

## Galatians Review

We're back in the book of Galatians. We're going to go to Acts chapter 13 to begin with, and I thought tonight we'd set a little background again. I've been just so blessed this week listening first of all to Rev. Martindale share Monday night on the greatness of God's Word and just some of those principles that are written in the introduction. How we just don't handle God's Word deceitfully. And we've got to take inventory of our mental patterns and see if what we really believe agrees with God's Word. Is it in agreement with the Word or is it something we learned someplace else? And then the great principle we saw as Elena read from the book and we saw in the videos, some of those great heart foundational principles from Power for Abundant Living.

And tonight we want to look at Galatians again, which is the epistle that's written to correct the doctrinal error that crept into the church due to the failure to adhere to the revelation in the book of Romans. It doesn't say it's written to expose doctrinal error. It's written to correct it. So there should be some correction in this epistle, shouldn't there? Not just to let you know what the error is, but then how to get back; how to correct that doctrinal error.

The first step in degradation, when the Word of God is wrongfully divided, is to practice error. Now that's Corinthians. After practicing error for a period of time, people make a doctrine of it. Finally, doctrinal errors manifest themselves in creeds, rules and commandments of men. Galatians establishes the correction as to how to return to the right believing of the doctrinal truths of Romans. Again, not just to expose the error, but how to return to the right believing of the doctrinal truths of Romans.

Now, Acts 13 & 14 is the record of the initial outreach and growth in Galatia on Paul's first itinerary with Barnabas. And in chapter 13, after he had gone to Antioch of Pisidia, which is a city in Galatia, you get to Verse 42:

### Acts 13:42-44

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.

That's what set them free in the first place. That's what was turning them on to begin with that week before; the Word of God.

### Acts 13:45

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

They were filled with envy. When they should have been thankful they, were filled with envy.

### Acts 13:46-51

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded

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us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium.

They took the dust from their feet, put a little water with it, made mud balls and threw it at them. No – it's an orientalism. It means they held no animosity against them, no bitterness. They just shook the dust off their feet and said OK, and moved on. You see, they didn't hold any grudges against them. They shook the dust off their feet against that area. That's a great principle. Even though they expelled them out of their coasts, they didn't expel the twigs, they continued to meet in those home fellowships. But Paul and Barnabas didn't talk against them. They just shook the dust off their feet and moved on.

### Acts 13:52-14:3

And the disciples were filled with joy, and with the Holy Ghost. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

See, that's a tremendous thing, that even though the others stirred up their minds, long time therefore they continued speaking boldly in the Lord. It reminds me of Acts 4, when the apostles were put in prison and the Judeans, the religious leaders, had threatened them. Remember that? And when they were released they further threatened. They came to their own, and they had a word of prayer. And remember the line in that prayer where they said, "Behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word." I always remember Dr. Wierwille saying, "Grant a vacation. No, that's not it." But one thing that hit my mind recently, and it's in Volume I in the study, "AS HE IS" instead of saying a vacation he said "Lord take the pressure off." They didn't say that. They didn't pray take the pressure off. And sometimes I think in my prayers I pray that. Lord, could you just soften things down a little bit. But they didn't. They said just give us more boldness to be able to stand in this situation. See, more boldness. What did they do here? They long time therefore abode speaking boldly. It doesn't say they prayed for less pressure, but they just continued to speak more boldly. Isn't that terrific? More boldly in the Lord which gave testimony unto the word of his grace and granted signs and wonders to be done of their hands.

### Acts 14:4-7

But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despite fully, and to stone them. They were aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel.

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Now you see the division that developed here in this chapter and of course, this is the section that's covered in WHY DIVISION. But this is what happens when the truth of God's Word is taught. The powers of darkness, even though religiously garbed, will fight. There must always be an exposure and destruction of evil whenever and wherever revival comes about. The confusing element in the entire situation is that it is the religious people, those who are deeply sincere, who cause the division. But, what did Paul do? He just continued to speak one thing, with boldness and in love, and that was God's Word. Not what he thought about it, not his opinion. See, not what I think, what you think, what anybody else thinks about it. But, what does God's Word say. He just continued to speak it boldly, the Word of grace, the Word of God's grace.

So this is that early outreach of God's Word in Galatia. And you see the conflict that's here already, even while Paul is there. And then, after the first itinerary in Acts chapter 15, we see the problem complicated.

### Acts 15:1

And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Now that doesn't quite agree with what's addressed to us. They wanted people to get back under the law, the works of the flesh.

### Acts 15:2

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

This is that Jerusalem meeting in Acts 15, where they did get together on certain things. But I want to go to Galatians because it was just a very few years after this, during his third itinerary that he wrote the book of Galatians. So, there were 5 or 6 years at the very most in there. That was a very short time relatively speaking, after that Jerusalem council, that he's writing this book of Galatians to correct Doctrinal error.

### Galatians 1:6 & 7

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

They pervert the Word of God. And when you pervert it you add a word, you subtract a word, you change a word. Do you have the Word of God left? No. You see, they were perverting the gospel of Christ. Multiple centers of reference cause confusion. Remember in the foundational class. See, that's why you only have one center of reference for truth; The Word of God. But when somebody gets into something else, it's perverting the truth. You have now multiple centers of reference for truth and that's a cause of confusion. Well anyway, they want to pervert that gospel of Christ.

### Galatians 1:11 & 12

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But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

That's how I got this gospel that I preach. Revelation. The others are the perversion of the gospel of Christ, and those that do it are troubling you. They're removing you from that grace of Christ to another gospel. But there's only one true Word of God. There's only one. Remember, Rev. Martindale said it again the other night; one right way to divide the Word rightly, one right cutting of the word. This gospel came by revelation. The others are by men. They pervert the gospel. So we see the problem here: The doctrinal error that had developed. Paul calls their attention to the Jerusalem meeting that we glimpsed at in Acts chapter 15.

### Galatians 2:1-13

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also, And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do,

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Now, you would think that the Jerusalem meeting would have settled the issue. But there was a problem. What did Peter do? He ate with the gentiles, which agreed with what Peter has been shown back in Acts chapter 10. Remember? God let down the sheet from heaven and said don't call unclean what I've cleansed, and Peter learned that the gentiles were called too. He took six

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witnesses with him. You know, if he ate with the gentiles until the Judeans came from Jerusalem, and then he withdrew himself, that would be in the category of respect of persons. He was showing respect of persons. What do you call it when you refuse to associate with one group? Prejudice. See, but that was because of fear, which is sand in the machinery of life.

### Galatians 2:14

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews.

See, these things happened within such a short period of time after he had opened up that area in Galatians, and then you even have that meeting in Jerusalem. Then you get to Galatians chapter 3, and he expresses exactly what that doctrinal error was in terms of some questions.

### Galatians 3:1 & 2

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Now, how'd you get it? Did it come by works of the law, or by the hearing of believing? When you were lead into receiving that holy spirit, when you were born again, “dechomai” and then “lambano'd” it, how did you get it? Did it come when you were sitting there and you got cut in the right place, or somebody poured some water on you; or you said the right liturgical form, you, the right words at the right time? Let's see, and the name of the ...No. Or was it by the hearing to the end of believing what you heard.

### Galatians 3:3

Are ye so foolish? having begun in the Spirit are ye now made perfect by the flesh?

Can the works of the flesh improve on what you've got spiritually? You've got spirit, OK. Now to really be made perfect you've got to do some works of the flesh?

### Galatians 3:4 & 5

Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?

When somebody ministers to you the spirit or does a miracle let's say, in your midst, does he do it by pouring water or using a certain, you know, liturgical form? How does he do it? Is it by works of the law or hearing to the end of what? Believing. See the problem starts with these questions.

### Galatians 4:8-11, 17

Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye

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again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

They zealously affect you to cut you out from the truth so that you could be zealous for their individual cause. That's what's been happening.

### Galatians 5:7-9

Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.

You allow a little bit of that in the body of Christ and pretty soon what happens to that leaven? It just permeates the whole body, see. So, yes, Galatians expresses the problem, but also tells you how to correct that problem, how to get back to believing rightly.

### Galatians 2:19, 20a

For I through the law am dead to the law, that I might live unto God. I was crucified with Christ:

You see, now there's a very important thing: everything that Jesus Christ accomplished, we accomplished with him. We were identified with him. He took all of our sins and sicknesses upon him. Then, when he was circumcised, we were circumcised with him. That's why you don't need to be circumcised. When he was baptized, we were baptized with him. When he suffered, we suffered with him. When he was crucified, we were crucified with him. When he died, we died with him. When he was buried, we were buried with him. When he arose, we arose with him. And when he ascended, we ascended with him. That's why we're already seated with him in the heavenlies. So, I was crucified with Christ. So what could I do to improve on that? Would circumcision help me a little bit? Would some water help? No. There's not a thing you could do in the flesh category that would improve on what Jesus Christ did.

### Galatians 20b, 21

nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

See, righteousness didn't come by the law. It came by what Jesus Christ accomplished when he fulfilled all the law for us and we fulfilled it with him. So then, if I try to do anything in the category of the flesh to improve that, it would be frustrating the grace of God. There's not a thing you could do to improve on what Jesus Christ did. Was he perfect? Did he make the perfect sacrifice? Do you think you could help him out a bit? He did it all for you.

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### Galatians 3:11-14

But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Believing, that's how we get that blessing, that promise, made to Abraham. The law has nothing to do with it. Jesus Christ fulfilled it all; you were identified with him. That's why today what do you do to receive? Believe. How did you get born again? Romans 10:9, 10. Confess with your mouth; believe God raised him from the dead. You believe! You believe the promise. We receive that promise of the spirit through believing.

### Galatians 5:1

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Don't go back to the weak and beggarly elements of the world. Don't start putting yourself under a bunch of rules and regulations and laws. Just walk by the revealed Word of God and by the spirit in manifestation. And just have a barrel of fun! Don't get entangled with the yoke of bondage again. I was thinking earlier tonight, sometimes we give in on the insignificant things that we shouldn't give in on. We make them law. See, that's how you get into all that doctrinal law; legalism. You give in on the things you shouldn't and don't give in on those things you should. OK, so don't get entangled with that yoke of bondage.

### Galatians 5:16

This I say then, walk in the Spirit and ye shall not fulfil the desires of the flesh.

The flesh always wants to improve everything. You know, you've got to do a few good works to get it better. No. If you just walk by the spirit in manifestation, you don't need that flesh. As a matter of fact, the flesh couldn't do anything to improve it anyway, and you're not going to fulfill the desires of the flesh.

### Galatians 5:17

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

The flesh desires things that are contrary to the spirit in manifestation and the spirit in manifestation, things that are contrary to the flesh.

Remember Romans 7? I do the things I don't want to do and don't do the things that I do want to do. And it's confusing. But if you just walk by the spirit in manifestation, you don't fulfil those desires of the flesh.

### Galatians 5:18-21a

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But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like:

That's quite a list. But in contrast in verse 22: But the works. . . Oh, the fruit of the spirit, not works. Works of the flesh, but there's not works of the spirit. There's no works you could do that could improve on that spirit. How did you receive the spirit? Works of the flesh or hearing of believing? It was hearing of believing, wasn't it? Then once you got the spirit, how were you made perfect? By the works of the flesh or just believing? Walking by the spirit, believing God's Word. The fruit of the spirit is the result of the operation of what? Manifestations of the spirit. And it's just there when you walk by those 9 manifestations of the spirit. What's going to be sticking out there on your limbs? Fruit. You don't attach things to an apple tree. Fruit comes. You can put stuff on the soil to make the tree better, cultivate it, and so on, but you cannot attach things to the tree and call it fruit.

Well, the fruit of the spirit is going to be there, and that's the mark of quality, the indicator in your life, the brand as to who you are. That you're a son of God, walking by the spirit. You have that fruit. What are they?

### Galatians 5:22b-25

Love, joy peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

Does it say they that are Christ's are to crucify the flesh? No, it doesn't. It says it's already been crucified. I was crucified with Christ. Then, can I do anything to make it better? People talk today about, well, you've got to crucify your flesh brother. No, I don't. It was already crucified. They have crucified the flesh; past tense. You live by the spirit. Then how do you walk by it? By believing. Not by any works of the flesh. There's nothing you can do in the flesh that will improve your walk by the spirit. The only way to do it is just believe God's Word and walk on it.

See? Now, walking by the spirit means knowing the written word of God, because what you can know by your senses, God expects you to know from the written Word. What you can know from the written Word, he expects you to know. And where this revelation ceases is where other revelation begins. Does that sound familiar? OK, if so, we took the same class.

If we live by that spirit which we've got, then we walk by it. But anything God could ever show you would not disagree with what's written here in His Word, and especially that which is to us. So I know the written Word, then I can walk by that spirit. That's all part of it, see? Walk with the love of God in the renewed mind in manifestation and, boy, no problem. All you're going to see on your limbs is fruit; these kind, fruit of the spirit. So if you live by the spirit, let us also walk by the spirit. See, this tells us how to correct doctrinal error. Not just what it is, but how to correct it. Then, just a tremendous verse on correcting doctrinal error; getting back to right believing.

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### Galatians 6:1

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Who is spiritual? Those that are walking by that spirit in manifestation, adhering to the doctrine of the Word of God with the fruit of the spirit, the mark of quality in evidence in their lives. That's who is spiritual. You, who are spiritual, are to restore. That word restore is katartizo (greek), and that word means to restore or mend. It's used in medicine of mending a rupture or dislocated limb. It's used in the gospels where they were mending their fishing nets. What were they doing? Restoring those nets to their original perfection. You see, they're mending their nets, putting them back together, or like it's used in other literature, of mending a rupture or a dislocated limb.

### I Corinthians 1:10

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

The only way to speak the same thing is to all be speaking one thing, God's Word. Not what you think about it and I think about it, but what does God's Word have to say. See, otherwise, we'll be into multiple centers again, Won't we? The word for perfectly joined together, is that word kartartizo. To be perfectly joined together, where those ruptures are repaired, where it's mended, put back together, no divisions. If there's a division, then there's a rupture, isn't there? But where it's put back together; in the same mind and in the same judgment or opinion.

In Ephesians 4 verse 11, it lists the gift ministries: apostles, prophets, evangelists, pastors and teachers. And verse 12 gives their purpose:

### Ephesians 4:12

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

This word perfecting, is the noun form kartismos. For the perfecting of the saints; the repairing of those ruptures, the mending. Isn't that neat? The perfecting of the saint. That's the purpose of the ministries.

Now in II Timothy is how you get people back to speaking the same thing, that they're perfectly joined together. The only way to get back to the same thing is God's Word. Where we're all speaking what the Word of God says. Not what somebody else thinks about it, but what does the Word of God say.

### II Timothy 3:16 & 17a

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect,

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Remember this? Artios. That's a word that has the same root as katartizo and katartismos. Artios means perfect like the hip joint; fits in the socket. Like a ship, fully equipped, ready to make that voyage. That the man of God may be fully equipped, fitting so perfectly together. And there's thoroughly furnished; exartizo. Again, a word related by having the same root. We're thoroughly perfected, like that hip joint. We're thoroughly furnished or equipped, like a ship, with everything it needs to make that voyage. Unto all good works. Good works of the flesh? No, the good works have to be as you walk by the spirit. It can't be in the category of the flesh. The flesh can't improve upon it. So that you may be perfect. That is the purpose of the Word of God, remember, from the foundational class? The purpose of all scripture, God-breathed and profitable for these things. So that is how you get back to that restoration, that mending, the repairing of rupture.

And it's interesting, while you're here in II Timothy, that we should keep in mind that Galatians was probably written when Paul was in Asia in Acts 19. That's the time Galatians was written, around the time Corinthians and Romans were written. And that's when all of Asia heard the Word of the Lord in 2 years and 3 months. While Paul was writing over to a neighboring province of Galatia correcting Doctrinal error; while he was correcting the error over there, what was happening in Asia? All Asia heard the Word of the Lord in 2 years and 3 months, and so mightily grew the Word of God and Prevailed!

See, and yet just a few years again after all Asia heard that Word of the Lord concerning the truth, or the Word of God, it says in II Timothy chapter 1, that all Asia turned from Paul. It happened in just a few years again, similar to the other time. It's similar to what happened in Galatia within just a few years they were in Doctrinal error. Now within a few years all Asia heard the Word of the Lord, then they turned against Paul. Some erred concerning the truth saying that the resurrection was past. They had a form of godliness, but no power. Ever learning, but never able to come to the knowledge of the truth. Does this sound familiar? And that's because they resisted the truth and they were turning their ears from the truth to myth.

### II Timothy 4:3 & 4

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

They turned from the truth of God's Word, and they turned to myths. So it says in verse 5 to keep your eyes open.

### II Timothy 4:5

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

When Dr. Wierwille taught this, he said: "I don't think Timothy was an evangelist. But he just was told to do the work of one. Now if your ministry is such and such, then you'd be accustomed to that ministry. But if you had to do something that wasn't ordinarily your responsibility, it would be much harder work for you. Wouldn't it? See, because you're not accustomed to that

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type of work. Like plumbers in Way Builders, if they had to do carpentry work, it would be more difficult for them than a carpenter, and vice versa."

The thing that intrigued me here was at this time, again, they were just totally off the Word, turning their ears from the truth unto myths. And he tells him to do the work of an evangelist. Now what is an evangelist?

### Ephesians 4:11 & 12a

And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; For the perfecting of the saints,

See, God adds to the church daily such as should be saved.

We all have the ministry of reconciliation. But the primary purpose of these ministries is the perfecting, restoring, the edifying, and building up of the body of Christ. So, an evangelist is not just one who wins the unsaved, but he gets people hot who are already saved. He gets them cooking for the Lord, or hot on God's Word. And that's how he repairs ruptures in the body. To do the work of an evangelist after some have turned away in Timothy, is certainly significant as well as here in Galatians chapter 6. It doesn't say that, but when they were in doctrinal error you which are spiritual, you who are walking by the spirit in manifestation with the fruit of the spirit in evidence in your life, are to do what? Repair, restore, repair those ruptures, mend as you mend nets. To get them hot, get them back to God's Word.

How do you correct doctrinal error? All scripture, right? All scripture is profitable for doctrine, reproof and correction that the man of God may be artios, thoroughly exartizo. So how do you katartizo? How do you restore to that perfection? It's with that perfect Word of God, all scripture. You which are spiritual restore such a one in the spirit of ball bat. No!! The spirit of meekness.

I got blessed, you don't have to look at it, but this verse Rev. Townsend shared this morning in John 5:20. Jesus said I can of mine own self do nothing. I got so blessed with that because you restore such a one in the "spirit of meekness". You can't do it by yourself. You'd have to go by what the Word of God says. Walk by the written, revealed Word of God, and walk by that spirit in manifestation. That's how you restore. Not with an egotistical attitude, but in the spirit of meekness with the love of God.

I can of mine own self do nothing. As I hear I judge, and my judgment is just because I seek not mine own will, but the will of the Father which hath sent me. Can we do any less and be right? In the spirit of meekness; no egotism. I've got to do what the Word of God says. Considering thyself, lest thou also be tempted. Watch out that they, on the other hand, wouldn't pull you in to where you would break fellowship. You always have to be careful. Just like Timothy said; Watch!

### Galatians 6:8-10

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

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And let us not be weary in well doing: for in due season we shall reap, if we faint not.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Don't get weary in well doing. You need a lot of patience. If we don't faint in the process; boy, oh boy, that's restoring. Let us do good unto those that we really like, those that are in our church. No. Let us do good unto all. And don't forget that last part. A lot of times we're good to everybody else and neglect those you ought to be especially good to. But, on the other hand, be good to all. And walk with that love of God in the renewed mind in manifestation by the spirit in manifestation, with the fruit of the spirit in evidence, that mark of quality in your life. See, that's how you get back to right believing, correcting the doctrinal problem they had here in Galatia.

And, again, I think of that prayer in Acts 4 that I mentioned before. They didn't pray "Lord, take the pressure off", but they just kept doing good and said "Lord behold their threatenings, and grant unto thy servants that with all boldness we may speak thy Word." Speak God's Word with boldness and with the love of God. Speak the truth in love. And do good unto all. To restore, repair, repair the ruptures or mend things in the body, to perfect, you need more boldness just to speak one thing. And that's your opinion. No! That's God's Word. Speak God's Word. Speak the truth in love. Not just speak the truth, but speak the truth in love. And may, as Dr. Wierwille said in Volume II in the study – WHY DIVISION:

"May we as members of Christ's body become so filled with love, that we may be teachable, and have our hearts opened to His Holy Word. And may we receive of Him, and carry the blessing to all we meet that they may see us and know we are His."