

Galatians 4-5 • Chapter Study

INTRO

We left off half-way thru ch4 last Wed, so pick it up at v16 tonight.

Paul's refuting the error of a group of *false teachers* who'd infiltrated churches in the region called Galatia.

These false teachers were known as *Judaizers*.

They were Jews who believed Jesus was the Messiah, **but** didn't understand the Gospel.

They thought the Law of Moses still applied.

They said if *Gentiles* wanted to be right with God, they had to, in effect, be good law-keeping Jews.

So they had to get circumcised, keep kosher, observe the Sabbath and all the other annual feasts.

In other words, being right with God was all about good works.

Righteousness was something you worked for.

As opposed to The Gospel of Christ which says the righteousness God requires isn't something WE manufacture.

It's a gift God gives those who trust in Christ alone.

OUR wonky, on & off halting, imperfect righteousness can't save us.

Only **Jesus'** *flawless* righteousness can.

We receive it, not by works, but by faith = Because it's a gift, not something to be earned.

THAT was the message Paul originally preached some 5 yrs before when the churches were first planted in Galatia.

Though the Galatians had a well-earned reputation of being ultra-conservative & inordinately-stubborn, God's Spirit moved so powerfully among them, they responded promptly & joyously.

Sometime later, those Judaizers arrived and started in with their doctrinal shenanigans.

What they said appealed to the tough-minded, can-do attitude of the Galatians.

But when word reached Paul they were slipping from Grace to a Works, he fired off this letter, the most strongly worded of all His epistles.

Ch4

16 Have I therefore become your enemy because I tell you the truth?

In the vs just before this, Paul reminded them of how when he was there, their love for him was so great, they were willing to take on themselves a physical affliction he suffered with.

Now, if they continued in the error of the Judaizers, he'd shift from being a dear spiritual father to an enemy. Just penning that had to hurt Paul immensely.

Especially because he knew they were slipping into an error that would gut them of all joy.

17 They [the false teachers] zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.

The Judaizers wanted to carve converts *away* from Paul, *to themselves* // In a word, they were a "cult." And *like* a cult, they were **zealous** in their error.

That zeal alone was able to persuade some to join in.

JW's, Mormons, the Mother-God cult = their advocates are nothing if not zealous.

I've talked to some who said they'd been a Christian before joining.

But the Christians they knew were hypocrites and had little interest in the things of God.

But the people that rang their doorbell were knowledgeable, caring, kind; obviously zealous.

Something utterly lacking among the church goers they knew.
Zeal isn't the issue. Truth is. >> Many today who are zealous for a lie.

We who know Jesus who IS The Truth ought to be as zealous for that Truth as the lost are for their lies.
Something Paul affirms when he says ...

¹⁸ But it is good to be zealous in a good thing always, and not only when I am present with you.

The Galatians were industrious & fervent. Once they set their mind to a think, it got done.
They'd been fervent for the Gospel at first.
Then the Judaizers arrived & appealed to the natural can-do attitude of the Galatians.
They *swung* their zeal from the Grace to Works.

¹⁹ My little children, for whom I labor in birth again until Christ is formed in you, ²⁰ I would like to be present with you now and to change my tone; >> for I have doubts about you.

As we saw last week, Paul likened preaching the Gospel to the labor of child-birth.
Please understand: Paul didn't just preach because he liked the sound of his own voice.
He wasn't some vain pseudo-entertainer who used preaching as a way to promote himself.
Fame was not Paul's game.
His entire aim was to win the lost to faith in Christ.
His preaching was the most earnest attempt to persuade people of God's grace.
He *ached* to see people won to Christ >> Won, *not* to Paul – won *to Jesus*.

I suspect we've all witnessed those preachers & teachers who *USE* the things of God to promote themselves.

→ *Their* ministry. *Their* fame. *Their* name.

Listening to them, you sense they love the sound of their own voice more than the message itself.
They want to persuade others, not of the Gospel, but of how clever they are; how eloquent & erudite.
Paul had already suffered the travail of child-birth when he first planted the Galatian churches.
He feels now like he's giving birth to them all over again in persuading them to reject the error of the
Judaizers & STAY with grace

But his *written* words can't carry the same emotion & urgency as if he was there speaking to them face to face.
So he asks them to read them *as if we was*.

Pretending they *were* face to face in dialog, he asks ...

²¹ Tell me, you who desire to be under the law, do you not hear the law?

Using that piercingly astute intelligence of his, Paul uses the arguments of the Judaizers against them.
"So, you affirm the law as the means of being right with God. Alright. What does that Law say? Let's see ..."
Before we read on, need to mention Paul's going to dig deep now into the history of Israel by looking at where
they started – with Abraham.
If you're new to the Bible, this could be a little deep.

²² For it is written that Abraham had 2 sons: the 1 [Ishmael] by a bondwoman [the Egyptian Hagar], the other [Isaac] by a freewoman [his wife, Sarah]. ²³ But he *who was of the bondwoman* [Ishmael] was born according to the flesh, and he of the freewoman [Isaac] through promise, ²⁴ which things are symbolic.

Let's quickly recap that story.

Abraham was an old guy & without a child. His wife Sarah was way past child-bearing age.
Yet God had promised them massive blessings including many descendants.
So they concocted a plan to help God out; Sarah's servant Hagar became her surrogate.

Hagar conceived by Abraham and had a son named Ishmael.

But *that* wasn't what God intended.

He was **waiting** till neither Abe **nor** Sarah could have kids.

He wanted their child *to be a miracle* so Abe & his descendants would forever realize God's blessing is dependent on His work & power, **not theirs**.

Isaac wasn't conceived until both Abe & Sarah were way past the age of child-bearing.

Paul's point is that God ALWAYS intended us to understand our relationship with Him is about grace thru faith, not our works & effort.

He then shows how Ishmael & Isaac become figure-heads for different covenants.

For these are the 2 covenants: the 1 from Mount Sinai which gives birth to bondage, which is Hagar — ²⁵ for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children —

At Sinai, Israel entered into covenant with God based on The Law.

That covenant, originally forged at Sinai, took final form at Jerusalem with the priesthood, sacrifices, and all the rituals associated with the Temple.

²⁶ but the Jerusalem above is free, which is the mother of us all.

The temple in Jrz was merely an earthly representation of God's throne room of heaven.

The Jrz temple was never intended to be the goal of worship.

It was but a *model* meant to stimulate the desire & longing of worshippers *for the real thing*.

So, The Law, with all its commands & regulations regarding sacrifices & rituals isn't the end.

It's a means to the end = Which is faith in Christ who fulfills all the requirements of the law.

²⁷ For it is written: [Isa. 54:1] "Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children than she who has a husband."

The prophet Isaiah looked back on Sarah before Isaac was born, **calling her** to act on God's promise of a child *before* she was even pregnant.

"Rejoice!" he says, "because though you've been like a woman *without* a husband, you will have more descendants than you can count."

Because while Ishmael was a result of the flesh, Isaac came by faith.

And that child of promise produced many *both* physical & spiritual descendants.

²⁸ Now we, brethren, as Isaac was, are children of promise. ²⁹ But, as he who was born according to the flesh then persecuted him *who was born according to the Spirit*, even so *it is now*.

Ishmael was 13 when Isaac was born.

When he saw how Abe doted on Isaac, Ishmael despised & mocked his half-brother.

So it's always been between those who trust in the flesh & those who trust in Christ.

³⁰ Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." ³¹ So then, brethren, we are not children of the bondwoman but of the free.

When Sarah saw Ishmael mocking Isaac, she told Abe Hagar & Ishmael had to go.

Sarah finally understood! // There's no mixing of grace & works, faith & flesh.

Abe was bummed when Sarah said Ishmael had to go.

That was his son too. But God told him, "Listen to your wife; do what she says."

Paul tells the Galatians what to do with the Judaizers – Send them packing.

Because there's no mixing grace & works, faith & flesh.

What was true for Galatians is true for Oxnardians.

The legalism of the Judaizers has no place among those saved by grace through faith → No place!

While **Grace** makes God's disposition toward us based on what Christ has done, **Legalism** makes how He feels about us dependent on what we do.

Grace says because God **already** loves us perfectly, we can't incentivize Him to love us more.

And because Jesus has saved us, God already accepts us eternally In Him.

Legalism says God loves and accepts us *in proportion* to how carefully we obey.

Now, here's the thing about legalism; why it ends up crushing life & joy out of the person who practices it ...

Legalism inevitably moves from being something the person practices them-self >>

To a standard they evaluate *others* by.

I just pick a name – Marcus has struggled with lust, so he decided to never watch a movie rated R or higher.

It's a personal decision to avoid lust.

That's fine for Marcus if he does it to safeguard his fellowship with God.

But if he thinks that by making that decision, he's earned special points, he errs.

That isn't going to merit him additional blessings.

Doubly-damning is if Marcus thinks by not watching R-rated movies he's a better Christian/person than those who do.

And one of the first things he does when he meets a believer, he asks, "Do you watch R-rated movies?"

When they say they have, he says, "Real Christians don't."

Legalism has a whole list of do's and don'ts.

Some of the **Don'ts** are: Don't dance, play cards, drink, smoke, have a hemline above the ankle, use make-up, color your hair, shave, listen to secular music, wear a hat indoors, get a piercing or tat.

The **Do** List: Read the bible every day, Memorize these vs, Pray at least 3 times a day, Go to church on Sundays, Tithe, Say grace before every meal.

We might agree those are things believers hold as personal commitments because they **help** their walk with God.

But when we make a personal conviction a **test of godliness**, for ourselves or others, we've moved over into the error of legalism.

And we've traded grace for works.

Ch5

Paul tells the Galatians ...

¹ Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

The Gospel of Grace set us free from bondage to sin & death.

But the Law returns us to bondage because it puts us back into our sin, since no one **keeps** the Law.

² Indeed I, Paul, say to you

That is, on the basis of his **apostolic authority** -

that if you become circumcised, Christ will profit you nothing.

Of all aspects of the Law Judaizers were most keen to get Gentiles to submit to, it was circumcision.

What baptism was for Christians, circumcision was for Jews.

Every Gentile man who was circumcised was another notch in the Judaizer's belt.

Paul wants to end the campaign of the Judaizers in the churches of Galatia.

So he says, "You can have **either** Jesus **or** circumcision, but not both. You already have Jesus because you received by faith the Gospel I preached you. --

"But if you now go under the knife, say goodbye to God's **gift** since you'll be trying to **earn** your way to God."

3 And I testify again

Let me say it once more –

to every man who becomes circumcised → that he is a debtor to keep the whole law.

Those forsaking the Gospel of Grace for the Law needed to keep in mind, circumcision was only THE START.

Circumcision is just an *initiation* into a life of complete obedience to all 613 of the commands of the Mosaic Law.

Imagine you're on your way home tonight & see the flashing lights of a police car behind you.

You pull over, an officer walks to your window & says, "You were doing 65 in a 35 hour zone."

You reply, "Come on officer, I've never robbed a bank, done a drive-by shooting, never tagged a wall, never blackmailed anyone."

He's going to say, "I didn't pull you over for that. You were speeding."

Circumcision said to God, "I pledge to always obey every rule, regulation, and statute. Forever."

The murderer couldn't stand before God and say, "I'm circumcised, so we're all good."

4 You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.

"Estranged" isn't a great translation // ESV has "severed."

The idea is a branch that's been separate from the vine // *The life's gone out*.

Paul is determined to make the Galatians realize grace & works don't mix. Its one or the other.

To do that, he uses a terrifying phrase when he says that those who seek justifications through the law have "fallen from grace."

"Fall" = to *permanently leave* something; to *forever lose* your place.

It's not a stumble or fumble you recover from.

It's the plunge over the edge into the abyss.

I hope I'm making clear what Paul takes such pains to with the Galatians.

There's no mixing The Gospel & The Law.

We may have hybrid cars that use both electricity & gas,
but there's no hybrid Christianity that uses grace & works.

Grace excludes works and works exclude grace.

As Paul told the Galatians, they weren't saved by The Gospel he preached, but then handed off to the Judaizers for perfecting ins holiness.

The word that God is ALL of grace,

We're saved by grace, grow by grace, and are ushered int the glory of Heaven by grace.

5 For we through the Spirit eagerly wait for the hope of righteousness by faith.

Those who live by the Law of Works locate their righteousness in what they do.

The Gospel offers a better righteousness – the perfect righteousness of Jesus!

It's THAT righteousness God requires.

He doesn't accept *our* righteousness because at its best, it falls far short of what God requires.

Remember in school when the teacher said, "Clear your desk; it's time for a test"?

There were times you weren't prepared but did okay.

Other times the test was on stuff you hadn't studied & didn't know.

Imagine the teacher saying, "Clear your desk and take out a sheet of paper. Give me word for word all chs 1-5 of the textbook."

No matter how well you studied, you're *flunking* that test.

That's the test the Law sets us.

It's a test with 613 questions on it. Get a *single* one wrong and the *entire exam* is torn up.

BUT: What if the textbook's author walked into the classroom, over to you, handed you the original manuscript & said you could turn that in?

That's what Christ does.

The Word of God Who is the *perfect embodiment* of the Law, offers you Himself.

All you have to do is say, "I believe. Thank You."

God requires righteousness from us.

THE righteousness He requires is *perfect* righteousness.

Not *relative* righteousness, comparing ourselves to those we come off looking okay against.

Have you noticed whenever people talk about being good enough to merit heaven they say, "Well I haven't murdered anyone. I haven't molested anyone. I'm not Hitler!"

Hell isn't just for Nazi's and Molesters.

It's for all those who refused the free gift of the righteousness of Christ because they assumed they were good enough on their own; THOUGH –they were repeatedly warned, they weren't.

⁶ For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

Knowing the Judaizers made a super-big deal of circumcision, Paul diminishes its importance.

What matters isn't whittling away a piece of skin.

It's a faith in God that alters our basic disposition.

We may not be saved *by* works, but we most certainly are saved *FOR* them.

The work we're saved for is to love God & one another.

Paul now expresses his dismay & surprise that the usually change-averse Galatians gave attention to something so far afield from the Gospel →

⁷ You ran well.

You guys were doing so well! Your walk with God was solid.

Who hindered you from obeying the truth?

Note that! >> Paul doesn't ask, "Who interfered with you carrying on in what I taught you?"

It's, "Who interfered with your course in what TRUE?"

The word picture is that they were way ahead in a race but someone tripped them and sent them headlong into the bushes.

⁸ This persuasion

This new line of thought that's enthralled you –

does not come from Him who calls you.

God was not in the message of the Judaizers.

Which they ought to know because they'd already seen the dramatic changes the Gospel makes.

The GOSPEL makes those changes; not the message of the Judaizers.

What **had** their legalism done

Well, either the Galatians were weighed down with a burden of guilt, or

Supposing they'd **kept** the law, they'd become intolerably self-righteous & condemning of all those they figured didn't measure up.

The joy & love that attended their original conversion was replaced by depression & judgmentalism.

As for a concern for the lost: Forget THAT!

Avoid the lost lest they defile your carefully maintained holiness.

God's Grace brings a love & joy that so delights in God it **overflows** in holiness.

Godliness is no burden to the soul saved by Grace. It's a delight because it's worship to the One Who saves.

Those believers most fun to be around are **gracists** // The biggest kill-joys are **legalists**.

You're never at peace when you fear some modern day Judaizer is waiting to pounce on you because you laughed at the wrong time.

Think of Jesus. Did people *like* being around Him?

Many did. → Who? *Sinners*, because Jesus showed them grace.

Others *didn't* like being around Him → The self-righteous.

People who deemed themselves *better* than others because they were all about the Law.

They disliked Jesus because His *perfect* righteousness exposed their shame, pretend version.

Now Paul uses an image from daily life that illustrates the complete divorce btwn grace & works →

⁹ A little leaven leavens the whole lump.

That was a poignant illustration from *THEIR* daily life, if not ours.

Not many of us *make* bread anymore since we can get it at the market.

In that day, *everyone* made their own bread. // The smell of yeast & fresh baked bread was everywhere.

So everyone knew only a small amount of yeast/leaven is needed to raise a whole loaf.

Paul means this in regards to legalism.

It's a *spiritual* leaven that if allowed *any* toe-hold spreads its influence to the rest of life.

Again: Grace & Law cannot be mixed.

So, in application of that ...

¹⁰ I have confidence in you, → in the Lord, that you will have no other mind;

Paul drops an important qualifier when he says that he's confident in them,

AS they abide in Christ, that they'll **purge** the leaven of legalism from their thinking.

but he who troubles you shall bear his judgment, whoever he is.

V10 presents the idea of the Galatians reading this letter, & **literally separating** from those teaching legalism.

And they do so because their error is a willful rejection & perversion of the Gospel, so it lies under God's judgment.

In Num 16, we find the story of Korah who led a rebellion against Moses & Aaron in the Exodus.

Instead of Moses asserting he was large & in charge, he said they should leave it to God to show who was to lead Israel.

Korah & his supporters gathered, & Moses told the rest of the people to back up, because he knew what was coming.

He'd tried to reason with Korah, but he and his cronies wouldn't listen.

When the time came for God to show what was what, the earth opened & swallowed the rebels.

Paul didn't expect the same fate for the legalist-Judaizers, but he knew unless they repent of their willful twisting of the Gospel, they were under God's judgment.

And the Galatians ought to step-away from all association with them lest their error influence them like leaven.

Now Paul switches gears a bit to show how he practiced what he preached.

He'd made the separation he calls them to, and it cost him ...

11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.

The persecution Paul suffered was from those Jews who *still clung to Moses* --

Those orthodox members of the synagogues he preached the Gospel to, who *rejected* Jesus & attacked Paul.

The Book of Acts is filled with the stories of how these guys made life rough for Paul.

At one point *there in Galatia*, they stoned him to death!

His recovery was 1 the miracles that persuaded the Galatians of the truth & power of the Gospel.

They persecuted Paul because he said Christ *fulfilled* the Law so rituals like circumcision were no longer a thing.

He points out, if they *were* still a thing, as the Judaizers maintained, why would Paul endure needless persecution?

No, what riled the Jews that clung to the Law against Paul was that he said the Cross ended the Law.

That *offended* them deeply because it meant though they thought they'd kept the Law, they hadn't and that meant Jesus had to die.

They stumbled at the *same thing* so many trip over today.

They didn't want to admit they were sinners who needed a Savior.

So they lashed out at Paul for telling them the ugly truth about themselves.

Okay → Now we get to Paul's hardest / harshest words in this letter; in all his letters.

As we read v12, we sense his *frustration* with the Judaizers he's had so many problems with.

These guys lied about being sent from Jrz, slandered Paul, misquoted Jesus, & twisted The Gospel.

At the end of the day, Paul knew the Judaizers were all about one thing.

They didn't care about seeing people in heaven // Salvation of the lost wasn't their motive.

Their one thing was scalps!

At the end of the day, they gathered in their elite little circle & counted how many they persuaded to go under the knife.

Their game was to see who had the most foreskins.

That royally torqued Paul because he knew what Jesus said about that.

Matt 23:15 • "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

So in his frustration, Paul writes -

12 I could wish that those who trouble you would even cut themselves off!

If the Judaizers were so earnest in their demand of circumcision, Paul urges them to cut it ALL off.

Why stop at the foreskin? Take it all! // In fact, make the cut here [Throat]

13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

An objection legalists make to The Gospel of Grace is that without the law/rules, people do whatever they want.

So “grace” becomes an excuse for sin.

Paul rejects that because he knows *REAL* grace tunes the heart to the rhythm of God’s heart.

When grace gets a hold of us, it produces the *new* life Jesus rose to for us.

A life of loving service is proof of the presence of grace.

14 For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.”

You know the story; one day Jesus was asked which was the greatest law.

He said – “Love God, and love your neighbor.”

Loving God fulfills the first 4 of the Ten Commandments. Loving others keeps the last 6.

Then John tells us in ch4 of his 1st letter that our love of God is manifested in the loving service of others.

Paul wants the Galatians to realize the *REAL* evidence of being right w/God isn’t rule-keeping; it’s love. So -

15 But if you bite and devour one another, beware lest you be consumed by one another!

Because Legalism engenders pride, it replaces love with competition & envy.

Where you see people bickering & sniping at each other,

Where gossip & criticism reign, legalism has replaced grace.

16 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

This is where Paul moves to *application*. // It reaches back to what he said in 2:20 –

That we reckon ourselves dead to sin, but alive to God thru Christ’s resurrection.

You see, the *practical* flaw of the Judaizers is that they tied to keep the law by *self*-effort, what Paul calls the flesh.

But the flesh is precisely the problem. That’s what’s fallen and needs to be reckoned as dead.

If you activate the flesh *to keep the Law*, you get **ALL** the desires of the flesh.

It’s only by reckoning all that as dead with Christ, that we’re free to walk in the newness of the resurrected life.

Just as Paul’s made utterly clear there’s no mixing grace & works, he says there’s no mixing the Spirit & flesh.

17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law.

Because Christ fulfilled the Law.

Those walking in the Spirit don’t need to look to the law as a playbook on how to live.

God’s Spirit is an ever-present guide showing us how to live.

Paul now *masterfully* contrasts those who attempt to keep the law by self-effort & those who walk in the Spirit.

19 Now the works of the flesh are evident, which are:

adultery, - sex outside of marriage

fornication, - all forms of sexual immorality

uncleanness, - generic for all immorality

lewdness, - this is *nasty* immorality

20 idolatry, - making anything other than God the center & ruling principle of life.

sorcery, - attempts to gain power by consorting with spirits; ~ drugs (hallucinogens)

hatred, - hostility = angry strife

contentions, - naysaying; this is those who seem to delight in being at odds with others

jealousies, - obsession with something or someone; stalkers

outbursts of wrath, - violent anger

selfish ambitions, - self-promotion; at the expense of others

dissensions, - to set at odds; toxic people who control by stirring up others = emotional pyromaniacs

heresies, - opinions with which you *must* agree!

²¹ **envy**, - wanting what belongs to others

murders, - taking of innocent life

drunkenness, - altered state of consciousness

revelries, - partying, carousing

and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

“Practice” → Those *constantly* doing it.

The word speaks of a *lifestyle*; something with which the person *identifies*.

All of us did some of these things *before* we came to Christ // But grace changes us.

The Christian may still slip in these things, but they abhor that they do and ache to leave them behind.

In *contrast* with those works of the flesh -

²² **But the fruit of the Spirit is love,**

We pause to note it's not “fruit-s” = *plural*. // The Grk is *singular*.

THE fruit of the Spirit is love, = Agape.

The kind of love that seeks the highest good of the one loved with no thought of return.

The 8 words that follow are flavors, shades, colors of the Fruit of the Spirit that is Love.

joy, - a delight not tied to circumstances

peace, - confident tranquility

longsuffering, - patient endurance in the face of opposition

kindness, – A rich word that speaks of a virtuous integrity; a love of what's good & right

goodness, - Upright, just

faithfulness, - Loyal

²³ **gentleness**, - Meekness; a refusal to use force of any kind with others

self-control – self-mastery

Pro 16:32 • He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city.

Against such there is no law.

The Law never says, “You shall be longsuffering, filled with joy, at peace” and so on.

But if we lived by the love described here, there'd be no need for laws like, “Don't murder, Steal, Covet.”

Now Paul makes it clear this entire section links back to 2:20 →

²⁴ **And those who are Christ's have crucified the flesh with its passions and desires.** ²⁵ **If we live in the Spirit, let us also walk in the Spirit.**

IOW: Our *profession* of faith must be backed up by a *lifestyle* proving Grace is present // If it is then, unlike arrogant legalists --

²⁶ **Let us not become conceited, provoking one another, envying one another.**