

# **Is The Law Done Away With?**

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(Unless otherwise stated, all Scriptures are quoted from the King James Version. All Greek and Hebrew word definitions are from The New Strong's Exhaustive Concordance. All English definitions are from Merriam-Webster's Collegiate Dictionary Tenth Edition.)

### Defining The Source Of The Law.

First of all, we need to see the source of what is called "the Law." Most people think that "the Law" was first passed down through Moses just after the Israelites' exodus from Egypt in what is codified as the Ten Commandments. But a more careful look at the Books of Genesis and Ezekiel reveal a much earlier establishment of God's Law. Let's take a look at God's Law before the creation of Genesis; go to Ezekiel 28.

Ezekiel 28:14 Thou *art* **the anointed cherub that covereth;** and I have set thee *so:* **thou wast upon the holy mountain of God;** thou hast walked up and down in the midst of the stones of fire.

Vs. 15 Thou *wast* perfect in thy ways from the day that thou wast created, **till iniquity was found in thee.**

Vs. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and **thou hast sinned:** therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

These verses are talking about Lucifer who at one time was "THE anointed cherub that covereth." He was in the Government of God which is what the "mountain" in verse 14 means. But then "iniquity," was found in him and he "sinned." But isn't sin the transgression of the law?

1 John 3:4 Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**

When sin was found in him he had become Satan the adversary instead of Lucifer the angel of light. What we see in Genesis 1:2 "And the earth was without form, and void; and **darkness** was upon the face of the deep" is the result of the now Satan's form of government. The words "was without form, and void;" should read "had become a wasted indistinguishable ruin." The word "darkness" has a spiritual meaning:

DARKNESS 2822. *kho-shek'*; the *dark*; hence, (lit.) *darkness*; fig. **misery, destruction, death, ignorance, sorrow, wickedness:**— dark (-ness), night, obscurity.

That all happened in the first earth age before God recreated the universe in Genesis chapter 1. Now let's go there and see if God's law was there.

Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have **dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

If you look at the wording here you will see that these are like "marching orders." The word "dominion" is a word of authority in government. All governments have laws and what God was doing here is giving man – Adam – the authority of chief executive of His

Government over all creation. But that has to mean that Adam had to know exactly what those laws were in order to administer this Government. So God gives the first man the laws of His government regarding man's relationship to the rest of creation and what was the behavior of the rest of the creation. But what was man's relationship to God and other men?

<sup>Genesis 2:15</sup> And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

<sup>Vs. 16</sup> And the LORD God **commanded the man**, saying, Of every tree of the garden thou mayest freely eat:

<sup>Vs. 17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

This is the first restriction of man that is recorded in the Bible. Before, he was given all the authority over all creation. This command of God to man pretty well covers what we know as the Ten Commandments.

We all know the story of how Adam sinned by violating this restriction. But look at just which commandments this involved: the first commandment because they put the forbidden fruit between them (both Adam and Eve) and God. They broke the fifth commandment because they disobeyed and therefore dishonored their only Parent, God. They broke the eighth commandment because they stole something that did not belong to them. They broke the tenth commandment because they lusted after and coveted the forbidden fruit. Take a look at something here:

<sup>James 2:10</sup> For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

By violating the first commandment they had violated the whole Law of God. It is a package deal. Adam sinned by violating the command of God.

<sup>Romans 4:15</sup> Because the law worketh wrath: for **where no law is, there is no transgression.**

<sup>I John 3:4</sup> Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.**

If there was no law, then Adam and Eve didn't sin; and if they didn't sin why were they so severely punished? The Law of God was given to man at creation. There are other times in Genesis that we can see God's Law being applied.

<sup>Genesis 13:13</sup> But the men of Sodom **were wicked and sinners** before the LORD exceedingly.

If there is no law then they cannot be counted as sinners.

<sup>Genesis 26:3</sup> Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

<sup>Vs. 4</sup> And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

<sup>Vs. 5</sup> Because that **Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

Abraham did what? He obeyed God's voice, kept His Charge, His Commandments, His Statutes, and His Laws. God's Laws were in effect then for Abraham to keep. His Charge, His

Commandments, His Statutes, and His Laws had been passed down verbally from generation to generation; they were not written down until the time of Moses.

Let's look at the one law of God that is the only one that is spoken of specifically during creation.

Exodus 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, **that I may prove them, whether they will walk in my law, or no.**

This is happening before Moses goes up Mount Sinai; and what is the purpose of this exercise? It is to see if the Israelites will walk in God's Laws or not. God already knew but He wanted to "prove them."

Vs. 5 And it shall come to pass, that **on the sixth day** they shall prepare *that* which they bring in; and **it shall be twice as much as they gather daily.**

This is the Sabbath Law and it was instituted at creation.

Vs. 26 Six days ye shall gather it; but on the seventh day, *which is the sabbath,* in it there shall be none.

Vs. 27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

Vs. 28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

Vs. 29 See, for that the **LORD hath given you the sabbath,** therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

Vs. 30 So the people rested on the seventh day.

Here is the authority of Jesus telling us that the Sabbath is a gift from God. He made it for us as a gift but He gets quite upset when we don't use it properly or not at all. He gave us a very valuable and useful gift but it, like all things of God, must be used in the manner prescribed by its maker, God.

The purpose of God giving to Moses to hand to us the written form of the Law was because the Israelites had dwelt in pagan Egypt for over 400 years and had forgotten a lot of the Law. So now He is going to give it to us in writing so that we who are diligent can be careful to observe all of it.

What did our Saviour tell us?

Matthew 5:18 **For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

These are the words of Jesus Himself who is the "Word of God." The word "fulfilled" means to be perfected; and that means for the Law to be written on every one's heart and in full compliance of it. The time frame is "Till heaven and earth pass" which is not until after the millennium, and after the Great White Throne Judgment. So as of right now the Law of God is still applicable.

## **Why Do Some Think That The Law Is Done Away With?**

Of the Christians of today that believe that the Law of God is fulfilled and therefore done away with all cite the Book of Galatians in this matter. The Book of Galatians has been a major

cause of misunderstanding, discussion, and even debate among Church Leaders, Bible scholars, and laymen for a long time now. Like all of the Word of God we need to understand exactly what our Creator is saying to us by the hand of Paul. So let's dig in and root out the truth in this letter that was written so long ago.

According to The Companion Bible, through Paul, God established the Churches of Galatia in about A.D. 47. He wrote this letter of correction to the Christians there in the winter of 57 A.D. or the spring of 58 A.D. from Macedonia. It was written before his letter to the Romans, which he wrote just a few months later.

Galatia was a province of Asia Minor; and it included the cities of Antioch, Pisidia, Iconium, Derbe, and Lystra. Their language would have probably been Keltic and they were a mixture of mostly Gentiles with a few Jews sprinkled in.

But before we go any farther we need to see just what a Gentile is:

GENTILE 1484. *eth'-nos*; **a race** (as of the same *habit*), **i.e. a tribe**; spec. **a foreign (non-Jewish) one** (usually by impl. *pagan*):— Gentile, heathen, nation, people.

A gentile was and is any “non-Jewish” person. But who are the Jews?

JEW 2453. *ee-oo-dah'-yos*; **from 2448** (in the sense of 2455 as a country); *Judæan*, i.e. **belonging to Jehudah**:— Jew (-ess), of Judæa.

2448. *ee-oo-dah'*; of Heb. or. [3063 or perh. 3194]; **Judah** (i.e. *Jehudah* or *Juttah*), a part of (or place in) Pal.:— Judah.

Only those people that descend from Judah of Genesis 49 are Jews. That means that a member of the tribe of Ruben is a Gentile, so are most Americans, Brits, and just about everybody else in the world. (Note: because the Jews of the Middle East have chosen to call their country Israel everyone assumes that they are all that is left of the descendants of Jacob who was renamed Israel. But it is not so. All Jews are Israelites, but not all Israelites are Jews. There are 13 other tribes.) Remember the commission that Jesus told us about?

Matthew 10:5 **These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:** (meaning don't go to any non Israelite)

Vs. 6 **But go rather to the lost sheep of the house of Israel.**

Vs.7 **And as ye go, preach, saying, The kingdom of heaven is at hand.**

This covers the commission of the Apostles but what about Jesus Himself?

Mat. 15:24 **But he (Jesus) answered and said, I am not sent but unto the lost sheep of the house of Israel.**

The relationship between God and Israel is a covenant one; in other words a marriage contract. God has called the Israelites to the Church first because they are His Wife. But because most Israelites rejected Him, He has now called non Israelites too. Remember the parable in Matthew 22:

Matthew 22:8 **Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.**

Vs. 9 **Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.**

Now that we have that straight lets move into Galatians.

After his greeting in 1:1-5, Paul gets right into the heart of his letter that these Christians have let themselves be deceived by “another gospel.” So let’s find out what that was and what the True Gospel is.

## Galatians Chapter One

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Paul reminds these believers just who he is and that it was God through Jesus Christ Himself that made Paul an apostle.

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?**

Vs. 5 And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. . . .**

To “kick against the pricks” is an expression that means to be obstinately disobedient. That’s a powerful indictment coming from Jesus Christ.

Vs. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, **Ananias**. And he said, Behold, I *am here*, Lord.

Vs. 11 And the Lord *said* unto him, **Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,**

Vs. 12 **And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.**

Vs. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

Vs. 14 And here he hath authority from the chief priests to bind all that call on thy name.

Vs. 15 But **the Lord said** unto him, **Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:**

“He is a chosen vessel unto Me” is the proof that Saul renamed Paul is an apostle “by Jesus Christ and God the Father.” (Vs. 1 above)

Galatians 1:2 And all the brethren which are **with me**, unto the **churches** of Galatia:

Timothy and Luke were probably with him at the time of this writing. But this also speaks to the spirituality of all Christians that are “with,” as in believe as Paul does. Notice also that this letter is addressed to the “churches (plural) of Galatia.” That’s all those cities mentioned above.

Vs. 3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

Every Epistle in the New Testament started with greeting “Grace and Peace be to you” except Hebrews and James. Hebrews ended with “Grace be with you all. Amen.” Timothy and Titus added “mercy” to the greeting.

Vs. 4 Who gave himself for our sins, that he might deliver us from this present evil world, **according to the will of God and our Father:**

It is important for us to see that this entire 7000-year plan for mankind is the will of God the Father with the advice and consent of Jesus.

Luke 22:42 **Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

Christ our Saviour was not just tacitly submitting to The Father but He was consenting to the ordeal that He knew must be accomplished for our behalf. After all, no man could possibly qualify except Him, the God-man.

Galatians 1:5 To whom *be* glory for ever and ever. Amen.

The “Glory” is to God the Father and to Jesus Christ forever and ever, Amen. And now we get to the heart of the matter.

Vs. 6 I marvel that ye are so soon **removed** from him that **called you into the grace of Christ unto another gospel:**

These people had become Christians some ten years earlier and are now “removed.”

REMOVED 3346. *met-at-ith'-ay-mee*; from 3326 and 5087; to *transfer*, i.e. (lit.) *transport*, (by impl.) *exchange* (refl.) **change sides**, or (fig.) **pervert**:— carry over, change, remove, translate, turn.

The word “pervert” probably best describes what has happened here, as we shall see in the next verse. Notice also that we are “called unto the grace of Christ” as in “many are called but few are chosen.” What you do in your calling determines whether or not you are chosen.

Vs. 7 **Which is not another;** but there be some that trouble you, and **would pervert the gospel of Christ.**

It's not “another Gospel” because the word “Gospel” means “good message” and what these folks have fallen into is a burdensome, loaded down with rituals “bad news” as we shall see.

Vs. 8 But though we, or an angel from heaven, **preach** any other gospel unto you than that which we have **preached** unto you, let him be accursed.

Vs. 9 As we said before, so say I now again, If any *man* **preach** any other gospel unto you than that ye have received, let him be accursed.

The most powerful verses of Scripture are the ones that are repeated. Here they are back to back so as to preclude us missing them. Any declaration other than the True Gospel is a perversion and the person that proclaims it is “accursed.” There are many “preachers” out there today that are unwittingly preaching a perverted gospel other than the one that Paul preached. They have been deceived by the advisory and are passing that deception on.

Vs. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

This verse reads better in the Living Bible.

Vs. 10 I.B. You can see that I am not trying to please you by sweet talk and flattery; no, I am trying to please God. If I were still trying to please men I could not be Christ's servant.

By changing the questions to statements of fact the verse becomes clearer. And now we can see that the believers of Galatia are following some sweet talking men. There are a lot of churches out there that elect their pastors and church officers. This makes these ministers obligated to speak softly and sweetly to keep their job. God's way is to appoint them from the top, His Throne. When they receive their appointment from Him they speak boldly and with Godly authority.

Vs. 11 K.J.V. But **I certify you, brethren**, that the gospel which was preached of me **is not after man**.

Vs. 12 For I neither received it of man, neither was I taught *it*, **but by the revelation of Jesus Christ**.

Paul certifies that as sure as he is the apostle of verse one that no man told him this "good message." But it was revealed to him by none other than Jesus Christ. The phrase "revelation of Jesus Christ" is the same one that appears in Revelation 1:1.

REVELATION 602, *ap-ok-al'-oop-sis*; **disclosure**:— appearing, coming, lighten, manifestation, be revealed, revelation.

Paul received that which he preached by divine inspiration; no man taught it to him.

Vs. 13 For ye have heard of my **conversation** in time past in the **Jews' religion**, how that beyond measure I persecuted the church of God, and **wasted** it:

The word "conversation" here should be translated "behavior." The word translated "Jew's Religion" is from the same word that we had above for "Jews."

JEW'S RELIGION 2454. **ee-oo-dah-is-mos**; from 2450; "Judaism", i.e. the *Jewish faith* and usages:— Jews' religion.

As we saw above the word "ee-oo-dah" is translated "Judah." The addition of "is-mos" is translated "religion." So we have "Jew's religion." By the time of Christ the worship of the True God had degenerated into the kind of thing that Jesus spent so much time chiding the Pharisees and leaders of the people about; it had become "the Jew's Religion;" not the true worship of the God of the universe. If you compare the things that Christ chided the Jewish leaders about with the Law of Deuteronomy you will see that it had morphed into bunch of righteousness by works of the law.

Luke 18:10 **Two men went up into the temple to pray; the one a Pharisee, and the other a publican.**

Vs. 11 **The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.**

Vs. 12 **I fast twice in the week, I give tithes of all that I possess.**

Vs. 13 **And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.**

Vs. 14 **I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased (humbled); and he that humbleth himself shall be exalted.**

The Pharisee of these verses really thought that the way to be righteous was through a bunch of do's and don'ts, in other words "works." The publican on the other hand was exercising the humble spirituality that pleases God.

The word "wasted" of Gal. 1:13, means to "ravage" or "destroy."

<sup>Galatians 1:14</sup> And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Paul freely admits that he was a "Pharisee's Pharisee" beyond any of his age or "equal."

<sup>Vs. 15</sup> But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

<sup>Vs. 16</sup> To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

If you read Acts chapters 7, 8, & 9 you will see that Paul didn't get any man's permission to preach God's message. As a matter of fact, the Church of God was still scared of him at first but he still spoke out boldly. God saw in him a positive strong character much like Peter's.

<sup>Vs. 17</sup> Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

<sup>Vs. 18</sup> Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

We have to bear with Paul here while he repeats his own history to these people for it is important to God that we hear this for our sakes. Paul was not called to preach to the Jews but to the "Gentiles," Non Jewish Israelites. It took three years from the time of his conversion till the time he went to Jerusalem to confer to with the Church leaders, namely Peter. And even then he only stayed 15 days.

<sup>Vs. 19</sup> But other of the apostles saw I none, save **James the Lord's brother.**

This is the same James that wrote the letter to the Church at Large that bears his name. Read The Companion Bible, appendix 182 about James being Jesus' brother.

<sup>Vs. 20</sup> Now the things which I write unto you, behold, before God, I lie not.

As they knew of him before, that he would risk his life to preach the truth, he asserts the truth to these wayward Christians.

<sup>Vs. 21</sup> Afterwards I came into the regions of Syria and Cilicia;

<sup>Vs. 22</sup> And was unknown by face unto the churches of Judaea which were in Christ:

<sup>Vs. 23</sup> But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

<sup>Vs. 24</sup> And they glorified God in me.

What Paul is conveying here is the fact that he was not of the Jerusalem Christians even though he recognized their leadership of the Church. The Jerusalem Christians found cause to praise God because of Paul's ministry.

## Galatians Chapter Two

(Note: there should be no chapter break here because this is a continuation of the history narration to the Galatians).

<sup>Galatians 2:1</sup> Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

This is the trip that is chronicled in Acts chapter 15. The Titus mentioned here is the same one that Paul writes to about ten years after this letter to the Galatians is written.

<sup>Vs. 2</sup> 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.**

This verse should read: “I went up because of divine disclosure.” We need to look at Acts 15:

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.

To paraphrase this verse: “When Paul and Barnabas heard these teachings they had a very lengthy and heated discussion about the matter with these teachers. And when no consensus could be arrived at, it was decided after prayer and asking God that they should put the question to the apostles and elders in Jerusalem.” This is proper and civilized action and it follows the instructions of Christ. (See Mat. 15:15-18) This was the purpose for the trip.

<sup>Galatians 2:3</sup> But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

Because of the agreement arrived at in Jerusalem with the apostles and elders no one need be circumcised for salvation. Paul showed that salvation is not of any physical works of the one receiving it. It is by the Blood of Christ and the grace of God.

<sup>Vs. 4</sup> 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:**

Look at the words translated “false brethren, brought in, and privily.”

FALSE BRETHREN 5569. *psyoo-dad'-el-fos*; from 5571 and 80; a *spurious brother*, i.e. **pretended associate:— false brethren.**

BROUGHT IN 3920. (only time in Bible) *par-ice'-ak-tos*; from 3919; **smuggled in:**— unawares brought in.

PRIVILY 3922. *par-ice-er'-khom-ah-ee*; from 3844 and 1525; to *come in alongside*, i.e. *supervene additionally* or **stealthily:**— come in privily, enter.

These are people with evil intentions. They purpose in their heart to act like Christian Brothers just to see if they can stir up some commotion. These are not the actions of real Christians. These guys are only wanting to put someone “into bondage.”

<sup>Vs. 5</sup> To whom we **gave place by subjection, no, not for an hour;** that the truth of the gospel might continue with you.

Sometimes the King James English of 1611 A.D. gets in the way. “To whom we gave place by subjection, no, not for an hour” would read in today’s Americanese: “To whom we yielded to in subordination not even for an hour.” In other words we didn’t pay them any attention so that the Truth of the Gospel might continue with you. Now that might sound like Paul just lied because he did go to Jerusalem to confer with the apostles and elders on the matter. But in truth he never yielded to their doctrine because he knew that they were false. The Jerusalem trip just exposed their lie as not of Grace but of works.

These next verses need to be read together for better understanding.

<sup>Vs. 6</sup> 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:

<sup>Vs. 7</sup> But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

<sup>Vs. 8</sup> (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

<sup>Vs. 9</sup> 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.

<sup>Vs. 10</sup> Only *they would* that we should remember the poor; the same which I also was forward to do.

The King James Version is hard to understand here also. But there is safety in many counselors. (Prov. 11:14 & 24:6) So we will read these now from the Living Bible.

<sup>Vs. 6</sup> And the Great leaders of the church who were there had nothing to add to what I was preaching. (By the way, their being great leaders made no difference to me, for all are the same to God.) <sup>Vs. 7,8,9</sup> In fact, when Peter, James, and John, who were known as the pillars of the church, saw how greatly God had used me in winning the Gentiles, just as Peter had been blessed so greatly in his preaching to the Jews -- for the same God gave us each our special gifts -- they shook hands with Barnabas and me and encouraged us to keep right on with our preaching to the Gentiles while they continued their work with the Jews. <sup>Vs. 10</sup> The only thing they did suggest was that we must always remember to help the poor, and I, too, was eager for that.

Now the story is made plain. This is part of the false gospel that these Galatians had been deceived into: the gospel of circumcision of the flesh. That is one of the works of the flesh that can never make a person righteous. After all, how could a woman be made righteous if fleshly circumcision was required? But, watch what happens next. (Back to K.J.V.)

<sup>Vs. 11</sup> K.J.V. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

<sup>Vs. 12</sup> 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.

This young upstart Paul becomes indignant and gets right into Peter's face. Because when it was just him, Peter, with the Gentiles, he would eat with them. But when some of James' people came to Antioch he backed off and wouldn't eat with the Gentiles. What a hypocrite! It sounds like the Scribes and the Pharisees all over again doesn't it? If you try to impress men then your reward is with them and it is very temporal.

<sup>Vs. 13</sup> And the other Jews **dissembled** likewise with him; insomuch that Barnabas also was carried away with their **dissimulation**.

Here we have two words that you don't hear in America today.

**DISSEMBLED** 4942. *soon-oo-pok-rin'-om-ahee*; **to act hypocritically in concert with**:— dissemble with.

**DISSIMULATION** 5272. *hoop-ok'-ree-sis*; *acting under a feigned part, i.e. (fig.) deceit ("hypocrisy")*:— condemnation, dissimulation, hypocrisy.

So even Barney got caught up in this hypocrisy of trying to impress the Jewish leaders.

<sup>Vs. 14</sup> 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?

Look Pete, if you being a Jew come here and live like a Gentile and eat with them, which is forbidden under Jewish Law, why then do you want to make the Gentiles live like the Jews?

<sup>Vs. 15</sup> We *who are* Jews by nature, and not sinners of the Gentiles,

<sup>Vs. 16</sup> Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

So Pete, you and I are Jews by birth and upbringing, and the Gentiles are Gentiles by birth, but we are all sinners. And no sinner can or ever will be justified (made righteous) by the works of the law, but by the faith in or through Jesus Christ is a person of any descent made righteous.

<sup>Vs. 17</sup> But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

<sup>Vs. 18</sup> For if I build again the things which I destroyed, I make myself a transgressor.

<sup>Vs. 19</sup> For I through the law am dead to the law, that I might live unto God.

But Pete, if while we are trying to be made right by our faith in Christ, we are found to be sinners by trying to keep the law also, then Christ is become for us the minister of sin. NOT! If the law is dead to me and I try to resurrect it then I have made myself a sinner again. No, I am dead to the law so I can live unto (or like) God.

<sup>Vs. 20</sup> I am crucified with Christ: 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.

<sup>Vs. 21</sup> I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Look, if I am justified by the works of the law, then Christ is not necessary for me; He died in vain. But on the other hand, if I can only be made righteous by the grace of the faith that God gave me, then The Son of God lives in me and through me by this Gracious Faith.

The particular law that Peter became hypocritical about had to do with eating with Gentiles or even being in their company. (See Acts 10:28) But he should have learned his lesson from this incident at the house of Cornelius. (Note: it's a good thing that God will associate with us sinners or we would be lost forever.) What we find is that Peter, like most of us, figure that it's ok as long as we think that no one who would condemn us is watching. But the minute that we perceive that someone who might condemn us sees us, we stop what we are

doing and act like the whole thing never happened. This sounds just like Adam and Eve when they tried to hide from God after eating from the tree of the knowledge of good and evil. When we know that we are right about something, stand firm in it. Peter was right in being with and eating with those Gentiles. He should have told the visitors to sit down and grab a plate.

There are two sides to hospitality. On one side there is the generous host who like Abraham in Genesis 18:1-8 where upon seeing the visitors he immediately sought after their comfort. On the other side is the gracious response of the receiver of this attention; it must be with all gratitude.

But the more important part of this chapter is the part about the difference between the grace of the faith that God has given us, and works of the law. Which one are we made righteous by, faith or works of the law? It is faith of course. (See Eph. 2:8-9) God orchestrated this incident not only to straighten out a flaw in Peter but more so for an example to us.

### Galatians Chapter Three

Now Paul is going to correct the Galatians for trying to be made righteous by the law.

Galatians 3:1 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?**

The Modern Language Bible reads: “. . . was so graphically presented as crucified?” Paul liked to ask a series of questions then give the answers; so here are five more questions.

Vs. 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Vs. 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Vs. 4 Have ye suffered so many things in vain? if *it be* yet in vain.

Vs. 5 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?

Ok, so now for the answers to these six questions using the great example of faith, Abraham.

Vs. 6 Even as **Abraham believed God, and it was accounted to him for righteousness.**

This is a quote from Genesis 15:

Gen. 15:6 And he **believed in the LORD; and he counted it to him for righteousness.**

Wait a minute! Isn't believing" an action of works? It sure is. But it is a work of faith. After all, faith without works is dead isn't it?

James 2:20 But wilt thou know, O vain man, that **faith without works is dead?**

Vs. 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Vs. 22 Seest thou how faith wrought with his works, and **by works was faith made perfect?**

Vs. 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

These are the kind of works that faith talks about. If you say that you have faith and don't use it by works, then you are a liar and you don't have faith. This is the action that faith requires in order to be faith. In other words, faith is an action noun that has to be with an action verb. If you remove, or start out without one or both actions, then the faith is non-existent. It's real simple; Abraham had to try to offer Isaac on that alter before he was proclaimed to be righteous. That was the works of his faith.

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

The faith that it speaks of is faith in action like Abraham cited above.

Vs. 8 And the scripture, foreseeing that **God would justify the heathen through faith,** preached before the gospel unto Abraham, *saying,* **In thee shall all nations be blessed.**

The only way that God justifies anyone is through faith. This quote is from Genesis 12:

Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**

Remember that all of the nations started off as families.

Galatians 3:9 So then they which be of faith are blessed with faithful Abraham.

Even before Jesus hung on the cross it was possible to have faith in God and thus be saved. Those, whom God has called righteous of the Old Testament going back to Righteous Able, will be in the Kingdom of God. You see God is not a respecter of persons in that regard. (Acts 10:34)

Vs. 10 For as many as are of the works of the law are under **the curse:** for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.**

“The curse” spoken here is the curse of the law in Deuteronomy 27.

Deuteronomy 27:26 **Cursed be he that confirmeth not all the words of this law to do them.** And all the people shall say, Amen.

Now to be sure, these were all physical laws governing physical actions. They did not address the spiritual attitudes of the people. (Read from verse 14 through the rest of Deut. 27)

Galatians 3:11 But that no man is justified by the law in the sight of God, *it is evident:* for, **The just shall live by faith.**

Paul did not dream up this saying of “The just shall live by faith.” Take a look at Habakkuk 2:

Habakkuk 2:4 Behold, his soul *which* is lifted up is not upright in him: but **the just shall live by his faith.**

Remember Paul was a zealot after the Jewish Religion before he got knocked off that horse. He knew all the Scriptures of what we call the Old Testament by heart. The foundations of the New Testament are founded in the Old. Also understand this, it says that the “JUST” shall live by faith. That means that in order to be justified or made righteous in God's Eyes you must live by faith; nothing else will do. Of course your faith has to be in Jesus Christ now-a-days. In the Old Testament times you lived by the “Word of God” which is Jesus Christ. (See John 1:1-14)

(Note: Paul is quoting all these Old Testament Scriptures to the Galatians who are Gentiles. Where did they get their background in them to understand them? They were probably raised in them.)

Galatians 3:12 And the law is not of faith: but, **The man that doeth them shall live in them.**

And this one is from Leviticus 18:

Leviticus 18:5 Ye shall therefore keep my statutes, and my judgments: **which if a man do, he shall live in them:** I am the LORD.

Are you starting to get the picture now? The law cannot be 100% obeyed by flesh man.

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Vs. 6 For to be **carnally minded** is death; but to be spiritually minded is life and peace.

Vs. 7 Because the **carnal mind** is enmity against God: **for it is not subject to the law of God, neither indeed can be.**

Vs. 8 So then **they that are in the flesh cannot please God.**

To be carnally minded is to mind the things of the flesh. And that is the law that Paul is talking about here, the physical law(s). Most of Paul's letters address the subject of the flesh and how he had overcome it and therefore had overcome sin. The law only points to sin; and that's its job, to point to sin.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, **Cursed is every one that hangeth on a tree:**

And this is a quote from Deuteronomy 21:

Deuteronomy 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; **(for he that is hanged is accursed of God;)** that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

When God was inspiring the Old Testament to the various writers, He had in mind this plan of His that Jesus, Jehoshua (Jehovah-saved) would hang on that tree thus taking upon Himself the curse of the law.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that **we might receive the promise of the Spirit through faith.**

We receive the promise of the (Holy) Spirit **THROUGH FAITH.** Without faith it is impossible to not only please God, (Heb. 11:6) but to achieve salvation itself. But faith is a free gift of God: "... the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

Vs. 15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

The Living Bible makes this verse clearer.

Vs. 15 L.B. Dear brothers, even in everyday life a promise made by one man to another, if it is written down and signed, cannot be changed. He cannot decide afterward to do something else instead.

If you have it in writing you have it. (Someone needs to tell that to these liberal judges here in America today.)

Vs. 16 K.J.V. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, **And to thy seed**, which is Christ.

This is a quote from Genesis 22.

Genesis 22:18 And **in thy seed** shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Christ is the Blessing for “all the nations of the earth.” In the millennium to come Israel (both physical and spiritual) will also be a “Blessing for all the nations of the earth.” Remember Christ was an Israelite of the Tribes of Judah and Levi.

Galatians 3:17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

God’s promise to save us and bless us by faith in Christ cannot be nullified by the law, which came from Mount Sinai 430 years after God had made His promise to Abraham. God is not a man that He should lie. (Heb. 6:18)

Vs. 18 For if the inheritance *be* of the law, *it is* no more of promise: but **God gave it to Abraham by promise.**

And this promise was made to Abraham after he had already tried to offer his son to God per God’s instructions. That means that this promise is unconditional; it is not a tit-for-tat. All we have to do is say “yes” to God.

Vs. 19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

Vs. 20 Now a mediator is not *a mediator* of one, but God is one.

Let’s look at the word “mediator:”

MEDIATOR 3316. *mes-ee'-tace*; a *go-between*, i.e. **(simply) an internunciator**, or (by impl.) a *reconciler (intercessor)*:— mediator.

Sometimes God talks to us directly and sometimes He talks to us through “an internunciator” or inter-communicator. This system of laws governing man’s conduct was a temporary system until Christ, the one of promise should come, and by satisfying the requirements of the law, they are now satisfied.

Vs. 21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

But that is not the way that it is. The law cannot cause a person to be righteous; even if that person could keep the entire law for their entire life. Faith is the subject here not law keeping.

Vs. 22 But **the scripture hath concluded all under sin**, that the promise by faith of Jesus Christ might be given to them that believe.

Here are the Scriptures that say this: Ps. 14:2-3, Ecc. 7:20, Is. 59:4, Rom. 3:10, 11:32. Let’s look at the first one and that last one.

Psalms 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

Vs. 3 They are all gone aside, they **are all together become filthy: there is none that doeth good, no, not one.**

Romans 11:32 **For God hath concluded them all in unbelief,** that he might have mercy upon all.

It is almost the same thing that Paul says here in Galatians; and he wrote Romans several months after he wrote Galatians.

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Let's go to the Living Bible for this one.

Vs. 23 L.B. Until Christ came we were guarded by the law, kept in protective custody, so to speak, until we could believe in the coming Savior.

Remember, Abraham was before the law and he acted out of faith (works because of faith. See Jas. 2); which brought about the promise; then 430 years later came the law. This has been a succession of step-by-step processes that God has brought about that will eventually bring about His Kingdom.

Vs. 24 K.J.V. Wherefore the law was our **schoolmaster** to bring us unto Christ, that we might be justified by faith.

The word "schoolmaster" here is different than what we think of today.

SCHOOLMASTER 3807. *pahee-dag-o-gos'*; a *boy-leader*, i.e. a servant whose office it was to take the children to school; (by impl. [fig.] a **tutor** [*"pædagogue"*]):— **instructor**, schoolmaster.

The schoolmaster here is not the principle of the school but the teacher that guides and instructs toward Christ; the same as the law pointed to Christ.

Vs. 25 But after that faith is come, we are no longer under a schoolmaster.

Faith in Christ is for us our graduation from the law to the practice of our faith in Christ. Now, once a person graduates from high school they usually have no further need of their high school teachers. But they never forget the principles that they were taught by those teachers.

Vs. 26 For ye are all the children of God by faith in Christ Jesus.

Vs. 27 For as many of you as have been baptized into Christ have put on Christ.

By faith in Christ we automatically become the Children of God because we have put on Christ and God sees us as part of Him; that is, Christ.

Vs. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

God makes no distinction about those that are in Christ; He sees all as the Body of Christ His Son. You might say that all that the Father sees is that Body of Jehoshua (Jehovah-Saved).

Vs. 29 And if ye *be* Christ's, then **are ye Abraham's seed, and heirs according to the promise.**

Since Christ is Abraham's seed and we are part of Christ in that we are part of His Body, then we are part of that seed also.

So what are we saying here? Well, look at the terms that are being used here: "works, law, faith, promise, and seed." Now the works of the law are the rites of the sacrifice and ceremony, the incense burning, the circumcision, the not being "defiled" by being in the presents of a Gentile, and so on. As Paul explains in Hebrews it is impossible that the blood of

bulls and goats could remove the sins of the people. Therefore the people were never justified or made right by these works of the law. So all the works of these physical laws were so many motions that were required for that time until the promised Seed, even Jesus Christ should come and satisfy the requirements of the law. But now, through the works of faith we are justified and are grafted into the only one that could satisfy those legal requirements, that is we are made into the Body of Christ. Let's look at Colossians 2; Revised Standard Version is the clearest.

Colossians 2:13 R.S.V.

And you, who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

Vs. 14

**having canceled the bond which stood against us with its legal demands;** this he set aside, nailing it to the cross.

Vs. 15

He disarmed the principalities and powers and made a public example of them, triumphing over them in him.

Because of this, even though we still dwell in a flesh body we are no longer in bondage to the physical laws because God is Spirit (John 4:24); and since Jesus is God; that means that He too is Spirit. Therefore by faith, which is a work of the spirit, we are justified or made righteous.

What then are we to say about the rest of the law whose requirements were not satisfied by the Blood of Christ? That would be things like the Sabbath, the Holy Days, tithing, prayer, and so on. These are spiritual things that tell us how God Himself lives. There can be no law against these, as we will see when we explore chapter five.

Christ is called the "Son of God" and therefore is the Heir to all of God the Father's possessions. But, since we are in Christ, we are Heirs to all of God the Father's possessions too. And that would be among other things, all of creation, all of His kingdom, and in general, everything.

## Galatians Chapter Four

There shouldn't be a chapter break here as the subject continues in the first verse of chapter four.

Galatians 4:1

Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

Vs. 2

But is under tutors and governors until the time appointed of the father.

Back in the days that this was written, servants would sometimes have authority over the children of their masters. If you can imagine, being the heir to the estate including the servants and slaves, but for now you have to take orders from them and are put into subjection of all. There is a purpose in all of this: as children we did not have the wisdom to be able to govern ourselves, much less an estate. Therefore we had governors appointed over us by none other than our Heavenly Father; that is His laws.

Vs. 3

Even so we, when we were children, were in bondage under the elements of the world:

Vs. 4

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

We had been kidnapped and held for ransom in a world of the law because of our sin. The Son of God entered into that world to redeem us with the required ransom, which was His Righteous and Sinless Body and Blood.

Vs. 5 To redeem them that were under the law, that we might receive the **adoption** of sons.

The word “adoption” is not just a physical adoption like we think of today where a child is given new parents and address until they are grown up. This is the same word that is used in Romans 8:15.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of **adoption**, whereby we cry, Abba, Father.

The following is from The Companion Bible margin notes on this verse in Romans: Adoption = sonship, Greek “*huiiothesia*,” occurs here, vs. 13, 9:4, Gal. 4:5, Eph. 1:5. An “adopted” child may partake of all the privileges of the family, yet it is not begotten and born in the family. But the subjects of this verse are **begotten of the Spirit (John 3:6)** and are, therefore, **sons of God by spiritual generation**. It is thus a real sonship-spirit that enables them to cry, “Abba, Father.”

This is a “Spiritual begetting” of the new Son of God, whereas God takes on the Father-ship of the entire being for eternity.

Galatians 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an **heir of God through Christ**.

And that means that we not only become joint owners of all creation including the angels, (see 1Cor. 6:3, Heb. 1:5), but we are inheritors of eternal life; which is not only a never ending life but a quality of life unimaginable. We will live as God lives.

Vs. 8 Howbeit then, when ye knew not God, ye did service unto them which **by nature are no gods**.

In the Book of Daniel there is a verse that describes these gods:

Daniel 5:23 . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which **see not, nor hear, nor know**: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:

Daniel was talking to King Belshazzar of Babylon in this verse and explaining to him that the gods that he worshipped were not a being of any kind; they had no existence what so ever except in the minds of those that served them. Well, we were in the same shape before we answered the call of God.

Galatians 4: 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

Vs. 10 Ye observe days, and months, and times, and years.

Vs. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

So now, do you want to go back to those physical works that can never make you righteous? On our own, the observance of, or the doing of anything in the physical can never make us righteous. The only way that we can come up to God’s Standard is through Christ’s Shed Blood and our faith in it. Then He bestows upon us the Spirit of Adoption, even His Holy Spirit. This is the way that God Himself established through His own righteousness for us to be

made like Him. This is the whole object of our existence, to be made like Him. And that cannot come by divine fiat. It must come by the only way that He Himself ordained: that is by faith in the Blood of Christ to bring about our righteousness and our adoption into the God Family.

Vs. 12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

Vs. 13 Ye know how through **infirmity of the flesh** I preached the gospel unto you at the first.

Here again the Living Bible makes these verses more understandable.

Vs. 12 L.B. Dear brothers, please feel as I do about these things, for I am free from these chains as you used to be. You did not despise me then when I first preached to you,

Vs. 13 L.B. even though I was sick when I first brought you the Good News of Christ.

This “infirmity of the flesh” is spoken about in 1 Cor. 12:7-10, and as we shall see in a couple of verses, it was an affliction of the eyes of some sort.

Vs. 14 K.J. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

Vs. 15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

Vs. 16 Am I therefore become your enemy, because I tell you the truth?

When Paul first came to them he had this problem with his eyes that made him look rather repulsive. But these folks took him in like a lost child. But now that they have listened to those that would take them into the law of the Jews, they wonder if Paul told them wrong.

Vs. 17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

The false teachers that were so anxiously trying to win the favor of these were doing it to turn them away from Paul and toward themselves to control these Christians.

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

Apparently these false teachers were there when Paul was there initially, but were “suck-ups” to him. And now that he is not there to dispute them they are trying to turn these young Christians into a religion of justification by works like the Jews had.

Vs. 19 My little children, of whom I travail in birth again until Christ be formed in you,

Vs. 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Paul was so deeply concerned upon hearing the reports from Galatia that he likens it to a woman giving birth. And he says that he is laboring again because they are not mature in Christ. He also longs to be with them again so that they can hear his voice and be straightened out. He quite frankly wonders if this letter will do the good that he intends. (He could not have possibly have known that this letter would be included in the Holy Bible for all to profit from).

Vs. 21 Tell me, ye that desire to be under the law, do ye not hear the law?

What he is asking here is: “You that want to be under the law, why don’t you find out just what those laws really mean?”

Vs. 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Vs. 23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

Paul is about to explain why Abraham had the two boys and the circumstances of their birth.

Vs. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is **Agar.**

Vs. 25 For this **Agar is mount Sinai in Arabia,** and answereth to Jerusalem which now is, and is in bondage with her children.

“Agar” is the Greek rendering of the Hebrew name Hagar who was the concubine of Abraham. Hagar was the Egyptian born bondwoman or slave of Sarah, Abraham’s wife. She represents or is a type of the law of bondage to sin along with her children. (Note: Ishmael was the son of Abraham under the law that made him to be Sarah’s son by way of Hagar the slave of Sarah.) This is actually a type of the religion of the Jews, a religion of bondage to the works of the law. This is represented in these verses by the earthly Jerusalem, which at the time was the center of the Jews religion. (It’s interesting to note here that the children of Hagar, the Arabs now have effective control of Temple Mount in Jerusalem)

Vs. 26 But **Jerusalem which is above** is free, which is **the mother of us all.**

The “Jerusalem which is above” is the New Jerusalem which comes down from God. (Rev. 21:2) When Paul says “us all” he is speaking to Christians that have accepted Christ that is who the “all” is. Only those in God’s Kingdom will enter the New Jerusalem.

Vs. 27 For it is written, **Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.**

This was written in Isaiah 54.

Isaiah 54:1 Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

If you will recall the story of Sarah, Abraham’s wife, she bore him no children and was the reproach of all around her. Finally when her son Isaac was born, she was about 91 years old. (See Gen. 17:17) Now Ishmael, born of Hagar had 12 sons, (verse 20) whereas Isaac only had 2 sons. Granted, Isaac’s son Jacob had 12 sons but that was a generation later. The child of Sarah was the child of promise, and the child of Hagar was the child of bondage. God orchestrated all of this as an example to us who put our faith in Christ.

Galatians 4:28 Now we, brethren, as Isaac was, are the children of promise.

Vs. 29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

So now are we getting the idea? The laws of the flesh are just that: the laws of the **flesh;** and sinful flesh can never be justified by its own works. But the flesh persecutes the spirit by trying to make the spirit bow down or be subject to the laws of the flesh.

**RISE OH SPIRIT AND PUT DOWN THE FLESH WITH ITS LAWS.**

<sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

This quote is from Genesis 21.

<sup>Genesis 21:10</sup> Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

The main point of this letter can be summed up in this: “Once you have achieved righteousness through faith in Christ Jesus, don’t go back to the bondage that is in the sin of justification by the works of the law. And definitely don’t mix the two.”

<sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

These two verses are relevant to this:

<sup>John 8:32</sup> “And ye shall know the truth, and the truth shall make you free.

<sup>Vs. 36</sup> If the Son therefore shall make you free, ye shall be free indeed.”

## Galatians Chapter five

When we read the Scriptures we don’t read them as verse 1 (quote), verse 2 (quote) and so on. We read them as one continuous reading as is this letter to the Churches at Galatia. This chapter is a continuation of chapter four which is a continuation of chapter three.

<sup>Galatians 5:1</sup> Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Remember what happened to Lot’s wife? You can’t go back; you can’t even look back. We have all sinned and fallen short of the Glory of God. But our sins are not to be looked upon once we have been forgiven of them. If God can forgive and FORGET them, then so should we.

<sup>Vs. 2</sup> Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

<sup>Vs. 3</sup> For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

This was the offence that some of the Galatians had been talked into. It is also the same thing that Paul had gone to Jerusalem and talked to Peter, James and John about in chapter two of this letter. That’s why these things were mentioned in chapter two. But not all of the Jews were on the same page because some supposed Christians came to Galatia and preached their brand of Christianity to these folks.

Verse three is directed at those that become circumcised after conversion in faith. Unless they repent, they are bound to keep the whole law of the Jews. Yes, a person can even repent and be forgiven of this even though they can’t re-grow their foreskin. The only unforgivable sin is the one that is not repented of.

<sup>Vs. 4</sup> Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

But as stated above, this does not have to be permanent: just repent and turn back to Christ in faith. He knows your weaknesses; that’s why He died for you.

<sup>Vs. 5</sup> For we through the Spirit wait for the hope of righteousness by faith.

You see, we have not achieved righteousness yet; it is our hope, something yet future. We are still on the assembly line.

Vs. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Why was circumcision conveyed upon men? It was the sign of the covenant of promise “betwixt” Abraham and God. But Jesus is the one of promise. Now that the promise has been fulfilled the sign of that covenant is also fulfilled and is therefore obsolete. The sign of this New Covenant is “faith which worketh by love.” This is what it means to be circumcised of the heart.

By the way, that phrase “faith which worketh by love” is the key to how you get faith to work in your life.

Vs. 7 Ye did run well; who did hinder you that ye should not obey the truth?

Vs. 8 This persuasion *cometh* not of him that calleth you.

Vs. 9 A little leaven leaveneth the whole lump.

You guys were running along real good. What happened? Did you have a flat tire and stopped to listen to some one that you shouldn't have? Remember a little dung can stink up a whole room.

Vs. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

Paul knows the quality of these people and that this letter will straighten them out. And the one that is preaching this false gospel will get theirs from God.

Vs. 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

Paul didn't preach circumcision otherwise the Jews of Jerusalem would have left him alone. Notice also that he says that if he preached circumcision that the “offence of the cross” would be “ceased.” That would be at least as far as these Jews were concerned. That lets you know just how unspiritual these “Jews” were.

Vs. 12 I would they were even **cut off** which trouble you.

The word translated “cut off” here is interesting.

CUT OFF 609. *ap-ok-op'-to*; to amputate; refl. (by irony) **to mutilate (the privy parts)**:— cut off. comp. 2699.

“To mutilate the privy parts” in this case means to castrate. Since they, being Jews, were obviously circumcised already, castration is the only other option.

Vs. 13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

This replaces the works of the law; it's called works of love (by faith).

Vs. 14 For all the law is fulfilled in one word, *even* in this; **Thou shalt love thy neighbour as thyself.**

Through out this letter Paul has been quoting the Old Testament and this is no exception.

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself**: I am the LORD.

This is also where Jesus got it from. (See Mat. 22:36-40, & Lk. 10:25-28) Remember, the New Testament hadn't been written in Jesus' time.

Vs. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

If you judge or speak ill of another, you will be “consumed” (used up) of each other. This is a spiritual law of God that we are all at one time or another guilty of violating. If you can’t say something positive keep your mouth shut. Christ said that we shouldn’t even think it.

Vs. 16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

This is what Jesus Christ was talking about: if you don’t give negativity room in your mind, then it won’t be coming out of your mouth. To put it the Godly way: if you keep yourself positive and spiritual, that is all that will come out of you.

Vs. 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.

Vs. 18 But if ye be led of the Spirit, ye are not under the law.

Paul said something similar a few months later in Romans 7.

Romans 7:21 I find then a law, that, when I would do good, evil is present with me.

Vs. 22 For I delight in the law of God **after the inward man:**

Vs. 23 But I see another law in **my members,** warring against the **law of my mind,** and bringing me into captivity to the law of sin which is in my members.

The Phrase “after the inward man” of verse 22 and “law of my mind” of verse 23 are the same thing: the spirit. But “my members” is the flesh; and as we can see, it wars against our spirit – our minds.

Vs. 24 O wretched man that I am! who shall deliver me from the body of this death?

Vs. 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Romans 7 should be thoroughly understood before a complete understanding of chapter 8 can happen. Now let’s see the difference between the two.

Galatians 5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

Vs. 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Vs. 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

When God gives a list of things he always puts the most important one first. (Compare the list in verses 22 & 23 with 1 Cor. 13:13.) Did you notice which one God listed first, the one that is number one in His mind? That’s right; adultery is foremost in His mind because it is the one that we do the most. We replace Him in our minds as God with something or some one.

We need to see just what each one of these words means.

ADULTRY 3430 *moy-khi'-ah*; **from 3431**; *adultery*:— adultery.

3431. *moy-khyoo'-o*; **from 3432**; *to commit adultery*:— commit adultery.

3432. *moy-khos'*; perh. a primary word; **a (male) paramour**; fig. **apostate**:— adulterer.

(NOTE: a paramour is an illicit lover. This can either be physical or spiritual.)

FORNICATION 4202 *por-ni'-ah*; **from 4203**; *harlotry* (incl. *adultery* and *incest*); **fig. idolatry**:— fornication.

4203. *porn-yoo'-o*; **from 4204**; *to act the harlot*, i.e. (lit.) *indulge unlawful lust* (of either sex), or (fig.) **practice idolatry**:— commit (fornication).

4204. *por'-nay*; **fem. of 4205**; *a strumpet*; fig. an *idolater*:— harlot, whore.

4205. *por'-nos*; **a (male) prostitute** (as *venal*), i.e. (by anal.) a *debauchee* (*libertine*):— fornicator, whoremonger.

(NOTE: the root word for FORNICATION (4205) is the word that we get pornography from.)

UNCLEANNES 167 *ak-ath-ar-see'-ah*; **from 169**; *impurity* (the quality), *phys. or mor.*:— uncleanness.

169. *ak-ath'-ar-tos*; *impure* (**cer., mor. [lewd] or spec. [demonic]**):— foul, unclean.

LASCIVIOUSNESS 766 (of uncert. der., but appar. mean. *continent*); *licentiousness* (sometimes incl. other vices):— filthy, lasciviousness, wantonness.

IDOLATRY 1495 *i-do-lol-at-ri'-ah*; **image-worship (lit. or fig.)**:— idolatry.

WITCHCRAFT 5331, *far-mak-i'-ah*; **from 5332**; *medication* (“pharmacy”), i.e. (by extens.) **magic (lit. or fig.)**:— sorcery, witchcraft.

5332. *far-mak-yoos'*; **(a drug, i.e. spell-giving potion)**; a *druggist* (“pharmacist”) or *poisoner*, i.e. (by extens.) a *magician*:— sorcerer.

(NOTE: this is where we get the word pharmacy from.)

HATRED 2189 *ekh'-thrah*; **fem. of 2190**; *hostility*; by impl. a reason for *opposition*:— enmity, hatred.

2190. *ekh-thros'*; (to *hate*); *hateful* (pass. *odious*, or act. *hostile*); **usually as a noun, an adversary (spec. Satan)**:— enemy, foe.

VARIANCE 2054 *er'-is*; of uncert. aff.; **a quarrel**, i.e. (by impl.) *wrangling*:— **contention, debate, strife, variance**.

EMULATIONS 2205 *dzay'-los*; **from 2204**; prop. *heat*, i.e. (fig.) “*zeal*” (in a favorable sense, *ardor*; **in an unfavorable one, jealousy, as of a husband [fig. of God]**, or an enemy, *malice*):— emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.

2204. *dzeh'-o*; a primary verb; **to be hot** (*boil*, of liquids; or *glow*, of solids), i.e. (fig.) *be fervid* (*earnest*):— be fervent.

WRATH 2372 *thoo-mos'*; *passion* (as if *breathing hard*):— **fierceness**, indignation, wrath.

(NOTE: the English definition for the word fierceness is: “violently hostile or aggressive in temperament; given to fighting or killing.”)

STRIFE 2052 *er-ith-i'-ah*; prop. *intrigue*, i.e. (by impl.) *faction*:— **contention** (-ious), strife.

(NOTE: the English definition for the word contention is: “rivalry, competition.”)

SEDITIONS 1370 *dee-khos-tas-ee'-ah*; *disunion*, i.e. (fig.) *dissension*:— division, sedition.

(NOTE: the English definition for the word seditions is: “incitement of resistance to or insurrection against lawful authority.”)

HERESIES 139 *hah'-ee-res-is*; prop. a *choice*, i.e. (spec.) a *party* or (abstr.) *disunion*:— **heresy [which is the Gr. word itself]**, sect.

(NOTE: the English definition for the word heresies is: “Adherence to a religious opinion contrary to church dogma.”)

ENVYINGS 5355 *fthon'-os*; *ill-will* (as *detraction*), i.e. ***jealousy (spite)***:— envy.

MURDERS 5408 *fon'-os*; (to *slay*); *murder*:— murder, + be slain with, slaughter.

DRUNKENNESS 3178 *meth'-ay*; appar. a primary word; an *intoxicant*, i.e. (by impl.) *intoxication*:— drunkenness.

REVELINGS 2970 *ko'-mos*; a *carousal* (as if *letting loose*):— revelling, rioting.

Now there are two ways of looking at the last statement in verse 21: 1) these actions will not happen in the Kingdom of God because the people of God’s Kingdom are righteous and spiritual. 2) Those that do these things are not permitted in the Kingdom of God; they are left outside – excluded. The Kingdom of God here is not just the Millennium in which Christ reigns. (That will only be a type of the Eternity that we will live in God’s Kingdom.) Paul is warning the Christians at Galatia and all of us that both ways of looking at verse 21 apply. If a person is excluded as in #2 for the period of the Millennium in which Christ reigns, then they will get just one more shot at it during the Great White Throne Judgment. If they blow it there they will be cast into the lake of fire, which is the second death. There will be no resurrection from the second death; it is permanent and forever non-existence.

And the flip side is:

<sup>Vs. 22</sup> But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

<sup>Vs. 23</sup> Meekness, temperance: against such there is no law.

And these are the definitions for these spiritual qualities:

LOVE 26 *ag-ah'-pay*; **from 25**; *love*, i.e. *affection* or *benevolence*; spec. (plur.) a *love-feast*:— (feast of) charity ([ably]), dear, **love**.

25. *ag-ap-ah'-o*; **to love** (in a social or moral sense):— (be-) love (-ed).

(NOTE: one of the English definitions for the word love is: “unselfish loyal and benevolent concern for the good of another.”)

JOY 5479 *khar-ah'*; **from 5463**; ***cheerfulness, i.e. calm delight***:— gladness, × greatly, (× be exceeding) **joy** (-ful, -fully, fulness, -ous).

5463. *khah'-ee-ro*; a primary verb; **to be “cheer”ful, i.e. calmly happy** or well-off; impers. espec. as salutation (on meeting or parting), *be well*:—farewell, be glad, God speed, greeting, hall, **joy** (-fully), rejoice.

(NOTE: one of the English definitions for the word joy is: “the emotion evoked by well-being, success, or good fortune or by the prospect of possessing what one desires.”)

PEACE 1515 *i-ray'-nay*; **peace** (lit. or fig.); by impl. *prosperity*:—one, peace, quietness, rest, + **set at one again**.

(NOTE: some of the English definitions for the word peace as used here are: “a state of tranquility or order: . . . freedom from disquieting or oppressive thoughts or emotions . . . harmony in personal relations . . .”)

LONGSUFFERING 3115 *mak-roth-oo-mee'-ah*; *longanimity*, i.e. (obj.) *forbearance* or (subj.) *fortitude*:—**longsuffering, patience**.

GENTLENESS 5544 *kh-ray-stot'-ace*; **usefulness, i.e. mor. excellence (in character or demeanor)**:—gentleness, good (-ness), kindness.

GOODNESS 19 *ag-ath-o-soo'-nay*; *goodness*, i.e. **virtue** or **beneficence**:—goodness.

(NOTE: one of the English definitions for the word virtue is: “conformity to a standard of right.” The English definition for the word beneficent is: “doing good or producing good; especially: performing acts of kindness and charity.”)

FAITH 4102 *pis'-tis*; **persuasion, i.e. credence; mor. conviction (of relig. truth, or the truthfulness of God or a relig. teacher), espec. reliance upon Christ for salvation**; abstr. *constancy* in such profession; by extension, the system of religious (Gospel) *truth* itself:—assurance, belief, believe, faith, fidelity.

MEEKNESS 4236 *prah-ot'-ace*; *gentleness*, **by impl. humility**:—**meekness**.

(NOTE: the English definition for the word meek (ness) is: “enduring injury with patience and without resentment.” Humility is “the quality or state of being humble.” The English definition for the word humble is: “1) not proud or haughty: not arrogant or assertive. 2) Reflecting, expressing, or offered in a spirit of deference or submission

TEMPERANCE 1466 *eng-krat'-i-ah*; **self-control** (espec. *continence*):—**temperance**.

(NOTE: the English definition for the word temperance is: “1) moderation in action, thought, or feeling: restraint. 2) Habitual moderation in the indulgence of the appetites or passions.”)

Again, please note the last phrase of verse 23: “against such there is no law.” There is no law against this list of positive spiritual qualities. But that must mean that there is law against the other list in verses 19 – 21 of negative physical actions taken as a result of a fallen spirit. Of course there is! That is the purpose of the law to expose sin.

<sup>1</sup>John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

It is because of the law exposing our sins that we realized that we needed God's Salvation through Christ. The law of the Old Testament is God's way of living. But because no man could live up to it, it then exposed the fact that "All have sinned and come short of the glory of God." (Rom. 3:23) But now, because of the grace that we have received by Christ we can be righteous and do the good works.

<sup>Ephesians 2:8</sup> For by grace are ye saved through faith; and that not of yourselves:

*it is* the gift of God:

<sup>Vs. 9</sup> **Not of works**, lest any man should boast.

Our salvation is not of our works or anything that a man (or woman) could do. It is by the grace that God gave us in the gift of faith that we are saved.

<sup>Vs. 10</sup> For we are his workmanship, **created in Christ Jesus unto good works**, which God hath before ordained **that we should walk in them.**

In other words, we were created, in the mind of God, to walk in good works. And His plan is still on schedule.

<sup>Galatians 5:24</sup> And they that are Christ's have crucified the flesh with the affections and lusts.

This is where we die every day: by crucifying the flesh daily, even moment to moment. Its passions and lusts pull at us. But the Spirit of God in us is far greater than the flesh with all of its desires. That Spirit of God is the same Power of God that raised Christ from the dead. So putting down the flesh is not a hard thing if we give in to that Power of God. You will either give in to that Holy Power or to the flesh. The choice is made in your mind, behind your forehead.

<sup>Vs. 25</sup> If we live in the Spirit, let us also walk in the Spirit.

Let's be spiritual and not fleshy.

<sup>Vs. 26</sup> Let us not be desirous of vain glory, provoking one another, envying one another.

And this is part of the flesh.

## Galatians Chapter Six

<sup>Galatians 6:1</sup> 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.

This should read "taking heed unto yourself, lest you should also be tempted."

<sup>Vs. 2</sup> Bear ye one another's burdens, and so fulfil **the law of Christ.**

Wait a minute; there is a "law of Christ?" YES! It is a spiritual law. That law was stated up in verse 14 in the previous chapter:

<sup>Galatians 5:14</sup> For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

God never said through any of His servants that there would not be any laws. Look at it this way: God is the King of the Universe. Now have you ever heard of a king that didn't have any decrees, which are his laws? NO! God is spirit and therefore in His Kingdom so are His Laws. Let's take one of His Spiritual Laws as an example: the law that says that we should rest on the seventh day. Now we all know how God rested and sanctified the seventh day and commanded us to do likewise. (Gen. 2:1-3) This is a spiritual law that requires a work on our

part, but it is a spiritual work. Why? Because we are emulating God Himself, Who is spirit. He rested on the seventh day and He wants us to rest also on that day. God does not kill bulls and goats and then offer them up as a sacrifice to Himself. He doesn't cut the foreskin of anyone either. These, as He has been telling us through Paul, are fulfilled in Christ Jesus Who is the promise. Therefore the bondage of the physical is broken in Christ Jesus. And we, who put on Him that broke these bonds, are now not restrained by those very bonds. But we have put on the spiritual so that we might be like Him that freed us. God said it like this in Romans 3:

Romans 3:31 Do we then make void the law through faith? God forbid: yea, **we establish the law.**

This is God's law. And remember He is Spirit. Therefore so is His Law. Yes, we are temporarily in physical bodies and so our response to His Law is, in many cases physical actions, which in the Book of Revelation God called works. Remember there were two Churches that He said that He knew their works and could find no fault. They, like Abraham, backed up their faith with the correct works.

Galatians 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

Are you too great to help someone that is struggling? No! But if you ignore others you are too arrogant and self-deceived. This is part of the spiritual law that we have been talking about. Yes, it is manifested in works but that is where the rubber meets the road. God says this very well through James:

James 2:14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

Vs. 15 If a brother or sister be naked, and destitute of daily food,

Vs. 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

Vs. 17 Even so faith, if it hath not works, is dead, being alone.

And this is just the tip of the iceberg. There are so many more applications of faith in works that they would fill volumes of books. Why? Because there are that many different situations that Christians find themselves in today. Each one requires us to respond like God does with the Law of Love. And that will require the works of love.

Galatians 6:4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Hold your own doings up to the Law of Love; and in doing your very best, you can be joyous in what God led you to do without comparing yourself to others.

Vs. 5 For every man shall bear his own burden.

None of us are perfect yet, even though we strive for that perfection. By bearing our own faults and holding them up to God for correction we will eventually achieve that perfection.

Vs. 6 Let him that is taught in the word **communicate** unto him that teacheth in all good things.

The word "communicate" here does not mean to talk to someone.

COMMUNICATE 2841. *koy-no-neh'-o*; **to share with others** (obj. or subj.):— communicate, distribute, be partaker.

This just means that the pupil should support their teachers with material necessities.

<sup>Vs. 7</sup> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Now let's talk about those spiritual laws again because this is one of them. What you sow is what you will get back. If a farmer plants corn, at harvest time he will not be able to harvest wheat. The same is true of our behavior; if you sow loving works; that is what you will get back. If you sow anger and discord; that is what will be your return. And no matter what, it will return to you 100 fold and you will have to live with it. This is an Immutable Law of God that affects all people whether they are saved or not.

<sup>Vs. 8</sup> 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.

Even if you were able to do all of the right moves (works), if you don't have faith in God through Jesus Christ those works become so many "filthy rags." (Is. 64:6, see also Heb. 11:6) But now that we have exercised that faith in Jesus Christ we must by all conscience be engaged in those works that are the works of love. Before He died for us on the cross Jesus told us what?

Matthew 22:35 Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying,

<sup>Vs. 36</sup> Master, *which is the great commandment in the law?*

<sup>Vs. 37</sup> Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

<sup>Vs. 38</sup> **This is the first and great commandment.**

<sup>Vs. 39</sup> **And the second is like unto it, Thou shalt love thy neighbour as thyself.**

<sup>Vs. 40</sup> **On these two commandments hang all the law and the prophets.**

The first Great Commandment stated above is a quote from Deuteronomy 6:5. The second one was from Leviticus 19:18. How do you "love the Lord your God with all your heart, and with all your soul, and with all your mind?" By practicing the first four commandments of the Ten Commandments. But that involves works. You can't just sit there all day and say: "I love you God" and get the job done. God says to us that actions speak louder than words. Do you realize that the fourth and fifth commandments are the only "do" commandments? All of the others read "thou shall NOT." All of those "thou shalt not" do this or that mean that YOU WILL DO THE OPPOSITE. You will keep Me as your only God: #1. You will keep Me in your mind and heart only: #2. You will always use My Name in reverence and holiness: #3.

The same holds true for the second "Great Commandment" of verse 39 above. You will preserve life instead of killing it: #6. You will be faithful to control your sexual urges and thoughts throughout your entire life: #7. You will preserve the property of others: #8. You will always be truthful in all of your speech and actions: #9. You will help your neighbor prosper in all of his goods and family: #10.

Galatians 6:9 And let us not be **weary** in well doing: for in due season we shall reap, if we faint not.

The word "weary" would be better-translated "weak." If you are strong in doing something it becomes habitual, then it becomes part of your nature much like sucking air. This is how God lives.

Vs. 10 As we have therefore opportunity, let us **do good unto all men,** especially unto them who are of the household of faith.

There's that "DO GOOD;" which is good works. Charity begins at home and then spreads out from there. We are commanded by God to: "DO GOOD" unto all.

Vs. 11 Ye see **how large a letter** I have written unto you with mine own hand.

"How large a letter" should read "You see with how large letters I have written unto you." This was not because of his poor eyesight (see chapter 4:13-15), even though it was Paul himself that penned this letter and not some scribe. But he wrote in big letters to emphasize the importance of what he was saying just as there are enlarged letters for emphasis in this teaching.

Vs. 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Those that are leading people into the works of the law for salvation do not want to admit that there is no salvation in the works of the law. They won't make this admission because they might have to suffer some persecution for the cause of Christ as Paul did. The Jews that didn't believe in Christ probably would have ostracized them. This way they walked the fence.

Vs. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

These are not true Christians that are doing this false teaching but a bunch of hypocrites. They want to boast that they have a bunch of Gentile disciples.

Vs. 14 But God forbid that I should **glory,** save in the cross of our Lord Jesus Christ, **by whom the world is crucified unto me, and I unto the world.**

The word "glory" should be translated "boast." For all true Christians the world with its works is dead and we unto the world. The world thinks that we are dead because of our beliefs when it is the other way around.

Vs. 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

If you are in Christ Jesus, any of these physical deeds like circumcision account for nothing. It is faith in Him that shed His Blood that accounts for all. If you come to Christ and have already been circumcised it doesn't mean anything. He won't accept or reject you on the basis of this thing called circumcision. But He also will NOT accept you if you come to Him with your own righteousness.

Vs. 16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

How was this letter started? By wishing peace upon these believers. And now it is being closed by wishing peace and mercy upon them that walk in Christ and upon Israel. Remember the Church of God is Spiritual Israel.

Vs. 17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Paul was like a father to these people and so he tells them "I don't want to hear any more trouble out of you about this." He could prove with the physical scars on his body that he had been tortured for what he preached. None of these Jews had done any such thing.

So what have we learned? We learned that for us the believers, the Law of God is still in effect; but it is now spiritual in form and observance instead of being physical in form and

observance; and that all of those physical sacrifices and rituals (which is what circumcision was) are now fulfilled in Christ Jesus. The sacrifices of male lambs, goats, and bulls Jesus Christ fulfilled by sacrificing His blood. The incense burning as a sweet aroma to God now becomes our prayers and supplications. Circumcision was the “SIGN” of the covenant that God made with Abraham and his descendants. That sign pointed to Jesus Christ. And now that Jesus Christ is here that sign is no longer needed. But what is more important is that sign could never provide, or be proof of righteousness. It was just a sign of the descendants of the lineage of Abraham our father in faith. All of that sacrificing and incense burning could never be mistaken for righteousness either. These things covered over our unrighteousness like smoke hides the light of day. Righteousness, or justification, comes by faith in God and His Messiah Jesus Christ. As Abraham had faith in God’s Word (Jesus is the Word of God), so we that live in these “later days” who have faith in the Shed Blood of Christ are now righteous because of the exercising of that faith. We no longer need the smoke of rituals to hide our sins from God because those sins have been erased as though they had never been committed. But exercising of faith is a work. And it is an ongoing work. We believe and yet have not seen Christ and therefore it is accounted for us as righteousness. So now we do the good works of faith in love of both God and our fellow man. Our baptism coupled with these good works of love working out our faith is the sign of the New Covenant which has replaced the old.

Our love of God is summed up in the First of the Two Great Commandments, which incorporates the first four of the Ten Commandments. In our coverage of the positive speak of the Ten Commandments we did not expound on #4 because it is already positive: “Remember the Sabbath Day to keep it Holy.” Since this is part of the First Great Commandment it is still in effect today and will be forever. And this Commandment is not just talking about the Weekly Sabbath but includes all of the Special Sabbaths throughout the year. God established the Weekly Sabbath as the cap on His Great Work of Creation. He gave us the Special or High Sabbaths to mark each of the steps in His Plan for man. To be sure we will celebrate these Special Sabbaths in the Kingdom of God turn to Zechariah 14.

Zechariah 14:16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem **shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.**

If you read the whole chapter you will find that this verse is talking about the Millennial Reign of Christ. We will keep the Feast of Tabernacles during that 1000 years even as we should be keeping it now because it is one of God’s Holy Sabbaths. God’s Holy Sabbaths are part of His Spiritual Law which is for all generations (Ex. 31:13-18). And keeping God’s Sabbaths is a “spiritual work” that is manifested in a physical deed because we are temporarily in a physical body.

Justification or righteousness is accounted to us as a result of our working out our faith in actions. These works start out as a concept in our spirit (united now with the Holy Spirit); then they grow into details in our soul (our mind); then are acted out in our bodies. NOW, these works are the result of the Law of the Spirit of Righteousness of God in us.

Galatians 6:18 **Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.**

The following allegory is offered for those that still believe that we are relieved from the law in its entirety:

Put yourself in the place of the one that violated the law that says that we should not rob banks. But after doing the deed you felt ashamed and wanted to undo your lawlessness. You went to the authorities, made restitution, and threw yourself on the mercy of the court (CONTRITION). The judge sees your heartfelt contrition, and places you on probation (GRACE). Does the law that says “you should not rob banks” no longer apply to you? Of course it still applies! It is just that now we are in full compliance with it. You are careful to observe it and all of the other laws of the land. You see, once we have had grace extended to us we are beholding to the law that pointed out our sin. In other words, we are careful to be totally honest in all of our affairs.

We need to see the Law of God as He sees it, His set of guidelines for living. It is His character traits in action. His plan for us is to be like Him in every detail, not as robots but just like Christ Jesus is.

**Thank you Father God for giving us life & salvation by the Blood of Christ,  
and your Law which is your life’s guidelines to live by.**

#### Sources

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