

The life I now live inside the flesh, I live entirely inside of the faith of the Son of God. Jesus loves me; Jesus trades Himself entirely for me.

Jesus lives as me; Christ is my life; I have no other life.

### The Fifth Ruling Verse

**I have already been crucified together with Christ. I live, however, but no longer "I." Christ Himself in Person lives inside of all that is me; that is, Christ lives as me. More than that, the life I now live inside this sphere of flesh, flesh of His flesh, I live entirely inside the sphere of the faith of the Son of God, this one who is always actively loving me and always trading Himself for me.**

## I Am Abraham's Seed; I Am a Son of God.

### Speak Christ!

I possess full confidence in the truth. I have begun everything inside of Spirit; I am accomplishing all completion inside that same Spirit.

I began in Spirit; I am made complete in Spirit.

God is continuously and lavishly supplying the Spirit to me.

The Spirit continuously energoes many effects of power inside of me and among us together.

I hear and believe.

**3:** 1 Oh foolish and thoughtless Galatians! Who has bewitched you and slandered you not to have full confidence in the truth when, before your eyes, Jesus Christ was depicted as having been crucified? 2 I wish to learn this from you – did you receive the Spirit out of works of law or out of hearing with faith? 3 You are so foolish! Having begun in Spirit, now are you accomplishing completion in flesh, that is, by human ability and effort? 4 Did you suffer – go through – embrace so many things without reason or purpose? If indeed it was all without reason?

5 Listen, the One continuously and lavishly supplying the Spirit to you, and continuously and actively energoeing the effects of power [miracles] inside of and among you, is it out of works of law or out of hearing with faith? 6 Even as Abraham believed God and it was reckoned, counted, and credited to him into just rightness, that is, God's verdict of complete innocence, 7 so you know that those who are out of faith, these are sons of Abraham. 8 More than that, the Scripture, having foreseen that God declares the ethnic peoples to be just and innocent out of faith, foretold the gospel to Abraham saying, "All the ethnic peoples will be blessed, [that is, will have the good things of Christ spoken into them] inside of you." 9 So then, those out of faith are blessed [with the good speaking of Christ], together with believing Abraham.

10 For all who are out of works of law are under curse. Indeed, it has been written, "Cursed is everyone who does not continue in all things that are written in the book of the law, to do them."

11 And even more, it is evident that inside of law no one is declared to be just and innocent alongside of God because "those who are just and innocent live out of faith." 12 The law is not out of faith; rather "the one having done these things [human performance] will live in them."

13 Christ redeemed us, that is, seized us out of the market place, out of the curse of law, having become curse for us, for our sakes, for it has been written, "Cursed is everyone hanging on a tree." 14 This is so that the blessing [the good speaking of Christ] of Abraham might become into the ethnic peoples inside of Jesus Christ, that we might receive the PROMISE of Spirit into ourselves all the way through our faith.

15 Listen brothers and sisters, I am speaking according to humans. Even with a covenant having been ratified by men, that is, made valid and signed, no one sets any part of it aside or adds anything to it. 16 You see, the promises were spoken to Abraham and to his sperm. He does not say, and to many sperm, but of one, "And to your Sperm," which is Christ. 17 Yet I say even more than that; this covenant, having been confirmed, made valid and signed out from God, then, – 430 years later comes the law – that law does not annul or invalidate the original promise. 15 If indeed the inheritance is out of law, it is no longer out of promise, but God gave it to Abraham through promise.

19 Why then the law? It was set forth and arranged through angels in the hands of a mediator [Moses] on account of contrary actions, of over-stepping the boundaries, of deviation – UNTIL the Sperm to whom the promise was made should come.

20 Now, a mediator is not one, but God is One. [d]

d. This statement, "God is One," refers to the same truth of Jesus' words in John 17:21-23. Paul is arguing out from the powerful establishment of our full union with Christ in Galatians 2:20.

21 Is the law then against the promises of God? It cannot be! If any law ever given was able or had the power to bring forth life, then indeed, just rightness and innocence would have emerged out of law. 22 The Scriptures then enclosed and imprisoned all under

falling absolutely short of God [e] SO THAT the promise out of the faith of Jesus Christ might be given to those believing and persuaded. 23 More than that, before faith came to us, we were held captive as prisoners, having been imprisoned under law, until the about-to-be unveiled faith. 24 So, the law has become

I believe God; my faith is counted to me as justness and rightness; God declares me innocent.

I am out of faith; I am a son or daughter of Abraham. I, formerly a Gentile, am presently blessed with all the good things of Christ inside of Abraham.

I am blessed with the good speaking of Christ together with a believing Abraham.

I am just and right; I live out of faith.

Christ redeemed me out of any curse of law by becoming the curse for me.

I receive the promise of Spirit, the blessing of Abraham, into myself all the way through faith.

Faith came to me and set me free from the horrific imprisonment that was law. I am justified out of faith. I no longer have any need for law.

e. The translation as "kept under law" is false and not found in the Greek. The law was not "keeping" anyone; Paul's choice of words requires bondage only.

I am a son of God all the way through faith inside of Christ Jesus.

I am immersed into Christ. I have put Christ upon myself.

I have already en clothed myself with Christ.

I am not a Jew; I am not a Gentile. I am neither slave nor free. I am neither "male" nor "female." I am one new man together with all those inside of Christ.

I am of Christ; I am Abraham's Seed; I am an heir of the Promise given to Abraham. I am the seed of Abraham.

I am rescued from being under law; I am now placed as a son of God.

God commissioned and sent forth His Spirit into my heart. I cry loudly, "My Daddy, the Father."

I am no slave; I am a son and an heir of Abraham through God.

our trainer into Christ so that we might be declared just and innocent out of faith. 25 But now that faith has come, we are NO LONGER under a trainer.

26 For all of you are sons of God all the way through faith inside of Christ Jesus. 27 Indeed, as many as were utterly immersed into Christ, Christ you have already put upon yourselves, that is, you have already en clothed yourselves entirely with Christ. 28 There is no Judean and no Greek; there is no slave and no free; there is no male and no female; INDEED, all of you are ONE [f] inside of Christ Jesus. 29 And even more than that, if you are of Christ, then you are Abraham's SPERM (singular) and heirs according to Promise.

f. The same "ONE" before referring to God alone.

**4** : 1 I also say that as long a time as the heir is a child, he does not differ from a slave, even though he is the owner of everything. 2 Rather, he is under guardians and managers until the time appointed by his father. 3 In the same way, when we were infants, simple-minded and immature, we were held in bondage, enslaved under the basic elementals or principles of the world. 4 However, when the fullness of the time had come, God commissioned and sent forth His Son, having become out of a woman, having become under the law, 5 so that He might rescue [out of the marketplace] those under law, that we might actively receive placement as sons.

6 And because you are sons, God commissioned and sent forth the Spirit of His Son into your hearts, crying loudly, "My Daddy, the Father!" For that reason, you are no longer a slave, but a son; and if you are now a son, then you are also an heir through God.

## Christ Is Formed Inside Of Me.

### Speak Christ!

I know God; I am known by God.

**4** : 8 But at the time when you did not know God, you were enslaved to those who by nature are not gods [they do not generate themselves]. 9 Now that you know God, however, or rather, that you are known by God, how do you turn again to the weak and beggarly elementals or principles to which you desire to be enslaved all over again? 10 You scrupulously observe feast days and Sabbath days, and months, seasons, and years. 11 I am frightened for you, lest perhaps I have toiled with effort into you without reason or purpose.

12 Brothers and sisters, I implore you; become as I, for I also have become as you. You have wronged me in nothing. 13 Even more, you are aware that I proclaimed the gospel to you through the weakness of the flesh right from the start. 14 And in your trial regarding my flesh, you did not despise me, nor reject me with contempt; but you received me as a messenger of God, even as Christ Jesus. 15 What then was your blessedness? 16 I bear you witness indeed, that if possible, you would have gouged out your eyes and would have given them to me. 17 Have I now become your enemy by speaking truth to you?

I do not give weight to Jewish days or rituals or observances.

17 These [Christian preachers coming from Jerusalem] falsely appear zealous towards you in order to separate you from us, and in order to get you to be zealous towards them. 18 Being zealous is great when it's in a noble and good thing – and not just when I am present with you. 19 My children, for whom I travail in birth again, until Christ shall have been formed inside

I labor as in birth until Christ is formed inside His Church.

Christ is being formed (sharing the same form with me) inside of me.

g. Refer back to Galatians 2:20.

of you, [g] 20 I wish that I could be present with you soon and change my tone, for I am perplexed by you.

## I Am Abraham's Seed; I Am a Child of Promise.

**4**: 21 TELL ME, you who want to be under law, why don't you listen to the law? Indeed, it is written that Abraham had two sons; one out of a slave woman and one out of a free woman. 23 But the son of the slave woman was born according to the flesh; while the son of the free woman was born through the promise. 24 These things are to be allegorized; for these are two covenants, one from Mount Sinai into the procreation of slavery, which is Hagar. 25 More than that, this Hagar is Mount Sinai in Arabia which corresponds to the present city of Jerusalem. She is indeed in slavery with her children. 26 Whereas the Jerusalem from above is free, who is OUR mother. [g] 27 Further, it has been written, "Rejoice, O barren woman, not bearing child; let the one not travailing break forth and cry aloud; because the desolate woman will bear far more children than the woman who has a husband."

### Speak Christ!

I am a child of promise. I am a child of the free woman. The Jerusalem from above, the true Jerusalem, is my mother. I am now a child of promise, even though I was formerly a Gentile.

28 More than that, brothers and sisters [Gentile Christians], you, like Isaac, are children of promise. 29 But, just as at that time, the one born according to flesh persecuted the one born according to Spirit, so also it is now. 30 But what does the Scrip-

g. Paul is writing to Gentiles.

I cast out all claim of the natural Jew and of the earthly Jerusalem to any part of the inheritance. I am a child of the free woman.

ture say? – “CAST OUT the slave woman and her son; for the son of the slave woman [h] shall not inherit along with the son of the free woman.” [i] 31 So then, brothers and sisters, we are not children of the slave woman, but we are children of the free woman.

h. The natural Jew.

i. One new man in Christ, whether formerly Jew or formerly Gentile.

## I Stand Firm In The Freedom Christ Made Me To Be.

### Speak Christ!

I stand firm in the freedom Christ made me to be; I never allow any yoke of obligation of performance to entangle me.

Out of faith, I eagerly welcome the Spirit, my hope of rightness.

I am inside of Christ Jesus where faith energeoes all the way through love.

I am called upon freedom.

I use my freedom to love my brothers and sisters even as they love me the same in return.

I love my neighbor just as I love myself.

**5**: 1 In freedom, Christ has made us free; stand firm, therefore, and do not ensnare yourselves again under the weight of slavery. 2 Look and see, I, Paul, say to you that if you become circumcised, Christ will benefit you nothing, that is, Christ will do or be nothing good for you. 3 I testify even more to every man who is being circumcised that he is a debtor to do ALL the law. 4 You are severed and separated from Christ, whoever is trying to be made just and right in law; you have fallen away from grace. [j] 5 Indeed, out of faith we eagerly welcome the Spirit, the hope of just rightness. 6 For inside of Christ Jesus, neither circumcision nor not circumcision has any power, but only faith energeoes all the way through love.

7 You were running well. Who hindered you from having confidence in the truth? 8 This persuasion to which you have yielded is not out of the One calling you. 9 “A little leaven leavens the whole lump!” 10 I am confident into you inside of the Lord, that you will have no other mind or thinking.

The ones troubling you, whoever they might be, will bear the judgment. 11 More than that, brothers and sisters, if I still proclaim circumcision, why am I still persecuted? Then the scandal of the cross would have ceased. 12 I wish also that those turning you upside down would just castrate themselves. [k]

13 For you, brothers and sisters, were called on the basis of freedom; only not freedom into an opportunity to the flesh. Rather, through love serve one another reciprocally. 14 For all law is fulfilled inside of one word: “You will love your neighbor as yourself.” 15 If you bite and devour one another, however, look out lest you destroy one another.

j. Similar in meaning to John 15:6.

k. Paul’s anger resulting in intense sarcasm continues right on through this letter.



## I Believe That God Is Telling Me The Truth.

### Romans

**4** : 1 What then will we say that Abraham discovered, our father according to the flesh? 2 For if Abraham was declared just and innocent out from works, he has a reason to boast, but not toward God. [a] 3 But what does the Scripture say? Abraham believed God and it was reckoned and accounted into just innocence. 4 Moreover, the one who works reckons the payment as a debt, not a gift. 5 The one who does not work, however, but believes upon Him who presently and actively justifies those disconnected from God, his faith is reckoned into just innocence.

a. Keeping the law to perfection connects no one with God.

6 In the same way, David also declares the blessedness of the man to whom God credits justice, making it to be so completely separate from works, that is, completely separate from what a person does or does not do. 7 Blessed are those whose lawlessness is sent away, that is, made to vanish, and whose failures to connect with God are covered, that is, are entirely blanked out. 8 Blessed is the man against whom the Lord will not reckon or consider or count any falling short.

9 Is this blessing, then, upon those circumcised, or is it also upon those not circumcised? For we are saying that faith was credited to Abraham as just innocence. 10 How then was it credited, that is, spoken inside of God? Was it when he was circumcised or before he was circumcised? It was before Abraham was circumcised, not after he was circumcised. 11 Abraham then received the sign of circumcision as a seal of the justice of his faith before he was circumcised, so that he became the father of all those believing into just innocence also being credited that is, spoken inside of God, to them, even though they are not circumcised. 12 And he is the father of circumcision, not to the circumcised only, but also to those walking in the steps of our father Abraham's faith when he was not circumcised.

13 Indeed, the promise to Abraham or to his seed, to be heir of the cosmos, did not come through law, but through justice of faith. 14 If those out of law are heirs, then faith is unreal, and the promise is abolished. 15 The law accomplishes only anger [every individual breaks the law and must be executed by the command of the law]; but where there is no law, neither is there anything contrary.

### Speak Christ!

I believe that God is telling me the truth; I am just and innocent inside the face and presence of God.

God credits just innocence to me; He considers me as always connected to Him, never falling short.

My lawless deeds are forgiven; my sins are covered. I am blessed; God does not impute sin to me.

I am an heir of the cosmos. Abraham is my father.

I am of the faith of Abraham; Abraham is my father. Contrary to hope, in hope I believe.

I call into existence those things that do not appear.

I do not consider the deadness of my body; I am filled with power in faith. I give God glory.

I am convinced to full measure that God does what He says.

God speaks my just innocence inside of Himself.

I am made just and innocent; I have never sinned. Peace alone exists between me and God.

I enter through Jesus into grace, that is, the essence and being of God; I boast in my hope in the glory of God revealed through me.

I exult boastfully inside the pressures of travail; I know that the pressures I endure bring forth in me the steadfast faith of Christ resulting in the proof of God through me.

The love of God is shed abroad inside my heart through the Spirit Holy, God's great gift to me.

16 Therefore it is out from faith and according to grace that is, the gift of God Himself, into being certain and sure, that the promise is sure to all the seed, not just to those out of the law, but also to those coming out of the faith of Abraham, who is father of all of us. 17 (As it has been written, "I have made you a father of many peoples.") Before God whom he believed, this One who is continuously giving life to the dead and calling into existence things not existing. 18 Alongside of hope, Abraham believed upon hope for the purpose of becoming father of many peoples, according to what God spoke, "So will your seed be." 19 And not having become weak in faith, he perceived his own body already having become dead, being about a hundred years old, and the deadness of Sarah's womb. 20 He did not judge that deadness through unbelief, however, but he was filled with power in faith, into the promise of God, giving God glory. 21 Abraham was convinced to full measure and completion that what God had promised, He is also able to do. 22 Therefore, it was also credited, that is, spoken inside of God, to him into just innocence.

23 This was not written for him only, that it was credited to him, 24 but also for us, to whom it is about to be credited, that is, spoken inside of God, to those believing upon the One having raised Jesus our Lord out from the dead, 25 who was traded [life for life] through our falling away and was raised up through our being made just and innocent. [b]

**5**:1 Having been made just and innocent out from faith [declared never to have sinned], therefore, we have peace towards God through our Lord, Jesus Christ [c] 2 through whom also we have the access or entrance through faith into this grace in which we stand, that is, God Himself; and we boast upon hope of the glory of God. 3 Not only that, but we also exult boastfully now inside the pressures of travail within and without, knowing that such pressures bring forth steadfastness, 4 and steadfastness, proof, and proof, hope. 5 Now hope does not leave us ashamed or confused, because the love of God has already been poured out and shed abroad inside of our hearts through Spirit Holy, the One having been given to us.

b. The Greek word Paul used does not mean "as if we had not sinned." It means a declaration that we did and do not, in fact, sin.

c. This word, "through" indicates that Jesus passes through us, takes our sin as Himself and places His just innocence as ourselves.

The words "towards" and "through" continue to refer to a Jesus always connecting us with Father.