



# ~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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## Prayer

God Father; in Jesus' name I ask it, that You led each person this week as in Your plans for them and will. Place across their spirits whom to pray for each day and whom to bless and how to bless them. Grant them favor and divine connections. Bless them, keep them, protect them and shine Your face upon them, in Jesus' name. Amen.

## Worship Music

[Glass House-Jaci Velasquez](#)

[On My Knee's -Jaci Velasquez](#)

[Adore-Jaci Velasquez](#)

[Your Not Alone-Meredith Andrews](#)

## Scripture

**Galatians Introduction (NKJV; 2005)**

**20** I am crucified with Christ: nevertheless I live; yet not I, but Christ lives 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. [Gal 1:4](#); [Eph 5:2](#); [Titus 2:14](#)

**Galatians 2:20**

**22** But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, [Eph 5:9](#); **23** Meekness, temperance: against such there is no law. [1Tim 1:9](#); **24** And they that are Christ's have crucified the flesh with the affections and lusts. [Rom 6:6](#); [Rom 13:14](#); [Gal 2:20](#); [1Pet 2:11](#); **25** If we live in the Spirit, let us also walk in the Spirit. **26** Let us not be desirous of vain glory, provoking one another, envying one another.

**Galatians 5:22-23**

## Radio Stations...

[KWVE ...Calvary Chapel](#)

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## Bible Studies

Chuck Smith

[Through The Bible](#)

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## **Galatians: By Grace, Not by Law; The Finality of the Gospel**

The Occasion of the Letter.....

Paul's work in Galatia had been extremely successful. Many people, mostly Gentiles, had enthusiastically accepted Christ. Sometime after Paul had left Galatia, certain Jewish teachers came along, insisting that Gentiles could not be Christians without also keeping the Law of Moses. And the Galatians accepted their teaching with the same whole heartedness with which they had at first received Paul's message; there was a general epidemic of circumcision among these gentile Christians. (Circumcision is the name of the physical rite of initiation of Judaism. If a male, not born a Jew, wished to become a Jewish proselyte—a convert to Judaism—he could do so by being circumcised and observing the ceremonial laws of the Jews.)

When Paul heard what was happening, he wrote this letter to explain to them that circumcision, while it had been a necessary part of Jewish national life, was not a part of the Gospel of Christ and had nothing whatever to do with salvation. He emphasized the essential New Testament truth that man is justified by faith in Jesus Christ—by nothing less and nothing more.

Written during Paul's third visit to Corinth around; 60 A.D.:

Paul founded these Galatian churches about A.D. 45-48. He revisited them early in his second missionary journey, about A.D. 50 (Acts 16:1-6), and then again as he was starting on his third journey, about A.D. 54 (Acts 18:23).

The commonly accepted traditional date of the writing of this letter is about A.D. 57 to 60, at the close of Paul's third missionary journey, while he was either in Ephesus, in Macedonia, or in Corinth, shortly before he wrote the letter to the Romans.

Some think that Galatians was probably written from Antioch about A.D. 49, soon after Paul's first return from Galatia and before the Jerusalem council of A. D. 49/50. That council wrote a letter to the churches in Antioch, Syria, and Cilicia, stating clearly that circumcision was not necessary (Acts 15:1-16:4). If Paul had written this letter after that, we might expect him to mention the decision of the Jerusalem council. On the other hand, "I first preached the gospel to you" (4:13) implies that Paul had been in Galatia at least a second time, which would favor a later date for the letter, after his second missionary journey—perhaps A. D. 51/52 or 53.

The Judaizers were a sect of Jewish Christians who, not willing to accept the teaching of the apostles on the question of circumcision (Acts 15), continued to insist that Christians must come to God through Judaism, and that therefore a Gentile, in order to be a Christian, must first become a Jewish proselyte, be circumcised, and keep the Jewish Law. The Judaizers made it their business to visit and unsettle and trouble gentile churches. They were simply determined to stamp Christ with the Jewish trademark.

Against this Paul stood adamant. If the observance of the Law were imposed on gentile converts, Paul's whole life's work would have been wrecked and the Gospel of grace would have been subverted. The expansion of Christianity from a Jewish sect into a world religion was Paul's consuming passion, in pursuit of which he broke every hindering tie and strained every faculty of mind and body for more than 30 years. The effort to Judaize the gentile churches was brought to an end by the fall of Jerusalem in A.D. 70, which severed all connections between Judaism and Christianity. Up to this time, Christianity was regarded as a sect or branch of Judaism. But from then on, Jews and Christians were separate. A small sect of Jewish Christians, the Ebionites, remained in dwindling numbers for two more centuries, hardly recognized by the church and regarded as apostates by the Jews. (Halley's Bible Handbook; 2000; history, notes, commentaries; pages 797-799)

Apostle means one who has been sent. The apostleship of Paul had been challenged by false teachers. They questioned his authority because he had not been ordained by men—Paul was ordained directly by Jesus Christ (Acts 9:1-22). The resurrection of Christ is central to the message of the Gospel, His victory over death is our reason to hope. Grace is God's unmerited favor. The peace Paul speaks of is the peace of God. When we know the grace of God, then we can experience the peace of God. The title "Lord" describes our relationship to Jesus.

Many people tend to approach God through the Law, which is called legalism. Galatians teaches us that we approach God through grace, which is simply God's power at work in us, causing us to want to obey Him an enabling us to do so. Legalism teaches that we obey God out of obligation; grace teaches that we obey out of love. Legalism urges us to "act right" through works of the flesh, while grace enables us to be "be right" by the power of the Holy Spirit. It is our hope that God's grace becomes more and more real to you and that you will be able to live in God's grace and walk in the power of the Holy Spirit for the rest of your lives.

(Amplified Bible; 2005; Scriptures, notations, commentaries; Joyce Meyers; page 1909)

Psalm 112

1 Praise you the LORD. Blessed is the man that fears the LORD, that delights greatly in his commandments. Ps 1:1-2;

2 His seed shall be mighty on earth: the generation of the upright shall be blessed.

3 Wealth and riches shall be in his house: and his righteousness endures for ever.

4 To the upright there rises light in the darkness: he is gracious, and full of compassion, and righteous.

5 A good man shows favor, and lends: he will guide his affairs with discretion.

6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart is established, he shall not be afraid, until he see his desire on his enemies.

9 He has dispersed, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor.

10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

**Psa 119:105**

**Thy word [is] a lamp unto  
my feet, and a light unto my path.**



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