Spirit of God and our understanding of the Law of God. Our perception is that the Law of God is something that God has just pushed upon us to just make our life miserable, and these are hoops that we have to jump through in order to somehow please Him. Man takes, and he twists, and he distorts every single thing that God gives. I mean, when you consider that God created all things and obviously as Scripture says, He created all things for us to enjoy freely, but man gets so into this creation thing that he's got to dissect things. He's got to try to figure out, "Why does this work, and how did this come into being?" Well, God made it for you. Just enjoy it. He just can't see it. So, as he begins to split things apart, splits an atom apart, whoops. So, he starts tearing things apart, and the point is that in his endeavor to somehow make sense of it all, he

convolutes it all. Then, creation becomes something twisted, inexplicable, and distorted. Why? Because he just doesn't have the Spirit. He doesn't understand that these things were created for you. God loves you. "You mean, God created this because He loved me? That all of these are signs of His love?" He can't see it. I don't care how many times you show him the stars. I don't care how many times you show him the benefits that God gives, and the same thing is true when you go through the Old Testament. You're reading certain things, and if in fact the human mind is reading the Old Testament, he's going, "Why is God doing that?" He can't see that God is doing good in the things that He's doing in the Old Testament. Why? He doesn't have the mind of Christ. See, all those things that are written can really not be seen unless you have the Spirit of God. The same thing is true, ultimately, with the crucifixion. I mean, you see people that are wearing the cross, if you would ask them, "What does that mean to you?" They'd go, "Well, it looked pretty cool," or "It's something I wanted to wear." But they have no idea of what the cross was. Why would Jesus die on the cross?

The way that it's put in 1 Corinthians 1 is that not only does the world not understand what God is doing, but literally, they see it as foolishness. It's just stupid to them. The point is, that in the flesh we cannot perceive, we cannot conceive what God is doing. It is impossible.

When we're talking about the flesh, we're talking about a man that boasts in his abilities, he boasts in his perceptions. He doesn't come from the angle of, "What does God want and how does He see things?" He comes from the angle of, "How do the things affect me?"

When you look in Jeremiah 9:23, he talks about three areas that the man loves to boast in. The man loves to boast in wisdom, he loves to boast in his might, and he loves to boast in his riches. He says, "Don't boast in those things, boast in that you know God." But man's tendency is to say, "Well, I'm somebody important." And quite frankly, he's highly egotistical. He's very competitive, and in the whole realm of this, he becomes prejudicial and opportunistic. I mean, he uses people to get what he wants, and you say, "Would you just think of somebody else?" He goes, "Think of somebody else? How can I think of somebody else?"

There's an interesting passage in Proverbs, we won't turn there, but it says the righteous are concerned for the rights of the poor, but the wicked do not understand such concerns. That's a great verse, isn't it? You walk up to somebody, and you go, "Are you concerned about this person suffering?" They go, "Where? Somebody's suffering? All I know is I haven't eaten yet." Jesus, in some way, has to deal with that with the disciples. Because as He's ministering to the woman at the well, they come to Him, and they go, "It's time to eat." And he goes, "I can't leave this lady. This is the food." But they couldn't see it because they were walking in the flesh, they were concerned about the things of the flesh, and man is selfishly ambitious and highly self-gratifying. Well, flesh is "self." Probably the best definition is seen in Galatians, if you look in

Chapter 5. In case you want to know some of the differentiation between the two, Paul writes this in Galatians 5:16,

“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

(Galatians 5:17) For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

(Galatians 5:18) But if you are led by the Spirit, you are not under the Law.”

So, it's interesting that he segues from the flesh to the Law. You say, “Why would you do that?” Because the Law is something that I can perform in. It's something that I can do. So, if you were to ask a lot of people, “Why did God give the Law?” They would go, “So I could show how righteous I am, or so I could become more righteous.” I think initially the thought is, “Well the Law was given to make me a better person.” Wrong. The Law was not given to make you a better person. In fact, the Law is going to make you a worse person, and that's really the argument that Paul gives in Romans 7; that what the Law did was it told me I couldn't do something and then I wanted to do it more. So, the Law was really taking me the opposite way. Why? It's not because the Law was bad.

We'll go into both ends of the argument:

“Well, then the Law is bad.”

No, we're not saying the Law is bad. We're saying you're bad. “So, why did you give me the Law?” To prove that you're bad. That's the whole purpose. If you understand the whole purpose of the law, the whole purpose of Law is to prove that you're bad. It's stated here in Galatians, the Law is given because of lawlessness, and the angels ordained the Law.

But it goes on and says in Romans 3, it also proves that you're sinful. You go into Romans 7, and you realize through the Law that you're utterly sinful.

So, the purpose of the Law is to reveal just how sinful you are. There are basically two kinds of people in the world. There are those that know that they are wretched, and sometimes they're proud of it, but they know they're wretched. Then there are those that actually think that they're righteous. The Law was for the wretched in the sense of it kind of holds them back from being more wretched. The Law is more specifically for the righteous to just show that they're not. Because there are people that trust in themselves, and it's one of the things that you see in the gospel, that there were always those Pharisees that trusted in their own righteousness, and you began to see Christ exposing them literally through the Law.

What does it look like to walk in the flesh? Well, if you look in the passage, it reads this way in Galatians 5:18,

“But if you are led by the Spirit, you are not under the Law.

(Galatians 5:19) Now the deeds of the flesh are evident...”

Oh, good. Now, he's going to show us what the deeds of the flesh are.

“... immorality, impurity, sensuality,

(Galatians 5:20) idolatry, sorcery...”

You can put in there the word “*pharmakeia*,” where we get the word pharmacy, which is drugs.

“... enmities, strife, jealousy, outbursts of anger...”

Did you lose your temper this week? Not in the Spirit. We're not talking about being angry about sin. We're talking about losing your temper. There's a big difference.

“... disputes, dissensions, factions,

(Galatians 5:21) envying, drunkenness, carousing...”

Well, if you look at those things, all of those things are kind of self-gratifying. What's immorality? Self-gratification, right? “Impurity, sensuality,” that's flesh, feeding the senses. That's what the flesh does. The fact that you might worship something, idolatry, would be that you worship anything that you feel in some way would gratify you. Some people worship their house, their car, money, whatever, but you find something that that you like, and you make an idol of it, but that's you feeding the flesh. That's not you coming up and saying, “You know what? I want to love like God loves.” You're not even thinking that way. You're going, “What do you mean, Philippians 2, that I'm to hold others in higher esteem than myself? What in the world are you talking about?” They can't see it. Why? Scripture says they're so immersed in pursuing their own will. Why is it people are critical? I mean, that's fundamentally the Law. You look at Romans 2, he goes, “Ok, so you know the Law really well.” And I guess the guy in some way in Romans 2 would go, “So how do you know that I know the Law well?” He says, “Because you use it to criticize people.” If you were to ask a lot of people, “Why did God give the Law, they'd probably say, “So that I can set them straight.” The way that they see things, it's impossible for them to see why it was given. Why does God give boundaries? “Well, it's to make me miserable.” It's not to make you miserable. God gives you boundaries to protect you. He places you where you are because He loves you, and because He's bringing you to Himself, but you can't see it because, and the answer is, “Because I'm not walking in the Spirit.” It's this differentiation that he wants to convey throughout the book.

I want you to go back to the passage that we're looking at today because the question is, “Is the law contrary to the promise of God?” Now, what Paul does in this passage is he sets the promise against the Law. The Law needs a mediator; the promise does not. The promise is a

mediation because God has promised, and the question is, "So, what can I do to convince God to keep His promise?" You don't have to convince God to keep His promise. He's going to keep His promise. It's a promise. So, at the very beginning, He said, "I promised Abraham I was going to send a Savior through his seed. I gave him a promise." So, all of our faith is based on God keeping His promise. In our flesh, we don't get it. We think in terms of, one, "Why would God keep His promise? What's in it for Him?" So, the offense that we have against God can't really be comprehended by us because we don't get how we've offended Him. Our thought is "Ok, so I offended God because I didn't keep the Ten Commandments." Well, yes, that was an offense, but that's not your offense. Your offense is you didn't believe Him. See, all the way through Scripture, the whole issue is, you didn't trust Him. Whether it was in the garden, or whether it's now in your life, the whole issue is, "Do you trust Me?" Because as you go to the 10 Commandments, if you trusted Him and He gave you things to do, you would do them. You would do everything that He told you to do. Why? Because you trusted Him. "What am I trusting in?" You trust that He's good, that He loves you, that He wants your best, that He has your best in mind. You trust him.

When you look at Hebrews 11, what does it say? "Without faith, it's impossible to please God, for you must first believe that He is, and that He's a rewarder of those who diligently seek Him." Do you actually believe? When asked by the multitudes, they come to Jesus, and they go, "What's the work of the Father? What does He want us to do? What does He say?" "Believe in Him, trust Him." "For God so loved the world that He gave His only begotten Son, that whosoever believes..." What does He want you to do? Trust Him. What's the crime? We didn't trust Him. They say, "I think the whole thing is performance. I've got to do better. I've got to work better. I've got to work harder. I've got to do this." That's humanism; that's the flesh, and quite frankly, the harder you work at being good, the less good you're going to be. Let me just say this, and the more critical you're going to be, because you're going to see the Law as something that you ultimately can't fulfill. That's the obvious, right? You're not going to do this, but you can't see the obvious. So, what you do instead of pursuing the Law is you criticize everybody else around you. If you can knock down everybody else around you and you're the last man standing, then you're pretty good. But you don't get it. It has nothing to do with you being good. You couldn't be good enough.

If you look with me in Galatians 2, Paul gives this axiomatic moment, this obvious moment in Galatians 2:16,

"Nevertheless, knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified."

It's impossible, we know that. Are you sure we know that? Well, jump on down to Galatians 3:11,

“Now that no one is justified by the Law before God is evident...”

I mean, all you have to do is accept the obvious. Are you perfect? Could you be perfect? That's the obvious thing to ask. It's like turning to the kid and going, “Can you see the benefits of the water? Maybe someday you could actually save people, rescue them from drowning.” He's going, “Don't get it. I want out.” That's all he's thinking, and that's the problem. We open up the word of God, and if we're thinking in the flesh and we're being motivated in the flesh, all we can think about is preserving our dignity before people. I mean, we don't understand what this is all about. It's about the mercy of God. It's about His love for you, and it's about a promise that He's made, and if you'll believe that He made this promise and He's going to fulfill it, you can have everlasting life. It's all based on His promise; It's based on His word. All you have to do is believe that He's going to follow through on what He said. “I believe.” See, that's why it's so important to make that profession of, what's that word? “Faith,” same word as belief, conviction, and trust. You need to trust in Him.

The way that he puts it here in the passage that we're looking at, Galatians 3:21, “Is the Law then contrary to the promises of God?”

Once we begin talking about, “Well, you're trying to make it by the Law,” then man, because he's thinking the flesh goes, “Ok, so the Law is bad.” And God goes, “No, you don't get it. The Law's not bad, but the Law proves that you are, and you're resistant to that. The law wasn't there to make you better. It was to give proof.”

I've said this several times, but I just want to give you a verse in particular that will solidify this in your mind, Romans 3. Let's just quote something that's already been quoted a couple of times now, and that is Romans 3:20,

“because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.”

You know, there are some people that actually think that they're pretty good, and that's the other group that actually thinks that they're pretty righteous. So, what was one of the purposes of the Law? To show that they weren't. See, it reveals that they aren't. What is amazing with man is he's undaunted because when he realizes that he can't fulfill what Scripture says, then he begins to twist Scripture to make it say what he wants it to say. So, Jesus would oftentimes bring these Pharisees to task (Matthew 5-7). He would say something like this, “I know that you think you're doing the Law, but you have no idea what the Spirit of the Law is.” And so He put it in these terms, “You have heard it said, that you shouldn't commit adultery, but I say, if you

looked at the woman and thought it in your heart and your mind, you committed it.” Now, what Jesus is doing is He's put it in the reality of what the Law was meant to do, but man can't see the reality of the Law because he's in the flesh and he's only thinking about performance. So, he's going to say something like this, “I didn't do it.” And he's going to set up all these defense mechanisms and clearly all these rationalizations to prove that he's really a good guy, and if he can, he'll set himself on a stage in which he looks more righteous than somebody else. So, he'll put on a mask, i.e. hypocrites, and he'll begin to proclaim his righteousness, and if you don't think he's righteous, he'll let you know. He'll tell you all the things that he does, and he'll do really grand and glorious deeds to make himself really look good, but this is man trying to make himself look righteous. How tiring that is, and how sad it is because so many people spend most of their life trying to prove to their mom, to their dad, to somebody in their life, “I'm really a good person.” Forget about it. You're not. There is none righteous, no, not one.

Romans 3:21 says,

“But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets.”

What does the Law witness? The Law doesn't witness your righteousness, it gives witness to God's righteousness. It shows His standards, and it shows just how unrighteous you are.

(Romans 3:22) “Even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction.”

The passage is very clear that the Law was given, and it displays the wonderful righteousness of God.

Now if you back up into verse 19, it says this,

“Now we know that whatever the Law says, it speaks to those who are under the Law...”

More specifically, “I'm a pretty good person. I'm going to try to do it by the book.” Ok, so, you're under the Law. So, you're trying to be righteous by the Law.

“...so that every mouth may be closed and all the world may become accountable to God.”

What does the Law do? It shuts your mouth. “Oh, I'm a good person.” When you stand before the righteousness of God, I mean, even Job, when he stands before God goes, “I close my mouth. I have nothing to say now.” Now, if Job, the most righteous man on the planet, Scripture says at that time, was not close to being righteous before God, where do you think you are? So, the point of it is that we miscomprehend what God was doing with the Law. The point in Galatians 3 is, “Is the law contrary to the promise of God?” And he says, “No. The Law



was given that you might run to the promise and leave the performance.” That was the whole purpose of the Law.

So, if you read it with me, it reads this way,

(Galatians 3:21) “Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life...”

Was the Law able to impart life? Let's think of it another way. When you read a list of dos and don'ts, does that just make you thrilled about doing right? Do you get excited about it? Do you feel like, “Wow, I could hardly wait for that. Give me another rule”? Is that just something that empowers you, that enlivens you, that renews your spirit? No, (Romans 7) the Law kills.

I remember our kids growing up, and when they were younger, you'd say, “Ok, now it's Christmas time,” or “your brother's birthday,” or something like that. “You need to get him something.” And they go out and get something. “Do I spend all my money?” “Well, you know, get something that's nice.” But then as they get older, I say, “Now remember, it's your brother or sister's birthday.” And they go, “Dad, don't tell me. Let me give it.” Now, what you're hearing in that conversation is, “Once you start telling me to do something, you just suck the spirit out.” Right? That's what the Law does. So, his point is, if the law was able to give you life, if the Law was able to change your spirit, then salvation would have come through the Law. That makes sense, doesn't it? Yeah.

(Galatians 3:21) “Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.”

(Galatians 3:22) But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.”

So, you have people that understand they're wretched people. Well, obviously they probably run to the cross a lot faster than the people that think they're pretty good. Once they give up the whole wretched thing if in fact they'll just come and say, “Have mercy on me, a sinner,” like the publican did in the Gospel of Luke, then, Christ says, “I heard that prayer.” But the Pharisee stands there and goes, “Ok. I'm glad I'm not like this guy. I fast. I do all these things,” and he jumps through the hoops of the Law. Of course, what is the one thing that's holding him back from pleasing God? The one thing that's holding him back from pleasing God is not the fact that he may have sinned in the sense of done something wrong, but the thing that's holding him back from pleasing God is he didn't believe that God was more righteous than he is. He didn't believe that only righteousness could come through God. So, he's got this huge barrier that comes up. Now, the purpose of the Law was not to give him more hoops to jump through. He

goes, "Oh, there's the Law. Good. Good. I can perform more." God goes, "Stop it. The whole reason I gave you the Law was to show you can't do this. If you would look at this honestly, you would see it's impossible."

In Matthew 19, the Pharisees are coming up to Jesus and they go, "Is it ok to divorce your wife for any reason?" Of course, they really have a lot of interesting reasons, from burning the food at supper time to maybe just not pleasing them, but they had reasons, and they wrote them into their laws. So, they come up to Jesus and they go, "It's ok, right, to divorce your wife?" He goes, "You guys don't get it do you?" And they go, "Well we did read the Law, and the Law says that Moses told us we could divorce our wives." He says, "Moses didn't tell you to divorce your wife. He permitted it because of the hardness of your heart." Now, what you're seeing in their thinking is, the flesh, and the flesh always thinks, "Is it ok to do bad?" or "How close to the line can I get before I fall off?" But the Spirit thinks, "I don't even get in the neighborhood of the line." It sees things totally different.

So, as you're coming to this passage, he's trying to help you understand that the purpose of the Law was to close your mouth like we read in Romans Chapter 3 and realize, "Ok, I'm a sinner too." Even the righteous person. It puts you before the righteous of God. It goes, "Ok, here are His standards." You know, man thinks, "I'm going to go to heaven." You go, "What makes you think you're going to heaven?" "Because I think I'm a pretty good person." Well, if it was according to your standards, you might be in heaven. You know, Hitler might be in heaven or whatever, because whatever standards you decide to have, but the question is, is that where God's righteousness is? And the answer is, no. God's perfect and He's holy. So, what the Law does, is it displays the holiness of God, but it puts the line where it belongs. You go, "I can't reach that." He goes, "That's the reason I showed you."

I actually used to think I was a pretty good basketball player. We would play in the courts around our house and sometimes we'd play into the night with the neighbors. I thought, "I'm pretty good." So, one day, I went to a gymnasium and a college basketball team was there, and they needed a guy to come in and play with them. When I start playing with them, I go, "I'm not a basketball player." That's what the Law does. It tells you you're not even a player.

If you look in verse 22, it literally shuts up all men under sin so that all men realize, "Hey, we're sinners, aren't we?" He'll use the same reasoning in Romans 11 as well, but he's literally saying, "We're all sinners. So, the only way that we can be saved is by faith."

Read it with me in verse 22,

"...by faith in Jesus Christ..."

And that the promise that is given was something that only He can do. I can't make Him do it, I can't force Him to do it, but He wanted to do, and all I have to do is believe. All I have to do is accept Him.

(John 1:11) “He came to His own, and those who were His own did not receive Him.”

(John 1:12) “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.”

We complicate things. We see things in distorted ways. It's incomprehensible to us. We're not able to grasp the spiritual truths, because we're not thinking spiritually. We're just thinking, “Yeah, what else do I need to do?” Remember the rich man that comes to Jesus? “What do I have to do to get into heaven?” “Do?” Jesus says, “Ok, keep all the Law.” He puts the standard there. “I think I did that. I really think I'm there.” And Jesus goes, “Really? Let's see, sell everything you have; give it to the poor and come follow Me.” “Ok, maybe I'm not there because in order to sell everything I have, I'd actually have to think of my brother like myself. I'd need to love my neighbor as myself, and I guess I don't do that.” See, we choose the laws that we want. We manipulate the laws to say what we want them to say, but Jesus comes in; He shines truth on the picture. As Jesus begins to show us what truth looks like, we begin to realize, “I am a sinner.” And Jesus goes, “Good. Now, you can be saved. If you would admit that you were blind, I could help you see. If you said you were sick, I can heal you, but you've got to get to the point of saying, ‘I am the sinner.’” There's a promise waiting for you. All you have to do is claim it and believe the greatest offense that you could ever give God is that “I don't believe you.”

### **Closing Prayer:**

Father, we come before You today and we just place all of our trust in You. We believe You. We trust You. You said You love us so much that You gave Your Son. To the world, it seems like foolishness. They don't understand what this death that the cross is but You've revealed it to us. Our hearts see it. You've opened the eyes of our hearts by your Spirit, and we see the love of God being outpoured on that cross for me, for me. I realize just how wretched I am. I mean, I would maybe die for a friend, but die for someone who hates me, who despises me, who rejects me? I wouldn't do that, but You would. Give up everything that I ever had, and take on the form of a bond servant? I don't think I'd ever do that, but You would. It's hard for me to comprehend in my flesh, the love of God. It's hard for me to comprehend Your love for me, but if I walk in the Spirit, if I receive Your gift, if today, I'll say, “I trust You.” And I'll take that first step by confessing that You are Lord; by believing in my heart that You raised from the dead, I'll

not only be saved, but I'll be also transformed. My eyes will see things I've never seen before, and I know this is Your power in me, the hope of glory.

With your heads bowed, and your eyes closed, what I'm asking you to do is stop thinking in the flesh. There are things that you're considering, things that you're trying to reason out and you don't get it. God has so much love for you; He has so much to give you; He longs to be gracious to you. Open your heart today.