



**Journeying From a Life of Striving  
to be 'Good Enough'  
To the Freedom to 'Be Yourself!'**

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**T**here is something I have noticed throughout my years of pastoring that I believe is a reason why many people never mature in their Christian walk. In fact, it may be one reason some choose not to walk with the Lord at all. What I am referring to is a false concept of God. Many see God as being incredibly hard to please and just waiting for them to blow it in some way. They believe that God is waiting for them to change somehow before He'll really love them. In other words, they see Him as always being on their backs about something or other.

Many Christians do not have a proper understanding of God as a God of grace. They see Him through a false lens of legalism. Unfortunately, many were taught to view God this way while growing up. Perhaps you went to a legalistic church or had parents who were very hard to please. As a result, you began to believe that what you experienced around legalistic people is what God is like. However, without an understanding of the "awesomeness of grace," your Christian life will never really get off the ground, and you will never truly mature spiritually.

When I talk about getting God off your back and into your heart, I am not speaking of your initial salvation. I'm talking about ceasing to see God as always "pushing" you or "on your case" to make you acceptable to Him. Let me warn you right now that the revelation of grace in this booklet is very threatening. Most preachers would probably not let me share these things in their churches, and, if I did, they would not let me come back. Nevertheless, the truth of God's grace is very clear in scripture. To begin, let me introduce you to two amazing statements made by the Apostle Paul in his first letter to the Corinthians.

*All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*  
(1 Corinthians 6:12)

*All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.*  
(1 Corinthians 10:23)

Fully understanding Paul's teaching on grace will set you free from all the bondages of legalism! This revelation of grace was so unknown and so revolutionary that Paul came under incredible persecution just for preaching it. In fact, the struggle to grasp the radical grace found in Jesus was so difficult to come to terms with that it threatened to divide the Church in its very earliest days.

## **THE EARLY CHURCH'S STRUGGLE WITH LEGALISM**

*And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question*

*So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Moses." (Acts 15:1-5)*

Legalism has been a snare to the church from the very beginning. Even as Paul was preaching his gospel of grace in Antioch, others came from Judea and began to preach another gospel altogether. The "gospel" they preached was that unless you were circumcised you could not be saved. This, of course, completely contradicted Paul's teaching and threatened to put all the new converts in that area back under the law again. Paul strongly contended with them, and the dissension became so intense that it became necessary to ask the elders of the Church in Jerusalem to step in and resolve the issue.

The pastor of the church at Jerusalem was James, the blood brother of Jesus. He agreed with Paul that they should not burden the Gentile believers with the need to keep the old Mosaic law. But, even he could not resist adding just a "tinge" of legalism to his decision. Therefore, he allowed a few prohibitions to be given to these new believers. They were told that they needed to abstain from idols and illicit sex and from eating blood or things strangled.

Paul went along with James' judgment, but I believe even the small amount of legalism in it really grated on him. It is very interesting that in four chapters in First Corinthians (chapters 6-10) Paul seems to be seeking to clarify these "exceptions" that James gave to the grace issue. But, instead of laws, Paul presents these issues as things to avoid because they will get in the way of our relationship with the Lord. Paul believed in the absolute liberty of the Gospel. His view consistently remained that, while all things are lawful, certain things may not be constructive or beneficial to us as new creatures in Christ.

In spite of Paul's strong stand against legalism, most Christians often revert to living under the law. They are secure in its rigidity and structure. This way of living for God, however, comes straight from the Old Testament. Remember the Ten Commandments? But the New Testament says, "*For the law was given by Moses, but grace and truth came by Jesus Christ.*"

(John 1:7)

Following Jesus is not a matter of abiding by a list of do's and don'ts.

## **WE NEED A REVELATION OF GRACE!**

*I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel*

*to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ. But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.*

(Galatians 1:6-12)

Several years after the events of Acts 15, we see a similar legalistic error entering the church at Galatia. This same error, in fact, continues to be found in many churches to this very day. We all know of denominations that teach that you have to be baptized a certain way or to receive certain gifts of the spirit in order to be saved. This is exactly what was being preached in Galatia, only the issue there was circumcision. It is simply heresy to teach that there is anything you must do in addition to believing on Christ in order to be saved. Jesus “plus” anything else is actually demonic!

This passage gives us a clue as to why Paul had such an awesome authority and boldness when it came to preaching the gospel of grace. After his conversion, he did not go to seminary, nor did he sit at the feet of the other apostles. Instead, he went into the desert alone and there received revelation straight from Jesus. (see Galatians 1:17) In other words, Paul claims to have received the revelation of grace straight from the throne of God. Paul had been, by his own admission, a “Pharisee of Pharisees,” which means he was steeped in the law. I believe Jesus had to get him out in the desert, completely removed from the entire Jewish establishment, in order to break that deep legalism. For him to carry the gospel of grace to the world, he had to first receive a deep revelation of it himself.

The same is true for us as well! We, too, need a revelation straight from Jesus to get past our own legalistic nature. Legalism is entrenched in our very bones; it is a weed wrapped around the very core of who we are. Our legalistic nature goes all the way back to the Garden of Eden. Remember the tree of the knowledge of good and evil? We could just as well call it the tree of the knowledge of right and wrong. God commanded us from the very beginning not to eat its fruit because that tree has always been the enemy’s territory.

## **THE UNRESTRAINED FREEDOM OF GRACE**

*And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.*

(Galatians 2:4-5)

The Greek word for liberty used here is “*eleutheria*,” which means totally unrestrained freedom. The gospel that Paul received from the throne room of God was that those in Christ are totally free from the law. This is a concept that is very threatening, very misunderstood, and rarely practiced. Most preachers would never proclaim this! Someone who is an immature believer could take the idea of “unrestrained freedom” to mean it’s okay to throw off all restraint. So, to keep them in line, most preachers will teach grace, but mix in a little law just like James did in Acts 15. Pure grace is just too threatening! But, Paul claimed not once, but twice, that if a person preaches any other gospel than that of grace he is to be cursed. (see Galatians 1:8-9)

Often Christians are not truly free because they never hear a gospel of pure grace preached. In fact, the preacher himself may not be free! It is very common for people to operate under the subtle lie that there is something they can do that is pleasing to God, yet, the testimony of scripture is plain that there is nothing anyone can “do” that is pleasing to the Lord. *Every man at his best state is altogether vanity* (Psalm 39:5) “*They are all gone aside, they are all together become filthy.*” (Psalm 14:1), “*all our righteousnesses are as filthy rags*” (Isaiah 64:6) “*every imagination of the thoughts of his heart was only evil continually.*” (Genesis 6:5) Paul himself said, “*For I know that in me (that is, in my flesh) nothing good dwells.*” (Romans 7:18)

Understanding that your relationship with God is based solely on grace and not on how good you are can liberate you from struggles with guilt, shame, and condemnation. All of these things have their roots in legalism. If you struggle in any of these areas, it is an indication that you are laboring under a standard that you think must be met in order to be acceptable to God. The problem is that when you succeed, you are tempted to pride, and when you fail, you feel bad about yourself. Under the unrestrained freedom of grace, there is no standard to try to keep.

The devil loves it when he sees us trying to please God by the law. Why? Because he knows that it gives him ground in our lives. He can tempt us to pride if we “do good,” and accuse us with guilt when we fail. Therefore, he is always seeking to trap us into a pattern of striving to be good enough. He wants to deceive us into thinking that we have to “make amends” to get back in the good graces of God when we sin. By so doing, he undermines the work of Christ in our lives and sows seeds of doubt and unbelief by implying that the blood of Jesus is not sufficient to cleanse us of our sins. The Bible plainly says, “*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*” (1 John 1:9)

The truth is that until we get the revelation of grace, we are not able to truly overcome sin. As long as we are stuck in the false belief that when we sin God gets mad and that we somehow must appease Him, we will continue to fall. “*For sin shall not have dominion over you: for ye are not under the law, but under grace.*” (Rom 6:14) Sin’s hold is broken once we understand that there is nothing we can do to separate us from God’s love and that sin has been utterly taken care of by the blood of Christ. This is what Paul meant when he said, “*the strength of sin is the law.*” (1 Corinthians 15:56)

*“Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. “But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”*

(Galatians 2:16-21)

When he wrote these verses, Paul had just rebuked Peter for compromising the gospel of grace. Peter had evidently felt free to live outside the constraints of the law until he was face to face with his Jewish brothers still living under legalism. At that point, he hid his freedom from them for fear of their disapproval. Peter knew that those who still honored the law would persecute him if they saw him living in such unrestrained freedom. The same is true today. Be assured that if you chose to move in unrestrained grace, you will be persecuted by legalistic Christians.

Paul tells the Galatians that in trying to abide by the law, they are frustrating the grace of God. The word “frustrate” in Greek is “*atheteo*,” which means to, “set aside, dis-esteem, or despise.” The point Paul makes is that until you are dead to the law, you cannot truly live for God. You see, once you are saved, the law no longer has any application to you. You simply cannot live for God from your heart when you are always striving to be good enough to please Him. It is very easy to frustrate grace as long as you see God as a judge and not as a friend. You must come to understand that God is not a lawyer; He’s your beloved!

## **THE CONSEQUENCES OF LEGALISM**

*O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain--if indeed it was in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?*

(Galatians 3:1-5)

Paul equates being under legalism with being bewitched! This is because the resulting tendency to judge opens the door to witchcraft. In fact, if you think you don’t have a problem with legalism, ask yourself if you have a tendency to judge others. Do you tend to look down

your nose at some people as being not as good as you? Does it gratify you to think that at least you're not bad as someone else you know? The tendency to judge is a clear evidence of legalism. Jesus said, "*Judge not, that you be not judged.*" (Matthew 7:1) There is only one judge in the universe.

It is virtually impossible to judge others when operating in the full, unrestrained freedom of grace. Many people, however, live under the law because it gives them a standard by which to look down on others, and, as a result, to be able to feel good about themselves. When you truly understand that it is only by grace that God, you will not have these types of legalistic expectations of yourself and others. Paul considered himself the "chief sinner!" (1 Timothy 1:15) He knew very well that he was as capable of sin as any other person. When we fully grasp our own potential for sin, we no longer tend to judge our brother for his failures and shortcomings. Grace absolutely eliminates the ground for judgment.

If you never deal with your legalistic tendencies, there is a real danger that they can lead to bitterness. When people consistently fail to live up to your standard, you are tempted to become bitter. "*Looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.*" (Hebrews 12:15) Notice that failing in the grace of God is linked in this passage to "a root of bitterness springing up."

One way to understand the concept of grace is to replace it with the word, "graciousness." When you labor under legalism, it means that you don't understand that Jesus is gracious. Rather, you think that he is hard, mean and exacting. Satan loves for us to have this deception. He wants us to think we are constantly being judged by some standard because the law is his territory. The law's very essence is one of condemnation and will always result in control, judgmentalism, and bitterness.

## **THE PURPOSE OF THE LAW**

*But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ.*

(Galatians 3:23-27)

The tutor that Paul is referring to is the law. There is a lot of confusion today concerning the role of the law to a New Testament believer. In order for us to truly walk in grace, we must have a proper understanding of the law. God gave the law as a perfect standard by which man could measure himself and so see his own imperfection. The purpose of this was to expose our sin and bring us to Christ.

I often hear “good moral” people and other Christian ministries say that we need to keep the Ten Commandments. But, if those to whom the commandments were given could not keep them, why do we think we can? *“For the law was given through Moses, but grace and truth came through Jesus Christ.”* (John 1:17) We are not called to live by the Ten Commandments; we are called to walk in the Spirit. The entire Old Testament, with all its legal requirements, is summed up in John the Baptist’s statement, “Behold the Lamb of God, who takes away the sin of the world.” (John 1:29) The law’s purpose in our lives is to bring us to Jesus!

Setting us free from the law to walk in unrestrained grace is a risk on God’s part. When you set someone free, you don’t know what they are going to do. This is the risk God took in the Garden of Eden. He gave Adam and Eve unrestrained freedom. He asked only one thing of them: not to eat of the tree of the knowledge of good and evil. This was the same as asking them not to live their life by laws. But, without a legalistic system of right and wrong, how were Adam and Eve to know how to live their lives?

Didn’t the Lord God come and walk with them every day? They lived not by rules, but by relationship! It was not until sin entered the picture that the law became necessary. We tend to gravitate toward the law to avoid sin, but scripture says that the law makes sin, *“exceeding sinful.”*(Romans 7:13) When we seek to avoid sin by the tree of the knowledge of good and evil, then we, just like Eve, open ourselves to the enemy. What God wants is for us to go back to the tree that Adam and Eve did not partake of, the tree of life, or Jesus. It is only by drawing close to Him that we have the desire and the will to say an emphatic “no” from our hearts to sin.

There have been times when I, as a pastor, have wanted to confront sin in a person’s life, but felt the Spirit “check” me. Instead, He quickened to me to talk to them about pressing in to Jesus to find a deeper relationship with Him. What they needed to know in order to overcome sin was how to experience Jesus in the context of the church. They needed deliverance and spiritual disciplines, not more striving to do better. Pressing in to Jesus causes sin to fall away like an old leaf in autumn!

## **GOD WANTS HIS CHILDREN TO BECOME SONS**

*Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.* (Galatians 4:1-7)

Paul refers here to two types of believers: children and sons. God does not intend for us to be children, always under the tutelage of the law; he wants us to mature into sons whom He can trust. The problem with many ministries is they are afraid to set their people free from the dictates of legalism. Therefore, their people never grow up and learn to walk in the Spirit.

People tend to gravitate to guidelines and boundaries to keep themselves safe. But, while it is one thing for a six-year-old child to have to obey nannies and rules for safekeeping, it is another thing for a 21 year old! You see, daddy needs to tell his six year old to stay on the sidewalk and not to go into the street, but how frustrating to him to have to tell his 21 year old the same thing! A father wants his children to grow up and become adults who don't necessarily need to follow rules in order to do the right thing. The father is always trying to impart his own wisdom, values, and desires to his children so that he does not need to constrain them by rules. This is God's desire for His children as well.

*For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."*

(Romans 8:13-15)

The bottom line is that children are led by "right and wrong," whereas sons are led moment-by-moment by the voice of the Spirit. Where a child just wants to be told what to do, a son will consult and relate to his father in order to know his will. Furthermore, trying to follow God by laws can open us to a spirit of bondage and keep us from ever coming into true intimacy with God. It is when we begin to walk in the freedom of the Spirit that we come to know Him as Father. God greatly desires to have a close, moment-by-moment relationship with each one of His children.

*My little children, for whom I labor in birth again until Christ is formed in you.*

(Galatians 4:19)

A paraphrase of this passage might read something like this, "You little infants, your immature legalism pains me!" The Greek word "formed" here is "*morphoo*" from which our English word, "morphed" comes. Paul says that he is in an agony similar to childbirth until he sees the Galatians transformed from childish legalism into freedom. But, for us to ever truly walk in freedom, we must first let go the security blanket of rules.

## **WE ARE CALLED TO LIVE IN THE SPIRIT**

*Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a*

*debtor to keep the whole law. You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.*

(Galatians 5:1-6)

I have heard many explanations of the “yoke of bondage” in this passage over the years. However, from the context it is clear that it refers to living life by a legalistic standard. Think about what Paul is saying in these verses. If we think we are made right with God by being good enough, then why do we need Jesus? Paul makes it clear that if our righteousness comes from meeting some standard, then Jesus “profits us nothing.” If you find yourself striving to keep the law, then you have fallen from grace, and Christ has become of no effect to you. What’s more, if we think that keeping laws is what makes us righteous, then we had better keep them all or else we will be guilty of failing them all. (See James 2:10)

*Do not marvel that I said to you, ‘You must be born again.’ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”*

(John 3:7-8)

“Born again” in this scripture is rendered more literally as “born from above.” God wants to give us new life from above. He wants us to let go of our legalisms and learn to trust His voice. Notice that the Spirit is compared to the wind. You can’t put the wind behind a fence! It is free to blow wherever it will. God wants us to become free spirits, like the wind. He wants to do away with our exterior guidelines so that He, Himself, can be our interior guide.

This is exactly how Jesus walked while He was on earth. He said, “I only do what my Father does.”(John 5:19) What this means is that He flowed with the Spirit. This would sometimes seem to directly contradict what the law said! As a result, He was always upsetting religious tradition. He touched lepers and went to parties with sinners. He drank wine, and when they ran out He made more. And, for some reason, it seems like he always did His miracles on the Sabbath day.

God’s written word was not given to us in order for us to “proof-text” our way through life. When we approach the Word as rules to apply to life, it becomes legalism. When we flow in the Spirit, the Word is alive! The leadings of the Spirit will never contradict the Word! Therefore, we must have a thorough knowledge and understanding of the Bible so that by it we can test the voice of the Spirit. *Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”*

(2 Timothy 2:15)

The Holy Spirit started the Church, and God still intends for it to be led by the Spirit to this day. Jesus said, “*When He, the Spirit of truth, has come, He will guide you into all truth.*” (John

16:13) What He meant is that the Spirit will walk with you daily and guide you. When the Spirit is not leading a church, then that church is being led by the law. When the law becomes the substitute for the Holy Spirit, what follows is self-righteousness and legalism.

## **TRUE BELIEVERS OBEY OUT OF LOVE**

*Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.*  
(1 John 3:7-10)

I know that it is possible for someone to hear this message and conclude that if there is no law, they are free to indulge in sinful behavior. John makes it clear that if someone believes that they can turn the grace of God into a license to sin, it means that they do not truly know God. Someone who is genuinely born again does not want to sin!

This does not mean that, as a Christian, you will always be sinless. Earlier in this same epistle John wrote, *“if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”* (1 John 2:1) What it does mean is that when a person is born again, it is no longer his nature to sin. Some translations render it this way; *“He does not practice sin.”*

Paul addresses this very issue in Romans when he writes, *“What shall we say then? Shall we continue in sin that grace may abound? Certainly not!”* (Romans 6:1-2) His point is, how can you continue in sin? If you are born again, you are a new creature in Christ. Your sin nature has been nailed to the cross. *“For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him”* (Romans 6:7-8) Understanding the grace and unrestrained freedom that Christ gives will cause the truly regenerated to say, *“Thank you Lord. Now I don’t have to sin!”* True re-birth creates a heart that loves God and wants to follow and obey out of gratefulness.

*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. For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.”*  
(Galatians 5:13-14)

Paul says now that you are free, *“agape douleo.”* What this means is to be a bond-slave of love for others. God does not set us free in order that we may live our lives as it pleases us. He sets us free to live lives of love and service to others. But, it is only when you are truly free that you can then lay down your life in order to live for others. The bottom line is that when you are

born again, you are truly free from all legalisms, laws, and constraints to do whatever you want. However, you must abide by two conditions. First of all, whatever you do must be done to love and honor the Lord. And, secondly, it must be done out of sensitivity and love for others.

## **THE PRICE PAUL PAID FOR THE GOSPEL OF FREEDOM**

*As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.*

(Galatians 6:12-16)

As I stated earlier, if you attempt to walk in the unrestrained freedom of grace, you will be misunderstood, judged, and persecuted by legalists. However, it is only in casting off all shackles of legalism that you are free to climb on the cross and die to all that is ungodly within you. When you do, you will find peace.

*From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.*

(Galatians 6:17-18)

Paul closes the epistle to the Galatians by talking about the wounds in his body. He was stoned, beaten, lacerated, and torn for the gospel he preached. He suffered terribly to bring the truth of unrestrained freedom to us, and so will anyone who walks in it today. But, Paul understood that it was worth it in order to walk in true intimacy and relationship with the Father! So will you if you dare throw off the safety and comfort of your legalistic nature and walk according to the Spirit!

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