

# BIBLE STUDY FOR BEREANS

JULY, 1937

## THE EPISTLE TO THE GALATIANS

A VERSE BY VERSE STUDY

### INTRODUCTION

#### SOME OTHER BIBLE FACTS FIRST

As we enter into the study of the Epistle to the Galatians let us permit the Holy Spirit to teach us the most important truth stated in the conclusion of Romans 3:28, "therefore we conclude that a man is justified by faith without the deeds of the law". Again "even as David also described the blessedness of the man, unto whom God imputeth righteousness without works" Romans 4:6. "Religion" might be used as a synonym for "deeds of the law" and "works." And thus we learn that God, in the act of declaring the believing sinner righteous, is in no way influenced by man's religious nature or religious activities or religious ceremonies; that is, in this day of grace. In Romans 3:24, the word translated "freely" is "dorian," the same word used in John 15:25, concerning Christ who was hated "without a cause." "Being declared righteous by God's grace without a cause through the redemption that is in Christ Jesus." Romans 3:24. The sinner does not act, but rather, is acted upon by God. "God's workmanship created in Christ Jesus unto good works." Ephesians 2:10.

How important it is to settle in one's mind and heart this great fundamental Divine truth the fact that the sinner must be the workmanship of God before he can be the workman of God.

Although it is not possible for the human mind or heart to fully appreciate and comprehend the grace of God, we scarcely begin this appreciation and comprehension until we are assured by the Scriptures that eternal life is the free gift of God. No human being deserves God's favor. Grace excludes human merit or worthiness. Righteousness, salvation and eternal life cannot be purchased or earned. Boasting is excluded by the law of faith. Romans 3:27. The good deeds of the best of the human race can play no part in his salvation.

This may cause us to ask; "how about Cornelius, whose prayers and alms went up to God as a memorial, whose righteous acts were acknowledged and praised by Peter?" Acts 10:2, 22, and 34 to 38. In our verse study we are to compare Peter's message and commission with those of Paul. Paul's message was "not by works of righteousness," "not according to our works, but according to His own purpose and grace," "declared righteous without a cause." Titus 3:5. Ephesians 2:8 and 9. II Timothy 1:9. Romans 3:24.

Inasmuch as the Galatians were principally Gentiles, it would be well to approach the study with Ephesians 3:1 to 3 and Romans 11:13 in mind. We quote these statements of Paul:

Ephesians 3:1 to 3

“For this cause, I, Paul, the prisoner of Jesus Christ FOR YOU GENTILES If ye have heard of the dispensation of THE GRACE OF GOD which is given me to YOU-WARD How that by revelation He made known unto me the mystery; as I wrote afore in few words”

Romans 11:13

“For I speak to you GENTILES inasmuch as I am THE APOSTLE OF THE GENTILES, I magnify mine office.”

Let no one think that Paul condoned sin in any way. No one ever presented a higher spiritual standard for the behaviour of the sinner saved by grace. He emphatically declared that God’s infinite abounding grace, and God’s almighty power were ever available for members of Christ’s Church and were always sufficient for every task, every test and every temptation. Believers were exhorted to abstain from every appearance of evil. “Let everyone that nameth the name of Christ depart from iniquity.” II Timothy 2:19.

However, the Holy Spirit, by Paul, did not present the law as a unit, as the believer’s rule of life. Paul condemned Peter for not walking uprightly according to the gospel. Galatians 2:10 to 14. There is a great difference between the law and the gospel. Paul used, about eighty times, the expression “in Christ,” or its equivalent. He declared that a believer could not be “in Christ” and at the same time “under the law.” With Christ to mix law with grace was a spiritual crime, which called for the anathema of God. Such a mixture produced a perverted gospel, which subverted the soul. This is clearly stated in detail in Acts 15. This chapter should be carefully studied before entering into the study of Galatians. The same heresy is dealt with in both Scriptures. Certainly legalists had preached Moses to Gentile converts, and after Paul’s visit and protests there was unanimous agreement among the Apostles. It is recorded in Acts 15:19 and 24.

Acts 15:19 and 24

“Therefore my sentence is, that we trouble not them which from among the Gentiles are turned to God.”

“Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.”

Carefully read Colossians 1:24 to 29 as to Paul’s Christ-given mission to the Gentiles. Then read these verses in the second chapter, which we quote.

Colossians 2:13 and 14, 16 and 17

“And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.”

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.”

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days Which are a shadow of things to come; but the Body is of Christ.”

There is not a debate in the Epistle to the Galatians, whether or not the believer should live either under the law or in the flesh or in sin. There is a plain positive message that the justified believer is not under the law: that he is not to walk in flesh; not to use his “grace” liberty as a license to sin. Paul himself was never once guilty of “antinomianism,” Neither did he encourage any believer to continue in sin that grace might abound. The sixth chapter of Romans is the Holy Spirit’s Scriptural argument against antinomianism “How shall we that are dead to sin live any longer therein?”

However, the word “antinomianism” is from “anti” “against” and It “nomus” the law. There is a sense in which Romans 6:14 is antinomianism: “For sin shall not have dominion over you: for ye are not under the law, but under grace.” Read also Hebrews 7:11 and 12, Galatians 2:19 and 21.

Paul, in his writings, was led by the Spirit of God to teach the believers that which is next to impossible to teach many of them; that is, the difference between good works as a factor in securing salvation and the fruit after salvation without works. There is a great difference between “the law of the Spirit of Life in Christ Jesus” and “the law of Sinai,” which was the ministration of death and condemnation. II Corinthians 3:7 and 9, Romans 8:2 to 11.

It should prove helpful to compare the expression in Galatians 5:23, “against such there is no law,” with the statement in Romans 5:13, “when there is no law.”

## FROM ADAM TO MOSES

### Romans 5:12 to 14

“Wherefore as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned. For until the law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who the figure of Him that was to come.”

Here we note the universal law of sin and death. Sin and death entered by Adam and, by him, passed upon every member of the human race. Death reigned “from Adam to Moses” “when there is no law.” Note these facts, “from Adam to Moses”; that is, from Adam’s sin until the law was given when Moses was eighty years of age, that was about 1492 B. C. About 2500 years after the offence entered by Adam the law entered by Moses that the offence might abound. Romans 5:20. “The law was given by Moses: grace and truth came by Jesus Christ.” John 1:17. But when did the reign of grace begin? Unto the Apostle Paul Christ committed for the Gentiles, “the dispensation of the grace of God” and the “unsearchable riches of Christ”. Ephesians 3:1 to 8.

Before we note some of the events recorded in the Bible during the period (about 2500 years) which the Holy Spirit designates “from Adam to Moses”, let us note something of progressive revelation by studying several verses of Scripture:

1. “From Adam to Moses”—“When there is no law” Romans 5:13 and 14.

2. "Moreover the law entered, that the offence might abound. But where sin abounded grace did much more abound." Romans 5:20. 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 hands of a mediator." Galatians 3:19.
3. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.
4. And He (Christ) came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. "And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Matthew 8:4. "Then spake Jesus to the multitude and to His disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. Matthew 23:1 to 3. "The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19:7.
5. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain one new man, so making peace. And that He might reconcile both unto God in one Body by the cross, having slain the enmity thereby." Ephesians 2:15 and 16. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Colossians 2:14. "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." II Corinthians 3:13.
6. "For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4. "Wherefore, my brethren, ye also are become dead to the law by the Body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." Romans 7:4. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14.
7. "And he (Peter) said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean." Acts 10:28.
8. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." I Corinthians 9:20.

Let us first of all, get these facts firmly and clearly fixed in our minds and hearts:

"From Adam to Moses", before the law was given at Sinai, there were no Old Testament saints; for that which we call the Old Testament or Old Covenant was not entered into by the children of Israel and Jehovah until Moses was eighty years old. This was about 1492 B. C.

Again there was no Old Testament or Old Covenant from Moses to the death of Christ on the cross. There was a Law Covenant, but during those more than 1500 years it was not OLD. "In that He saith, A New Covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Hebrews 8:13. It was made old by the death of Christ on the cross. "And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Hebrews 9:15.

The law entered that the offence might abound. The offence entered by Adam. The Law entered by Moses, about 2500 years after the offence entered. The Law was added till—till. The “Law Dispensation,” the reign of law, was parenthetical and temporary. The law, or the (Old) Covenant, added at Sinai was taken out of the way at Calvary. However there was an overlapping of the law into some of the program of Acts.

The law was added to the gospel preached by God to Abram in uncircumcision. The law was added 430 years after God preached the gospel to Abram. Galatians 3:8; Galatians 3:17. Romans 4:9 to 11. In other words, the covenant (now old) was given by Moses 430 Years after the covenant that God made with Abram. The covenant with Abram and the covenant with Abraham (before and after circumcision) has not been abolished. The “Moses Covenant” has been abolished. It was added till Abraham’s Seed came. There are prophecies given forth, during the reign of law, which are yet to be fulfilled.

But how about Luke 16:16? “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.” Does this mean that the proclamation of John the Baptist and Jesus of Nazareth, “the kingdom of heaven is at hand,” closed the “law dispensation” and ushered in the dispensation of grace? There is a difference between grace in a dispensation and “the dispensation of grace”.

“But when the fulness of the time was come, God sent forth His Son, made of woman, made under the Law.” Galatians 4:4. “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” Romans 15:8. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Matthew 5:17. We have in these verses, and in many others, the answer to the question. The law was not only until John, but until Calvary and Acts 10:28.

Ephesians 2:13 to 17, II Corinthians 3:7 to 17 and Colossians 2:14 tell us when the law was taken out of the way. It was: when Christ died on the cross.

But let us now compare Acts 5:30 and 31 with Romans 10:12 and Ephesians 2:14 to 16.

## ISRAEL AND GENTILES

Acts 5:30 and 31 (About 34 A.D.)

“The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

Romans 10:12 (About 60 A.D.)

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.”

Ephesians 2:14 to 16 (About 64 A.D.)

“For He is our Peace Who hath made both one, and hath broken down the middle wall of partition between us: Having abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain one new man, so making peace: And that He might reconcile both unto God in one Body by the cross, having slain the enmity thereby.”

In Acts 5:30 and 31 we learn that Christ died and was raised to give repentance to Israel. What about the Gentiles? In Galatians 4:4 we learn that Christ was made under the law to redeem them that were under the law. In Acts 11:18 and Acts 14:27, we find these two interesting statements: “When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” “And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” Acts 14:27.

When was it that God opened a door to the Gentiles by Paul? About thirteen years after the death of Christ. When did God open the door to the Gentiles by Peter? About eight years after the death of Christ. It is so important that we carefully note these facts concerning the salvation of the first Gentiles. The “far off” people of Acts 2:39 are the “far off” Israelites of Daniel 9.

In Acts 10:28 we learn that more than seven years after the death of Christ it was not lawful for the Twelve to go to Gentiles. To this extent the Twelve were still under the law. When they were clearly taught by the Holy Spirit that they were no longer under the law is not known. Acts 21:18 to 21. Galatians 2:11 to 14. But let us not for a moment imagine that the Twelve knew the full meaning of Ephesians 2:13 to 18 until they learned it from Paul. When? “Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.” “And communicated unto them.” Galatians 2:1 and 2.

If we have wondered why Paul circumcised Timothy; why he wanted to go to Jerusalem for Pentecost (Acts 20:16); why Paul shaved his head and took vows, etc., the answer is in I Corinthians 9:20: “And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the Law, as under the Law, that I might gain them that are under the Law.” He was not walking in the flesh in this ministry. He was in the will of God. As to whether or not he was in the will of God when he sat in the Jerusalem temple, as a Jew under the law (Acts 21:24 to 29), read this word from the Lord given him immediately thereafter:

Acts 23:11.

“And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.”

#### FROM ADAM TO MOSES.

Now as to some of the men and some of the events during the 2500 years “from Adam to Moses” “when there is no law.” First, let us remember that there was the law of sin and death, mentioned in Romans 8:2 and described in Romans 5:12 to 19.

Romans 5:12, 17 and 19

“Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.”

“For if by one man’s offence death reigned by one: much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Christ Jesus.”

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

In these, and other Scriptures, we learn that in the Bible, and in the world, we have the history of two men: “And so it is written, The first man Adam was made a living soul: the last

Adam was made a quickening Spirit.” “The first man is of the earth, earthy: the Second Man is the Lord from heaven.” I Corinthians 15:45 and 47.

Adam and Christ are the two original men, the two unique men. Neither was the offspring of a human progenitor. We read this concerning Christ in Colossians 1:15 to 17: “Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” And we read again concerning Him in Hebrews 2:14: “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil.” And again in John 1:1 to 3: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without Him was not anything made that was made.” John 1:10: “He was in the world and the world was made by him, and the world knew Him not.” In John 1:14: “And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth”.

In the first verse of the Bible the Hebrew “Elohim,” translated “God,” is the plural of “Eloah.” In Genesis 1:26: “And God said, Let US make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth,” “For in Him (Christ) dwelleth all the fulness of the Godhead bodily.” Colossians 2:9. He is the self-existent Eternal God. Hebrews 1:8.

Thus we learn that about 4000 years before Jesus was born in Bethlehem, as the Seed of the woman, He created Adam in His own image. This image has no reference to the physical. In Luke 3:23 to 38, we learn that Mary, the Virgin, descended from Adam, and in that sense Jesus descended from Adam, although He did not inherit Adam’s “sin” nature. Christ was conceived by the Holy Spirit and was harmless, holy, undefiled. Christ could never have sinned. Adam was created, not begotten. When Christ became flesh He took upon Himself the Seed of Abraham. Hebrews 2:16. He became flesh.

The only reference to Adam in Matthew, Mark, Luke or John, is Luke 3:38, except the statement of Christ that in the beginning God made them male and female. The first mention of Adam in what we called “the New Testament Scriptures,” is found in Paul’s Epistle, written at least twenty-five years after the death of Christ. I Corinthians 15:22 and 45 and Romans 5:12 to 14. Christ was born and died “the King of the Jews,” Jesus Christ, minister of the circumcision. We are thus introduced to Him as we open Matthew “The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.” Matthew 1:1. While on earth He was sent only to the sons and daughters of Abraham. Luke 13:16; Luke 19:9; Matthew 10:5 and Matthew 15:24.

But now back to the Genesis Record of Adam.

Genesis 5:4 and 5.

“And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years: and he died.”

Only three of the children of Adam and Eve are mentioned by name: Cain, Abel and Seth. But Adam begat plenty of sons and daughters. Remember, the Bible is the history of the Seed of the woman, promised in Genesis 3:14 and 15, after Adam’s sin. Cain killed Abel, the

righteous man. Seth (substitute) was to be in line for the coming of the Seed of the woman. So were all the men mentioned in Genesis 5 and Genesis 11. We give the following table showing the year of birth and the year of death of those from whom Jesus, after the flesh, descended—A.H. the year of man.

Gen. 5 to 11	Born	Died	
Adam		930	A.H.
Seth	130	1042	
Enos	235	1140	
Cainan	325	1235	
Mahaleel	395	1290	
Jared	460	1422	
Enoch	622	987	(No death, he was raptured)
Methuselah	687	1656	(He died the year of the flood)
Lamech	874	1651	
Noah	1056	2006	
Shem	1558	2158	
Eber	1723	2187	
Peleg	1757	1996	
Terah	1878	2083	
Abram	2008	2183	
Isaac	2108	2288	
Jacob	2170	2317	
Judah	2220		

Some historians and theologians have written that the descendants of Shem, one of Noah's sons, inhabited Asia; the descendants of another, Ham, inhabited Africa, and those of Japheth, Europe. But positive proof is lacking.

Perhaps, Pharaoh, Nebuchadnezzar, Haman and others of Israel's persecutors, descended from Ham. The Bible traces the descendants of Shem. Abraham, Israel, Judah, and David, came from Shem. Christ descended from Shem. He was the Seed of Abraham, the Seed of David. Hebrews 2:16—II Timothy 2:8—Romans 1:3. "Blessed be the Lord God of Shem." Genesis 9:26.

Note in the table that Shem lived 98 years before the flood and 502 years after the flood. Noah lived 350 years after the flood. He died about two years before Terah begat Abram. Terah was 128 years old when Noah died. Eber died in 2187 A. H. Eber was Abram's great-great-great grandfather. But it seems that Abram died before Eber died. Abram is called, in Genesis 14:13, "the Hebrew". Perhaps this means that Abram was an "Eberite." Abram was an Hebrew, but he was neither a Jew nor an Israelite. Peleg, the son of Eber, died when Terah was 118 years of age. Peleg means "divided." In his days the earth was divided. I Chronicles 1:19. Note that Eber was 464 years old when he died. In the days of Peleg perhaps the destruction (Babel), the scattering abroad mentioned in Genesis 11:6 to 9, took place. After that came the Divine judgments of Romans 1:20 to 30.

Out of this universal idolatry, from the people called Gentiles, alienated from the life of God (Ephesians 4:18), God called Abram. Abram believed God and it was counted unto him for righteousness. Genesis 15:6.

Beginning with Genesis 12:1 (about 1900 B. C.) to Acts 10:34 (about 41 A. D.) the Bible, about 44 Books, deals with one Nation, Israel; and only with other nations as they have dealings with Israel.

#### JACOB—ISRAEL

“And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and He called his name Israel.” Genesis 35:10. About 1730 B.C.

Jacob became Israel about 1730 B.C. Genesis 35:10. Levi was born about 1749 B.C.

#### CAIN—ABEL

We shall refer to this genealogical record presently; but first let us read the story of Cain and Abel in Genesis 4. Cain was the first man born of human parents. He undoubtedly married one of the daughters born unto Adam and Eve. Concerning Cain we read: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” Hebrews 11:4. “Not as Cain who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” I John 3:12.

Then concerning men of today who preach another Jesus and another gospel (II Corinthians 11:3 to 5), the Holy Spirit declares that they are false apostles claiming to be Christ’s servants, but they are Satan’s ministers (II Corinthians 11:13 to 15) and they are going in the way of Cain. Jude 11. Cain would not accept God’s message of blood redemption. Many today, who claim to be Christians, will not accept Abel’s way, which was God’s way.

#### METHUSELAH—NOAH—THE FLOOD

Now we refer to the genealogical table and note the four oldest men concerning whom we have any record, Methuselah, Jared, Adam and Noah. Note how many generations were living when Adam died in 930 A. H. (year of man). Note that Methuselah, the oldest of all, died before his father Enoch died (?). Why? Hebrews 11:5 and 6: “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.” Now note, that Methuselah. died at the age of 969, and having been born in the year 687 A.H., he therefore died in the year of; the flood.

Now note that Noah was 600 years old when God sent he flood. Genesis 7:6. Therefore the flood was on the earth 1656 A.H. or about 2350 B.C. Note that Noah found grace in the sight of the Lord. Genesis 6:8. Noah was not under the law. Noah was not an Israelite. Noah was not an Old Testament character. Noah lived 350 years after the flood. Genesis 9:29. From Noah and Shem came Abraham, Isaac, Jacob, Judah, David, and Jesus of Nazareth. Shem was born 98 years before the flood. There are today, as there have been for centuries “anti-Semitic” movements.

#### JUDAH—JEWS—ISRAELITES

Christ is called “the Lion of the Tribe of Judah,” “the Root of David.” Revelation 5:5.

“And she conceived again, and bare a son: and she said, “Now will I praise the Lord:” therefore she called his name Judah; and left bearing.” Genesis 29:35. IN THE YEAR 1748 B.C.

“And all, the souls that came out of the loins of Jacob were seventy souls for Joseph was in Egypt already. Exodus 1:5. In the year 1706 B.C. “And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.” Exodus 7:7. About 1490 B.C. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.” About 1491 B.C. Exodus 12:37.

Note the beginning of Israel, the birth of the Nation about 1730 B.C. Note the birth of Judah. “Jew” is literally “Judaite.” The word “Jew” is mentioned the first time in the Bible about 500 B.C. Esther 2:5. The word “Jews” the first time in II Kings 16:6. Somewhere between the years 732 and 632. Now note Esther 8:17: “many of the Persians became Jews.” They did not become Judahites by nationality but Jews by religion. All Israelites became Jews religiously. In that sense “Jews” and “Israel” were used synonymously.

More than one million Israelites left Egypt about 1492 B.C. Of these only Caleb and Joshua reached Canaan with the generation that followed.

With these facts in mind let us understand that the people of God before the birth of Jacob were neither Israelites, Jews, nor Old Testament saints. Abraham is called “the father of us all” (Romans 4:16) because righteousness is imputed to us as it was to Abram in uncircumcision. Romans 4:22 to 24, 4:9 to 12.

Now let us study these Scriptures:

#### ABRAM—ABRAHAM

Genesis 17:5, 7, 8, and 24

“Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.”

“And I will establish My Covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

“And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.”

Galatians 3:17 to 19

“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. “For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore there 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.”

Exodus 6:4 and 5

“And I have also established My Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage; and I have remembered My Covenant.”

Exodus 19:5 and 6

“Now therefore, if ye will obey my voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is mine. And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak to the children of Israel.”

Exodus 24:8

“And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which the Lord hath made with you concerning all these words.”

Exodus 31:16

“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.”

Exodus 34:27 to 28

“And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel And he was there with the Lord forty days and forty nights: he did neither eat bread, nor drink water. And he wrote upon the tables the words of the Covenant, the ten commandments.”

Jeremiah 31:31 to 35

“Behold the days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah. Not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My Covenant they brake, although I was an husband unto them, saith the Lord, But this shall be the Covenant that I will make with the House of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more, Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night.”

## THE DAVIDIC COVENANT

II Samuel 7:12 to 17,

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, He shall build an house for My name, and I will establish the throne of his kingdom for ever. I will be his Father and he shall be My son, If he commit iniquity, I will chasten him with the rod of men, and with stripes of the children of men: And My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever, According to all these words, and according to all this vision, so did Nathan speak unto David,”

DANIEL—ISRAEL—MESSIAH

### Daniel 9:24 to 26

“Seventy weeks are determined upon. thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and anoint the most Holy, Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

### THE PROPHECY OF MALACHI

#### Malachi 3:1

“Behold I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His Temple, even the messenger of the Covenant, Whom ye delight in: behold, He shall come, saith the Lord of Hosts.”

#### Malachi 4:5 and 6

“Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

When the Messiah came to earth the first time He fulfilled many of the prophecies given to Israel, concerning Israel; but the literal fulfillment of the New Covenant, the Abrahamic Covenant, the Davidic Covenant, concerning Israel’s restoration of their peaceful possession of Canaan under the reign of their true King David has not yet been fulfilled.

### ISRAEL AND THE GENTILES AFTER CHRIST’S DEATH

Peter was a minister of the circumcision with the Gospel of the circumcision. During the “Acts” period Peter and the Eleven remained in Jerusalem. Galatians 2:8 and 9. Acts 8:1. Their messages, during the first nine chapters of Acts were addressed to “Israel”. Twelve Apostles for twelve tribes. The “Twelve” is significant. Paul was sent out of Jerusalem to the Gentiles. Acts 22:17 to 21.

In the first half of the Book of Acts, where we have the ministry of the twelve apostles, we have no reference to Adam. They are concerned with Christ as the Seed of Abraham and David and His ministry to the Jews (with the exception of Cornelius), on the basis of circumcision. Galatians 2:8.

Note these words of Peter: “The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree.” “Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to ISRAEL, and forgiveness of sins.” Acts 5:30 and 31.

Where is there any forgiveness, blessing, or hope for the other sons of Adam in this message? There is a difference between “the kingdom of heaven” given to the Twelve and “the dispensation of the grace of God” committed to Paul. Matthew 16:16 to 18. Ephesians 3:1 and 2.

Paul is mentioned about twelve times as Christ's chosen messenger to the Gentiles. Romans 11:13—Ephesians 3:1 and 2—Ephesians 3:8—Colossians 1:24 to 27—Romans 15:16— I Timothy 2:5 to 8—II Timothy 1:11 and other Scriptures.

Paul was the special ambassador of Christ with a message for the nations (the world). To him was committed the gospel of the uncircumcision and the ministry of reconciliation. This is a message showing the Old Man and the New Man, man's identification with Adam, the first man, by natural birth; and his identification with Christ by the supernatural birth, or rather, by the new creation. Wherever reconciliation is taught in the Bible, the new creation is taught and the new creature's identification with the Lord Jesus Christ, dead, buried, risen and seated. We find nothing of the new creation in the Gospel Records of Christ's earthly ministry or the "Acts" ministry of the Twelve. During his earthly ministry very few understood the new birth. Perhaps we do not now fully understand the meaning of II Corinthians 5:16 "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

Let us approach the study of Galatians with the assurance that Paul received his authority, message and ministry from Christ in heaven and not from the Twelve. Paul confirmed many of the truths which the Twelve preached to Israel, but he did not continue with Gentiles the spiritual program which Christ instructed the Twelve to present to Israel.

Paul, an apostle, by Jesus Christ. Jesus Christ is called the Apostle and High Priest of our profession. Hebrews: 3:1. Christ said to those who were apostles before Paul,, "As My Father hath sent Me, so send I you." John 20:21. An apostle is "one sent". Christ is the "Sent One", about forty times in the Gospel of John. Paul was not one of the Twelve. Matthias was God's choice to succeed Judas. Acts 1:25. I Corinthians 15:8 and 5. This is the only case of apostolic succession. Peter occupies a very prominent place in the first half of the Book of Acts; but he is not mentioned after the Jerusalem Council. Acts 15:13 to 30. In the last half of the Book of Acts Paul is the principal human actor. In Acts, Chapters 13 to 28, we have the record of Paul and those who have dealings with him. In the Book of Acts he is called "Saul" twenty-three times; "Paul" one hundred and thirty-two times.

Read these statements concerning Paul and the gospel that he preached to the Gentiles:

Romans 11:13

"For I speak to you Gentiles inasmuch as I am the Apostle to the Gentiles, I magnify mine office.

Romans 11:11

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

Acts 13:46

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Acts 18:6

"And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles."

Romans 11:30

“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.”

Ephesians 3:1 to 3

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to youward: How that by revelation He made known unto me the mystery: (as I wrote afore in few words.)”

Ephesians 3:8

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

II Timothy 1:11

“Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

In the early part of Paul’s first missionary journey, out of Antioch of Syria, his name was changed from Saul to Paul. Acts 13:8 to 11. This happened at the time he met a Roman Gentile in company with a Jew with a good name (Bar-jesus); who was not true to his name. “Barjesus” means “the child of Jehovah Saviour.” But Bar-jesus was a false prophet. He not only rejected Saul’s message concerning Jesus, but did his utmost to keep Paulus, the Roman, from hearing and receiving the Word. Note Acts 13:12 why Paulus believed: “Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.” Paulus believed because of Bar-jesus unbelief and blindness. Israel was Bar-jesus, the child of Jehovah. Paul turned to the Gentiles because Israel put the message from them. Because of Israel’s unbelief and blindness, salvation was sent to Gentiles to provoke Israel to jealousy. Gentiles obtained mercy through Israel’s unbelief.

Saul became Paul. He was born out of due season. I Corinthians 15:8. Paul was not a convert of the Twelve Apostles. Neither did he receive from them his authority to preach the gospel, which he received by revelation from Christ in heaven.

Apostles were called apostles of Christ. Paul could never have qualified as an apostle according to Acts 1:21 and 22. He received a special call.

Acts 26:15 and 16.

“And I said, Who art Thou, Lord? And He said, I am Jesus Whom thou persecutest.”

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou halt seen, and of those things in the which I will appear unto thee.”

I Corinthians 9:1

“Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?”

II Corinthians 12:12

“Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.”

Romans 15:16

“That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.”

I Corinthians 1:17

“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”

Paul wrote more than one half of the Books of the New Testament Scriptures. He mentions himself in the first person pronoun about 1300 times. It is significant that in his recorded ministry he never referred to the kingdom of heaven ministry of Christ on earth, nothing of His Sermon on the Mount, His “Our Father” Kingdom Prayer, or His Kingdom Parables. Several times Paul referred to the birth of the Savior, but in the same sentence he immediately passed on to the death and resurrection of Christ. He reasoned with the Jews out of the Scriptures that Jesus was the Messiah. He was a debtor to the Greeks. Christ sent word to the Greeks that He must first fall as the corn of wheat into the ground, die, and be raised. John 12:24.

We must be careful to distinguish between the Grecians (Greek Jews), mentioned in the first chapters of Acts and the Greeks of Acts 13 and 14.

After the company of Greeks believed, Paul went to several other towns and then back to Antioch. Then note this most significant statement: “And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.” Acts 14:27.

All Scripture should be studied dispensationally, as to whether the events took place before, or after, the important announcement of Acts 14:27.

According to our dated Bibles, about five years elapsed between the close of Acts 14 and the Council in Jerusalem, recorded in Acts 15.

Then in Acts 16, Timothy (circumcised) and Luke, the writer of Acts, joined Paul. Acts 16:3 to 12. In this chapter we read concerning Paul in Galatia

Acts 16:5 to 7.

“And so were the Churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the Word in Asia. After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.”

We quote also:

Acts 18:23

“And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.”

I Corinthians 16:1

“ Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye.”

II Timothy 4:10

“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.”

I Peter 1:1

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.”

COPYIST NOTE:

THE FOLLOWING NOTES WERE PRINTED IN PARALLEL COLUMNS WITH A COPY OF THE BOOK OF GALATIANS. I HAVE NOT COPIED THE COLUMNS OF THE BOOK OF GALATIANS LEAVING THE READER TO USE HIS OWN COPY

## **CHAPTER ONE**

Paul, an Apostle, “For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office.” Romans 11:13.

“The grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem and round about Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation.” Romans 15:16 to 20. Read also I Timothy 2:7; II Timothy 1:11—Colossians 1:24 to 27—Ephesians 3:1 to 3.

“Our Lord Jesus Christ Who gave Himself for our sins that He might deliver us from this present evil world (age).” The believer has been delivered from the power of darkness (Colossians 1:13); from the wrath to come (I Thessalonians 1:10); from the fear of death (Hebrews 2:14); from the curse of the law (Galatians 3:13—Romans 7:6). The believer is in the world, but he is not of the world. John 17:16 and John 17:11. He is crucified to the world. Galatians 6:14.

“Who gave Himself for our sins.” It is interesting and significant to note that in Paul’s messages he does not deal with the doings and teachings of Jesus of Nazareth on earth. He begins with the death and resurrection of Christ. The believer must be identified with Christ in death before He can live with Him.

“Called into the grace of Christ.” The fickle Galatians were removed to another gospel. “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I

may present you as a chaste virgin to I Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if He that cometh preacheth another Jesus, whom we have not preached, or if ye receive another Spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him.” II Corinthians 11:1 to 5. Those messengers who went among God’s people preaching another gospel were the servants of Satan (transformed into an angel of light); although they went in the name of the Lord. II Corinthians 11: 13 to 15. These false prophets, with their perverted gospel, troubled the believers who had received the message of grace. “Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment.” Acts 15:24. A perverted gospel subverts the soul. Satan is always the enemy of the gospel of the grace of God. He heads up every religious system in the world, not only in the pagan world but in Christendom. Many people confuse that which is religious or moral with that which is spiritual. Pure Christianity and pure religion are different.

“Another Gospel.” Note the anathema of God is upon the messenger of a mixed message. The messenger may believe in the inspiration of the Scriptures, in the virgin birth and Deity of the Lord Jesus Christ, in His sacrifice for sins and His bodily resurrection, in the Deity and personality of the Holy Spirit, and still be a heretic, guilty of frustrating the grace of God and perverting the gospel of grace. God is very jealous concerning His own redemptive work.

To Paul, the risen Christ committed the grace message for Gentiles; “justified without a cause by His grace through the redemption that is in Christ Jesus.” Romans 3:24. “A man is justified by faith without the deeds of the law;” that is, “without religion.” Behold Christendom today! Most professing Christians are religious. They the enemies of the grace message and many of them the enemies and persecutors of the grace messengers. It is a serious spiritual crime to offer to saint or sinner a message of grace and law, mixed, which is another gospel. The Epistle to the Galatians is the antidote for Seventh Day Adventism and for the false teachings of every other “law” sect in Christendom.

“If I yet pleased men, I should not be the servant of Christ.” When Christ was on earth He said, concerning the religious leaders, “they loved the praise of men more than the praise of God.” John 12:43. Note, in Galatians 2:11 to 14, Peter’s duplicity and compromise. Why? “. . . fearing them which were of the circumcision.” How many religious leaders and followers there are today who refrain from preaching and practicing what they really believe to be God’s spiritual program in this day of grace, because of the fear and favour of men. They please men. They fear the leaders. They love the praise of men more than the praise of God. There are comparatively few fearless, uncompromising messengers of grace today who have the courage of their convictions.

Some one has truly said, that in many instances, the political and spiritual radicals of today are the political and spiritual idols of tomorrow. Any careful student of the second chapter of Galatians and the third chapter of Ephesians will learn that Paul was indeed a spiritual radical in his day. An English expositor said, “humanly speaking, if Paul had not taken an uncompromising stand against the legalistic Christians of his day, including the Twelve Apostles, the gospel of grace would have been lost in Judaism in the first century.” Another servant of the Lord added, “Yes, and even Fundamentalists of today, who claim to love Paul’s grace gospel, would put out of their assemblies men of God who would dare to preach pure Pauline truth.”

“But I certify you, brethren.” Compare these words with Galatians 1:20, “Now the things which I write unto you, behold, before God, I lie not.”

“I CERTIFY YOU.”—“I LIE NOT.”

So deep rooted was Paul’s conviction, so sincere and determined was he in his endeavor to impress the Galatians with the Christ-given authority, with which he had proclaimed the unique message of “the grace of Christ”, that he seems to be trying personally to help the Holy Spirit get the truth into the minds and hearts of his hearers. For the sake of Christ’s blessed truth, as well as for their own spiritual welfare, with fervor, he urges them to believe that he is not lying. Perhaps, like the Corinthians, some of the Galatians were lying about Paul. It is a fact that when religious zealots cannot answer from the Word of God, rightly divided, the message of the messenger of grace, they lie about the messenger. But Paul was not lying.

Not only was Paul’s authority Christ given, but his message was received from Christ in heaven. Hear Paul’s confession in his own words.

Acts 22:6 and 16

“And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.”

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

Acts 22:21

“And he said unto me, Depart: for I will send thee far hence unto the Gentiles.”

Acts 26:15 to 19

“And I said, Who art Thou, Lord? And He said, I am Jesus Whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: Delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes and to turn them from darkness to light, and from; the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.”

Here Paul declares in detail what took place when he, as Saul, was converted. Acts 9:1 to 16. “He (Saul) is a chosen vessel unto Me, to bear My name before the Gentiles and Kings and the children of Israel.” Acts 9:15.

Note these facts in Acts 9:20 to 31. Straightway he preached Christ in the synagogues. To the Jews which dwelt in Damascus. Saul was let down by the wall in a basket. Saul to Jerusalem. The disciples at Jerusalem were afraid of him. Barnabas brought Saul to the Apostles. And Saul was with them coming in and going out at Jerusalem. Saul was sent to Tarsus.

It is interesting, instructive and essential to read these facts and follow Saul’s movements recorded in Acts 9:20 to 31, to better understand Galatians 1:17, 18 and Galatians 2:1 and 2; Paul’s visits to Jerusalem, the first one after his stay in Arabia and his second one fourteen years later. According to II Corinthians 12:1 to 5 Paul, caught up to the third heavens, received an abundance of revelations. This was about fourteen years before Paul wrote II Corinthians (12:2). Inasmuch as that was about the time Paul was stoned at Lystra, and thought to be dead (Acts

14:19), many have fixed the time of his stoning as the time of his revelations in paradise. Some have even thought, by the language of II Corinthians 12:3 and Acts 14:19, that Paul was actually dead and brought back to life. But there is no positive proof of this. But the year of this experience was about 46 A. D. This was several years after Paul was in Arabia. As to just what revelation Paul received before his abundance of revelations, is not clearly stated. Neither can we be sure as to just when Paul received, from the risen Christ, the explanation of the gospel of the uncircumcision, mentioned in Galatians 2:7. Certainly he had not received this at the time of his visit to Jerusalem, mentioned in Galatians 1:18.

When Stephen, in Acts 7, and Philip, in Acts 8, preached, they were ministering under the authority of the Twelve Apostles. Note Acts 8:12 to 16. But Paul's labors were independent of the Twelve. Read Acts 22:17 to 21. He was not one of the Twelve. His commission was by revelation from Christ in heaven. Undoubtedly Paul received a number of separate revelations. Galatians was written at least twenty years after Paul went to Arabia. Therefore as to the exact time that he received the revelation, to which he refers in Galatians 1:11, is not known. But the question that must come to our minds is "why did Paul get a special revelation and commission to go to the Gentiles, if the commission of Matthew 28:19, "disciple all nations", is the general order under which all Christian ministry is carried on? We also ask why Paul said he would turn; with the gospel, to Gentiles, because Israel put it from them? Acts 13:46. Why not because the great commission gave the order? Why was salvation sent to Gentiles to provoke Israel to jealousy? Romans 11:11. Why did the Gentiles obtain mercy because of Israel's unbelief? Romans 11:30. Why not because of the "disciple all nations" of Matthew 28:19? This causes us to ask whether or not Paul labored under the great commission.

No one can definitely state when Paul received from Christ the revelation of the Divine truth, designated "the Mystery". There are many phases of "the Mystery."

Saul obtained mercy because, when he was blaspheming and persecuting Christ and His disciples, "I did it ignorantly and in unbelief." I Timothy 1:13. Note in I Timothy 1:12 that Christ Jesus our Lord put Paul in the ministry. Christ sent the Twelve, with, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16:14 to 16. Why, after this, we learn that the Twelve remained at Jerusalem and did not preach to Gentiles throughout the world, seems puzzling to many. Acts 8:1. Galatians 2:9. Note Paul's words in Romans 15:20: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Note Paul's territory in Colossians 1:6 and his special ministry in Ephesians 3:8 "the unsearchable riches of Christ among the Gentiles", "in all the world."

Paul's persecution of the Church of God is mentioned in I Corinthians 15:9 and Philippians 3:6. That persecution is recorded in Acts 8:1 and 9 and Acts 9:1 and 2; and in Acts 26:9 to 11. It cannot be proved definitely that the Church of God, which Paul persecuted, was the Body of Christ, mentioned in Ephesians, because Jesus in heaven asked, "Saul, Saul, why persecutest thou Me?" Acts 9:4. This same thought is expressed in Matthew 25:40. This "Matthew" Scripture does not deal with the Body of Christ. There was a Church at Jerusalem to which believers were added. Acts 8:1 and Acts 2:47. There were Churches in Judea in Christ Jesus. I Thessalonians 2:14. Note some in Rome who were in Christ before Paul. Romans 16:7.

Paul declared himself to be the chief of sinners. He was likewise chief of religious Jews, profiting in the Jews' religion more than his contemporaries. He goes more into detail in Philippians 3:4 to 6: "If any other man thinketh that he hath whereof he might trust in the flesh, I

more.” But note how Paul finally looked upon his religion of past years. He was ultimately saved from all religion and all religious practices. Philippians 3:6 to 12.

Note Paul’s defense before Agrippa and the Jews.

Acts 26:4, 5, and 9

“My manner of life from my youth, which was at first among mine own Nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.”

“I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.”

Paul knew, from his own past, the condition of the Israelites concerning whom he wrote in Romans 10:1 to 3: “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” How true it is that a person may be devout and sincere and be sincerely wrong. Zeal without knowledge may lead to an awful end. There are thousands of religious people going religiously to perdition. Many of them belong to some sect labeled “Christian.”

It was the grace of God that saved Saul and that called him to preach His Son among the heathen. We might think from Acts 15:7, that Peter was called to share this ministry with Paul, but Galatians 2:7 to 9, proves otherwise. Peter preached to the household of Cornelius. Cornelius was a just man, a devout, man, a praying man, and feared God with all his house. He gave alms to the Jews. Acts 10:2 and 22. His works went up with his prayers as a memorial. And note what Peter preached to him: “But in every nation, he that feareth Him, and worketh righteousness, is accepted with Him.” Now compare this with Paul’s grace message in:

Titus 3:5

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

“AFTER THREE YEARS I WENT UP TO JERUSALEM.”

In this first chapter, then, we learn of Paul’s visit with Peter in Jerusalem. In the second chapter we learn of Peter’s visit with Paul at Antioch, some years later. Peter got into some trouble during his visit. In Galatians 1:18 and 19, the Apostle Paul is emphasizing a fact that must be known by every student of the Word of God who would rightly divide, interpret, and apply the Scriptures. He must emphasize the fact that in the case of Paul there was no apostolic succession; and that Peter and James, the Lord’s brother, had absolutely no authority to dictate, in any way, as to what and how Paul should preach. In the sixteenth verse Paul clearly declares that he conferred not with flesh and blood. Let us repeat what Paul says, in Galatians 1:11 and 12, that his message was not after man; that the method by which he received it and was commissioned to preach it was by the revelation of Jesus Christ. Now we quote:

Galatians 1:22

“And was unknown by face unto the churches of Judaea which were in Christ.”

Acts 22:17

“And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance.”

Acts 22:21

“And He said unto me, Depart: for I will send thee far hence unto the Gentiles.”

Thus we see that while Paul gave his testimony at Jerusalem it was not the Lord's will that that should be his field of service. In Romans 1:14 we read these words: “I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.” Generally Paul first went to the synagogues and testified to the Jews that Jesus was the Messiah. But his special commission is stated by him in Romans 11:13, which we again quote: “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.”

In the closing verse of this first chapter we note that Paul preached the faith which he once destroyed. When he was destroying the faith, Peter and the Eleven were not preaching to Gentiles. They were preaching to Jews only. It is very significant that Saul was converted before Cornelius was converted. Paul's conversion is recorded in Acts, chapter nine; and that of Cornelius in chapter ten. And right here it is important to note Galatians 2:8, which we quote: “For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.” This will perhaps help us to clear up any confusion in our minds as to Paul's statements concerning his own baptism, and his authority to baptize others. It would be well to compare the two verses, Acts 22:16 and I Corinthians 1:17: “And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord.” “For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect.” In this respect Paul was not sent to preach to Gentiles the message which the Lord Jesus preached to him, as Saul.

## **CHAPTER TWO**

“THEN 14 YEARS AFTER.”

The careful student of the Scriptures will give very close attention when he reads, in God's Book, the word “years.” Frequently there is very valuable information where “years” are recorded. For instance, we read concerning Abraham, “75 years old.” Genesis 12:4; “99 years old.” Genesis 17:24; “100 years old.” Genesis 21:5. “175 years old.” Genesis 25:7. In Galatians, the word “years” occurs several times: “after 3 years.” Galatians 1:18; “430 years after.” Galatians 3:17. We shall refer to the 430 years in studying the third chapter.

Now we quote together, Galatians 1:18 and Galatians 2:1: “Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.” Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.” There may be some doubt concerning the date from which Paul measures the three years; that is, whether it was from the time of his first visit to Jerusalem from Arabia or from the date of his conversion. Likewise, the question is whether the “14 years” in Galatians 2:1 dated from Paul's conversion or from his visit to Jerusalem mentioned in Galatians 1:18.

Paul went up to Jerusalem by revelation. He communicated unto those in authority, those of reputation, the gospel that he preached among the Gentiles. Titus went with him. Titus was a Greek Gentile. In Acts 16:3 we read that Paul circumcised Timothy because of the Jews. Timothy was a mixture of Jew and Greek. We note in Acts 16:4 that false brethren were able, in some way, to get in to the conference at Jerusalem. They were brethren of the same kind that had bewitched the Galatians by preaching Judaism to them. Undoubtedly they did not give Titus a cordial greeting because he was uncircumcised. They tried to force his circumcision; but the futility of their endeavors is explained in Acts 16:5. Now let us compare Galatians 1:17 and Galatians 2:6, which we quote: "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." "But of those 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."

Here we have the information that the Apostle Paul did not need instructions from the twelve apostles to give him either his gospel message, or Divine authority, to proclaim that message. We observed in Galatians 1:23, that Paul at first preached the faith which once he destroyed. The faith which once Paul destroyed was the message which Peter and the Eleven were proclaiming in the first seven chapters of the Book of Acts. Not one of them had proclaimed the very same gospel program which Paul preached among the Gentiles, and which he communicated to the apostles at Jerusalem, "14 years after. Therefore, we know that Paul was not preaching during the first years of his ministry the gospel to which he refers in Galatians 2:7.

#### BUT CONTRARIWISE

We would emphasize the words "but contrariwise." This suggests the very opposite of what might be expected. The twelve apostles were chosen and commissioned some time before Paul was sent by Christ. But instead of Paul's receiving his authority and his gospel message from the Twelve, the Twelve learned from him, for the first time, just what was the gospel of the uncircumcision. Many Christians have derived benefit and deliverance from some religious entanglement by the careful study of Galatians 2:7 to 9. These verses contain very valuable, instructive and corrective truth. In these three verses alone we have sufficient Divine truth to show the fallacy of the teaching of the Roman Church concerning apostolic succession. Paul, in no way, received truth concerning the Church, which is Christ's Body, from Peter. Paul received his instructions from the risen Christ in heaven. It was Peter who learned from Paul truth concerning the Body of Christ. We quote II Peter 3:16: "As also in all his Epistles, speaking in them of these things; in which are some things hard to understand, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

Undoubtedly Peter with the Jerusalem pillars (James, Peter and John) reached the conclusion, mentioned in Galatians 2:9, about the same time that the Council was held in Jerusalem. The account of this conference is given us in the fifteenth chapter of Acts. It is rather a perplexing problem for us to reconcile Acts 15:7 and Acts 15:14 with Galatians 2:9. For our meditation we quote these three verses:

#### Acts 15:7 and 15:14

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.."

“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.”

#### Galatians 2:9

“And when James, Peter, 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.”

You will observe that after Peter had preached to Cornelius he declared that God was visiting the Gentiles. Those who teach that Acts 15:14 is God’s program for today accept the burden of explaining Galatians 2:9 wherein it is agreed that Peter and his associates will confine themselves to the evangelization of the circumcision. It was God’s will that they should visit the Gentiles; then why did they limit their ministry to the circumcision?

Although we may desire to dodge the problem we must meet it. We must recognize two gospel programs: “the gospel of the uncircumcision,” committed to Paul, and “the gospel of the circumcision” committed unto Peter. Undoubtedly, the reference here is more specifically to the gospel program than to salvation by the shed blood of Christ; for no sinner in any dispensation was ever saved on any other grounds.

Perhaps many people who have been led into some religious delusion by following Peter with his program to the Jews, in the early chapters of Acts, have failed to obey Paul’s words in I Corinthians 11:1, which we quote: “Be ye followers of me, even as I also am of Christ.” It is evident that the student of the Word of God, in this dispensation of grace, must follow Paul and learn from him the Lord’s spiritual program for members of the Body of Christ. Paul was faithful in ministering unto the poor saints at Jerusalem. Note Romans 15:25 to 28 and Acts 11:29 to 30.

Perhaps in the light of events that subsequently happened we might question the sanity of the disciples at Jerusalem who sold their possessions and gave their money to the apostles. Acts 2:44 and 45— Acts 4:34 and 35. Undoubtedly they were led by the Holy Spirit to dispose of their property. However, the restored kingdom must have been in view.

In Galatians 2:11 to 14 we have the controversy between Peter and Paul. Notice the statement in Galatians 2:12: “Peter, fearing the circumcision.” Many have asked the question whether or not Paul was consistent in condemning Peter for his compromise and duplicity at Antioch when he himself sought to please the Jews, according to Acts 21:18 to 27, and went into their temple at Jerusalem, as a religious Jew, for seven days. First let us state that there is no suggestion anywhere that Paul ever confessed that he made a mistake when he visited Jerusalem and took his vow. On the contrary, immediately thereafter the Lord appeared to him and gave this message; “And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” Acts 23:11. Paul gives the explanation of his two-fold ministry in I Corinthians 9:20 and 21. We quote these verses:

#### I Corinthians 9:20 and 21

“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not, without law to God, but under the law to Christ,) that I might gain them that are without law.”

What Peter did was something entirely different. He tried to persuade the Gentiles to live as the Jews. It is very important that we recognize God's sanction upon the two-fold order suggested in Acts 21:25; that is, that during the Book of the "Acts" period there was one order for the believing Jew and another order for the believing Gentile.

We might ask the question why Paul should have referred to Peter's act, at least, twelve years after it had happened. Surely he was led by the Holy Spirit to tell us of this dissimulation, and there was no malicious intent on the part of Paul to discredit the Apostle Peter. Now Paul comes to the very root of the trouble among the Galatians, the fact which he so clearly presents in the third and fourth chapters of Romans. These chapters should always be read with the Epistle to the Galatians.

We quote:

Romans 3:28 and Romans 4:5 and 6.

"Therefore we conclude that a man is justified by faith without the deeds of the law."

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,"

We also quote in connection with this doctrine of jurisdiction without religion, Paul's statement in Romans 11:6:

Romans 11:6

"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work: is no more work."

In all of his writings Paul insists that the believing sinner must be the workmanship of God without doing any work, without any religious activities, before he can be a workman for God, engaged in good works for God. The Holy Spirit would teach us, in the closing verses of the second chapter of Galatians, the truth of Galatians 5:4, which we quote: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." The truth of Galatians 2:19 is also declared in the first six verses of Romans Seven, the fact that the believer is dead to the law. Now we quote again Galatians 2:20, which should read: "I have been 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." In the Epistle to the Galatians we learn that the believer is crucified with Christ first, to the law (Galatians 2:20); then to the flesh Galatians 5:24); and then, to the world (Galatians 6:14). If then Christian is one who perfectly keeps the perfect law of God after he becomes a Christian, then there is no such thing as a Christian. But in this connection we are admonished and guarded by the truth of Galatians 5:13, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion, to the flesh, but by love serve one another." Now we quote again, Galatians 2:21: "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." The believer is not justified by the law before he is saved; nor is he justified by the law after he is saved. To teach that law mixed with grace will in any way aid in the justification of a believing sinner is to frustrate the grace of God. And the mixed message is a perverted gospel which subverts the soul.

## **CHAPTER THREE**

### **“O FOOLISH GALATIANS, WHO HATH BEWITCHED YOU?”**

The Galatians were indeed foolish to permit themselves to be bewitched. And while human instruments were used, we are sure that their ministry was directed by the god of this age. How many of us can say, truthfully, what Paul wrote concerning Satan, in II Corinthians 2:11, “we are not ignorant of his devices.” In Ephesians 6:11, we are warned against the wiles of the devil. He is not only the father of lies, but he is accused of the crime of deceiving the whole world. Let us note Paul’s warning in II Corinthians 11:3: “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” It is the devil’s business to corrupt, beguile, and bewitch. He always has plenty of servants to do his bidding. Sad to say, many, who are really saved, serve Satan in the matter of frustrating the grace of God by mixing something else with the grace message.

How foolish is any sinner who will not receive salvation as the free gift of God. God states that a believer is declared righteous, “without a cause,” by His grace, on the grounds of a crucified and resurrected Christ. The religious messengers, deceived by Satan, say that this is not true; that the believer must add to God’s grace and Christ’s finished work in order to be saved.

The Holy Spirit is God’s gift to the believer. Romans 5:5. The believer receives the Holy Spirit the very moment he believes the gospel of his salvation. Ephesians 1:13. “After that ye believed” in Ephesians 1:13 is “pisteusantes,” believing. As eternal life is God’s free gift to the believing sinner, so the Holy Spirit is given to any and every sinner who, by faith, meets God at the cross where Christ put away sin. Galatians 3:13 and 14. Then and there, by the Holy Spirit, the believer is sealed unto the day of redemption. Ephesians 4:30 “HAVING BEGUN IN THE SPIRIT, ARE YE NOW MADE PERFECT BY THE FLESH?” No Christian needs to importune God for Holy Spirit baptism. A Christian is one who receives the Holy Spirit, and baptism into the Body of Christ, at the time he becomes a Christian. Tarrying-meetings for the Holy Spirit have no place in the spiritual program which the risen Christ gave, through Paul, for the members of His Body. Either the earnest, the sealing, or the baptism in, or with, or by, the Holy Spirit is always a past experience with the believer. In the light of I John 2:27, it is doubtful if any member of the Body of Christ has ever received a fresh anointing of the Holy Spirit. A Christian is one who has been anointed. Christ means “anointed”. The dispensational and doctrinal truth, taught in Galatians 3:6 to 29, should be studied diligently and prayerfully under the direction of the same Holy Spirit who moved upon Paul to write it. The child of God, who understands these verses will not be seduced by teachers who are themselves deceived concerning the believer’s relation to Abraham, concerning the hope and calling of members of the Body of Christ.

First let us read Galatians 3:6, changing the name “Abraham” to “Abram.” It is so important to make this change, if we, as members of the Body of Christ, would know how to interpret and apply the truth of these verses. In Genesis 15:6 we read, “Abram believed the Lord; and He counted it to him for righteousness.” At that time Abram had not become Abraham. As Abram, he was an uncircumcised Gentile. In Romans 4:9 to 11, we learn that Abram was declared righteous in uncircumcision. The account of Abraham’s circumcision is given in Genesis Seventeen, which was some years after Abram was declared righteous in uncircumcision. Now we come to the consideration of a very important truth. We quote Galatians 3:8: “And the Scripture, foreseeing that God would justify the heathen through faith,

preached BEFORE the Gospel unto Abraham (Abram), saying, In thee shall all nations be blessed.” With this, we quote 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.” We have emphasized in these two verses the word “before.” In both cases it means “before God made with Israel the covenant at Sinai”, which we now call the “law” covenant or the “Old Testament.” We again quote Galatians 3:8, and supply the 430 years “And the Scripture, foreseeing that God would justify the heathen through faith, preached (430 years) before the gospel unto Abraham, saying, In thee shall all nations be blessed.” Here we learn that the Scripture foresaw what God was going to begin to do by the Apostle Paul nearly twenty centuries later. And God is still doing the same thing by His messengers who are true to this gospel of grace.

While the Scriptures foresaw the ministry and message of the Apostle Paul to uncircumcised Gentiles, at the time he declared uncircumcised Abram righteous by faith, none of God’s holy prophets ever foretold the fact that the gospel of the uncircumcision, would be revealed to an apostle to the Gentiles. What was not revealed by the Lord to Israel’s prophets, and not foretold by them to Israel, is called in the Scriptures “the MYSTERY” or “the SECRET.” It was God’s secret which He did not choose to reveal until after the Apostle Paul was chosen to be the special custodian and dispenser of this Divine “deposit”.

Beginning with the circumcision of Abram at the time he became Abraham, at the age of 99, (Genesis 17), God made circumcision a condition upon which His people should enjoy His fellowship and blessing. This continued even after the time when God granted repentance unto life to uncircumcised Cornelius. Acts 11:18. We quote Acts 11:3 to show why the other apostles contended with Peter preaching to Cornelius the Gentile. “Saying, Thou wentest in to men uncircumcised, and didst eat with them.”

Now concerning Galatians 3:17, we learn that God added the covenant at Sinai with the law of commandments and ordinances, 430 years after He justified uncircumcised Abram. Abram was not under the law. Abram was not an Old Testament saint. Abram was not an Israelite. Abram was not a Jew.

The “Law Covenant” did not annul the “Covenant of Grace” which God made with Abram; the promise. The law was given to Israel. The Gentiles were aliens from the Commonwealth of Israel. Ephesians 2:11 and 12. They were not under the law. The Holy Spirit would here teach us that the “Law Dispensation” was both parenthetical and temporary.

When Christ died on the cross He broke down the middle-wall of partition between the Jew and the Gentile. However, the revelation of this fact was not given to the Twelve Apostles, in the early chapters of Acts. This we may learn by reading Acts 10:28, which we quote: “And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.” God nailed the law of commandments to the cross and took it out of the way. Colossians 2:13 and 14.

Now we quote Galatians 3:13 and 14: “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: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” In the study of the Bible we observe the four-fold curse: the curse when sin entered by Adam, and the curse suggested in Galatians 3:10, the curse of everyone under the law. In Matthew 25:41 we read these words: “then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and

his angels.” But there is another curse which we have quoted in Galatians 3:13; “Christ was made a curse on the cross.”

That delivered Israel from the curse of the law. What did it do for the Gentile? By the death and resurrection of Christ, the blessing of Abram, the uncircumcised Gentile, came upon all Gentiles through Jesus Christ: namely, righteousness without works or religion. Compare Galatians 3:14 with Romans 4:22 to 25, which we quote: “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith,” “And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.”

Also by believing God, the sinner, justified without the law, not only receives eternal life as a free gift but he receive, the Holy Spirit as God’s free gift. No prayer, no agonizing, no religious struggle is required on the part of the believer to receive the Holy Spirit. Think of the disgraceful conduct of some who are called “Pentecostalists” in their unscriptural methods.

In Galatians 3:16 we have the truth which is also found in Hebrews 2:16, which we quote: “For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.” There are some Christians who object to applying the term “seed of Abraham” to members of the Body of Christ. Gentile members of the Body of Christ are in no way the physical seed of “Abraham.” They are the spiritual seed of “Abram,” which is quite another matter. Some insist that Gentile members of the Body of Christ have nothing to do with anything that is Israelitish, and nothing to do with any covenant that God made with Israel.

While it is true that both the Old and the New Covenants have to do with God’s dealings with Israel, it is also true that the Christ, by whose shed blood we are saved, is called, in Romans 9:5, an Israelite. He died as the seed of Abraham and the seed of David. Even Paul, in his Gospel, in connection with “the Mystery,” wrote these words in his last Epistle II Timothy 2:8: “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.”

Now let us quote this very important verse, Galatians 3:19: “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.” “THE LAW WAS ADDED TILL.” It was added to the gospel, mentioned in Galatians 3:8, until Jesus Christ on the cross abolished it. II Corinthians 3:9 to 16. Surely we have here the answer to the legalistic teaching of the Seventh Day Adventists and others. There is a great difference between the law that has been abolished and the new law that has been established and which abides; namely, “the law of the Spirit of life in Christ Jesus”. Romans 8:2; Hebrews 7:11 and 12. This law enables us to walk in the Spirit and fulfill the righteousness of the law. Romans 8:4. The sum total of the spiritual life of man is to appropriate, to demonstrate, and to propagate “the law of the Spirit of life in Christ Jesus.”

Nothing has brought more distraction, discomfort and doubt in the hearts of believers than the lack of understanding of the believer’s relation to the law of Sinai.

Now the question of Galatians 3:21, “IS THE LAW THEN AGAINST THE PROMISES OF GOD?” And the answer is, certainly not. In Romans 5:20, Romans 3:19, and Romans 7:13, we read the purpose of God’s law: that the offence might abound; that sin might be exceeding sinful; that all the world might become guilty before God. According to Hebrews 7:19, the law made nothing perfect. Neither did the law make anything imperfect. The law left the sinner

where it found him; imperfect by the law of sin and death. The great purpose of the law was to show the sinner how great a sinner he was. By the law is the knowledge of sin. By Adam is the entrance of sin. By the Lord Jesus Christ is the forgiveness of sins. By the thermometer is the knowledge of fever. The thermometer neither causes the fever nor cures it, but reveals to the patient just how sick he is.

Now referring to Galatians 3:24 and 25 which we quote: "WHEREFORE THE LAW WAS OUR SCHOOLMASTER TO BRING US UNTO CHRIST, THAT WE MIGHT BE JUSTIFIED BY FAITH. BUT AFTER THAT FAITH IS COME, WE ARE NO LONGER UNDER A SCHOOLMASTER." Here we learn that the law was a child trainer to bring Israel to Christ; to make every sinner willing to be justified by faith. Saul of Tarsus sought most zealously to be justified by the law. After he was brought into the light he preached this message found in Acts 13:38 and 39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." What wonderful truth we have here. "After that faith is come, we are no longer under a schoolmaster."

There are some religious teachers who claim that Christians have been delivered from the ceremonial law but not from the moral law, that is, the Ten Commandments. But in Colossians 2:14, we are taught that the law which was taken out of the way was that which was contrary to us. That was not the ceremonial law; neither was the ceremonial law Israel's schoolmaster.

"FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS." Galatians 3:26. The same truth is taught so clearly in John 1:12 and 13, which we quote: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." When Christ was here on earth with some of His own people who would not accept Him as the Divine Redeemer, to them He said, "Ye are of your father the devil." John 8:44. Then we have this truth expressed in I John 3:10: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." The Lord Himself, in the Parable of the Wheat and Tares, taught that the tares were the children of the devil. Matthew 13:38. Thus we see that the Scripture does not teach the "Universal Fatherhood of God." On the contrary we are taught in Ephesians 2:3 that the sinner by nature is the child of wrath. Faith in Jesus Christ is demanded for Divine sonship.

"FOR AS MANY OF YOU AS HAVE BEEN BAPTIZED INTO CHRIST HAVE PUT ON CHRIST." Galatians 3:27. We have here the same truth as presented in Romans 6:3, which we quote: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" The believer, by Divine baptism not made with hands, is baptized into the death of Christ. He is also, the same moment, buried and raised with Christ. He is also seated with Him and in Him, by this same Divine baptism.

"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." Galatians 3:28. The truth contained in this verse is also truth which was never made known to Israel by any of their prophets. Neither did Christ make it known while He was on earth. Let us study with this verse, Ephesians 2:12 to 16, which we quote:

#### Ephesians 2:12 to 16

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But

now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain ONE NEW MAN, so making peace; And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

In the Old Testament Prophecies, many times God foretold the salvation of the Gentiles in connection with Israel’s national deliverance. And in the coming age the Gentiles will be brought by the preaching of the gospel of the kingdom to be blest with Israel and to be in subjection to them.

There are teachers today who insist that the Body of Christ, mentioned in Ephesians 1:19 to 22, did not begin until after the close of the Book of Acts. They teach that members of the Church of God, from the day of Pentecost to Acts 28:31, were in subjection to Israel and had to follow Israel’s religious program.

The Epistle to the Galatians is the refutation of this foolish argument. The very opposite is taught.

The same truth concerning the “one new man,” in Ephesians 2:15, is taught concerning the “one in Christ Jesus,” in Galatians 3:28. But, of course, there is deeper and higher truth in Ephesians and Colossians after the radical change expressed in Acts 28:25 to 28.

Because of the statement in Romans 15:27, that Gentiles have been made partakers of their (Israel’s) spiritual things, these brethren argue that the Gentile Church-members of the one Body of Romans 12:5 were “Israelitish Gentiles”; whereas the Gentile members of the “Post-Acts” Body of Christ (Ephesians 1:19 to 22—Ephesians 2:6 and Ephesians 4:4), chosen in Christ before the foundation of the world, had no obligation to Israel, and their spiritual blessings in the heavenlies were not on the grounds of any covenant which God made with or concerning Israel.

“It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.” Romans 15:27. “For as we have many members in one body, and all members have not the same office; So we, being many, are one Body in Christ, and every one members one of another.” Romans 12:4 and 5.

They claim, because of Romans 15:27, that the Body of Romans 12:4 and 5 is not the Body of Ephesians. They endeavor to show a great difference between the blood of Christ (Ephesians 2:13) and the blood of (or in) the New Covenant (I Corinthians 11:25.) According to their teaching, members of the Body of Christ, mentioned in Ephesians and Colossians, have nothing whatever to do with the New Covenant or the blood of the New Covenant. And inasmuch as Paul, during the “Acts” period, acknowledged himself to be an able minister of the New Covenant (II Corinthians 3:6), with the close of the “Acts” period, Paul and other New Covenant saints were transferred from the “New Covenant Church” to the one Body of Ephesians 4:4, the joint-Body of Ephesians 2:6. According to this teaching of “Two-Bodies”, after the close of Acts, the Lord Jesus abdicated as Israel’s High Priest in the heavens and ascended “far above all heavens” (Ephesians 4:10) to be Head over all things to the Church which is His Body. (Ephesians 1:19 to 22). Paul, during the Acts period, preached to Gentiles the gospel of the uncircumcision and the ministry of reconciliation, something quite different from the New Covenant of Jeremiah 31:31 to 35.

Inasmuch as the Greek of Ephesians 1:13 and Ephesians 2:8 is past tense, the teaching of these brethren is shown to be unscriptural; for the Gentiles in the Body of Ephesians were

brought nigh by the blood of Christ even before Paul declared himself to be a minister of the New Covenant. Note Paul's words in II Timothy 2:8 and Hebrews 2:16: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham."

Paul went from childhood to manhood, from I Corinthians 13:11 to Ephesians 4, but he never changed his membership from an "Israelitish Body" to a "Gentile Body." And inasmuch as all of the Bible was given to us through Israel, and our Saviour was the Seed of Abraham and the Seed of David; and inasmuch as Christ's blood was the blood of the New Covenant, every member of the Body of Christ is a partaker of Israel's spiritual things. However, neither the Gentile saints of today nor during the "Acts" period were instructed to carry on Israel's religious program.

Signs ceased after Acts 28:31 in accordance with I Corinthians 13:8, and therefore there was a radical change in God's spiritual program for the Body of Christ as we learn by noting the absence of the words "signs", "miracles", "healing", "tongues", etc., in the Epistles of Paul written after Acts 28:31; but the change was not a different and new Body, but a signless program for the same Body. I Timothy 5:23, II Timothy 4:20.

At the time Paul was an able minister of the New Covenant he was a minister of the reconciliation and a preacher of the glorious gospel. II Corinthians 5:19 to 21, II Corinthians 4:3 and 4. The message of the new creation was concerning the believing sinner's identification with the risen Christ, cut off from Adam, and had nothing to do with the blessings which Israel is to enjoy under the guarantee of the New Covenant of Jeremiah 31:31 to 35. Neither does the justification of the Gentiles, foreseen in the Scriptures when God declared uncircumcised Abram righteous, have anything to do with Israel's blessings in the New Covenant. Although foreseen in the Scriptures, the mystery, of Galatians 3:8 was hid in God from before the foundation of the world. Again we would emphasize the importance of knowing the difference between Abram and Abraham, the blessing that came to believing Gentiles to whom Paul preached the gospel of the uncircumcision. The uncircumcision gospel is not the New Covenant. Hence the fallacy of the teaching of a "New Covenant Acts Body" and a different Body in Ephesians and Colossians.

## **CHAPTER FOUR**

In our study of Chapter Four, we shall learn the difference between a servant under the reign of law and the son of God under the reign of grace. It is well to study with Galatians 4:1 to 9; Romans 8:14 to 17, which we quote: "For as many as are led by the Spirit of God, they are sons of God. 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 Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

The Galatians, like many Christians at the present time, seemed to prefer to be servants, under the law, than sons under grace. Many others desire to live part under grace, and part under the law. But either part under the law, or wholly under the law, is altogether displeasing to the Lord. Christ is the end of the law for righteousness to believers. Note the words of the Holy Spirit, in Romans 7:4: the believer, dead to the law, is married to Another. And according to Romans 7:3, the Christian who is married to both Christ and Moses is guilty of spiritual adultery. Galatians 4:4 and 5 gives us very interesting and instructive information: "But when the fulness

of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.” God’s fulness of time for the coming of Christ was 4000 years after the prophecy of Genesis 3:14 and 15, concerning the Seed of the woman who was to come as the Divine Redeemer.

It was about 1492 years from the time Moses was on Mount Sinai until Mary gave birth to the holy Child Jesus, in Bethlehem. We say the world waited 4,000 years for its first Christmas. During those 4,000 years the Spirit of Christ was in the prophets testifying beforehand the sufferings of Christ and the glory that should follow. I Peter 1:11. John the Baptist asked concerning Christ, “art thou He that should come?” Luke 7:19. Note the statement, “He that should come.” In Hebrews 10:37 we read concerning Christ: “He that shall come.” So the Bible is the story of “He that should come,” and “He that shall come.”

In Genesis 3:14 and 15 the Seed of the woman is to come. This is the third chapter of the first Book in the Bible. In the third chapter of the last Book of the Old Testament Scriptures we read that the Lord shall suddenly come to His holy temple. Malachi 3:1. The coming Redeemer was to be the Seed of the woman, and the Lord. We quote Isaiah 7:14: “Therefore the Lord Him shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel.” There we have the statement that He is to be both the Seed of the woman, and God. This truth is also contained in the Prophecy of Isaiah 9:6 and 7, which we quote: “For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.” When the fulness of time was come God’s Son was sent from heaven. Truly, He was made under the law and He lived under the law. But grace and truth came by Jesus Christ. While the Son of God, as Jesus of Nazareth, ministered to Israel under the law, He manifested grace, but the reign of grace did not begin until He, by the grace of God, tasted death for every man. There is quite a difference between the message of repentance, preached by John the Baptist, in Matthew Three, and the dispensation of the grace of God committed unto Paul, according to Ephesians Three.

If we carefully study Matthew, Mark, Luke and John, we will learn that Jesus Christ was made under the law. Read carefully the second chapter of Luke: how He was circumcised and presented according to the law. Then turn to Luke 4:16, where we read that He went into the synagogue on Israel’s sabbath, as had been His custom. Then read Matthew 8:1 to 5. Now note these words of Christ, recorded in Matthew 5:17: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Then read Matthew 23:1 to 3: “Then spake Jesus to the multitude, and to His disciples, Saying, The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.” Here we note that scribes and Pharisees were in the seat or “kathedra” of Moses. Therefore, the disciples were to recognize their authority. Christ did not unseat those who sat in the seat of Moses, until after His death and resurrection.

Now for the statement that Christ came to redeem those that were under the law. All to whom Peter and the Eleven preached, during the first 7 or 8 years following Pentecost, were religious Jews, under the law. According to Acts 5:30, God exalted Christ to be a Prince and a Savior to give to Israel repentance and forgiveness. Several years later Peter was instructed by the Lord to preach to Cornelius, and then he uttered these significant words: “Of a truth I perceive that God is no respecter of persons.” Acts 10:34. Several years after this utterance, Paul declared the truth contained in Romans 10:12: “For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.” The Holy Spirit had

revealed the wonderful truth that both those who had been under the law and those who had not been under the law were all one in Christ; all the children of God by faith in Christ Jesus. Today, every child of God can say with John the Apostle: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." I John 3:2.

Now we note that the foolish Galatians wanted to be in bondage and observe days, and months, and times, and years. Paul, in his Epistle to the Colossians, sets forth the Christian's spiritual attitude toward feast days, the Lenten season, religious holy days.

#### Colossians 2:13 to 17

"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it. LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN DRINK, OR IN RESPECT OF AN HOLYDAY, OR OF THE NEW MOON, OR OF THE SABBATH DAYS: Which are a shadow of things to come; but the body is of Christ."

"I AM AFRAID OF YOU, LEST I HAVE BESTOWED UPON YOU LABOUR IN VAIN." Galatians 4:11. In II Corinthians 11:23 to 33, Paul lists some of his persecutions, sufferings and afflictions. In II Corinthians 11:28 he said: "Beside those things that are without, that which cometh upon me daily, the care of all the churches." "The care of all the churches." What a responsibility! Paul's warning to Ephesus applied to every other church. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29 and 30. This is what had taken place throughout Galatia since the days Paul, through the infirmity of the flesh, had preached the gospel by which they were saved. Note how the Galatians appreciated Paul and his glorious gospel of the blessed God. (I Timothy 1:11). They received Paul not only as the duly authorized representative of Christ, but as an angel of God, even as Christ Jesus. But the grievous wolves had done their work. The Galatians were the children mentioned in Ephesians 4:14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Look about us today. Thousands are being drawn from the membership of evangelical denominations into every imaginable religious vagary propagated in the name of Christ and the Bible. From these various evangelical denominations come the disciples of Judge Rutherford's "Jehovah's-Witnesses," of "The Seventh Day Adventists," of "The Anglo Israelites," "Unity," "Buchmanism," "Pentecostalism," "Christian Science," and of scores of others including all the fanatical healing movements. The wolves have not spared the flock. But the Christian is responsible and without excuse. "These things have I written unto you concerning THEM THAT SEDUCE YOU. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." I John 2:26 and 27.

"Where is then the blessedness ye spake of?" "Am I therefore become your enemy, because I tell you the truth?" Religious Christians have always been the enemies of spiritual "grace" Christians. The devil is the relentless enemy of the message and messengers of grace.

And so are those who are religious. Remember, it is one thing to be religious; and something entirely different to be spiritual. The Galatian saints became enemies of Paul when they ceased to be spiritual and became religious. How few members of the Body of Christ meet the qualifications mentioned in II Timothy 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." There are many servants of the Lord who know the message of grace, but they either keep silent or compromise with their message to keep in good standing in certain religious or semi-religious circles. The recovery of God's spiritual program is much hindered by God's servants because of the fear or favor of men. Remember Paul's words in Galatians 1:10: "If I yet pleased men, I should not be the servant of Christ." Many of God's true servants can point to many who have been blessed under their ministry, but who have become the enemies of their spiritual instructors and benefactors because they have added something to take away the offence of the cross.

THE ALLEGORY  
"THESE ARE THE TWO COVENANTS."  
Galatians 4:24.

This allegory is for those who desire to be under the law. There are many with this same desire at the present time. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." Galatians 4:22 and 23. "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. So then, brethren, we are not children of the bondwoman, but of the free." Galatians 4:30 and 31.

Let us get the story from Genesis: "So Abram departed, as the Lord had spoken unto him, and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. "And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir. And, behold, the Word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he believed in the Lord; and He counted it to him for righteousness."

And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing; I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her eyes.

And Abram was fourscore and six years old when Hagar bare Ishmael to Abram. And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

"For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him." "And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac." Genesis 21:2 and 3.

And Sarah saw the son of Hagar the Egyptian which she had born unto Abraham, mocking. 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." Genesis 21:9 and 10.

Abram was 75 years old when God promised him a son. Some time later the son had not been born, and Abram suggested that the son of Eliezer might be considered his heir, because in his household. Not so, the son would be the seed of Abram. When Abram was (about 85 Sarai persuaded him to marry her bondswoman Hagar, inasmuch as Sarai was barren. Abram obeyed; Ishmael was born. Ishmael was born after the flesh. This man of faith, in his unbelief, was trying to help the omnipotent God accomplish His own Divine purpose. God appeared to Abram when Ishmael was about 13 years old, and told him that Sarai's name would be "Sarah," and his own name would be "Abraham"; and that he was to be circumcised before Isaac was to be born of Sarah. Abraham and Sarah knew that Isaac's birth was humanly impossible. His birth was both natural and supernatural. But until Abraham could see the miracle performed he wanted Ishmael to live.

If it is true that Mohammed and the Mohammedans came from Ishmael, we can see something of the fruit of the unbelief of Sarah and Abraham. The bondswoman's son (Ishmael) mocked. "Cast out this bondswoman and her son; for the son of this bondswoman shall not be heir with my son, even with Isaac." Genesis 21:10. "For this Hagar is Mount Sinai." Galatians 4:25. The law was given at Mount Sinai. That law proved to be a yoke of bondage to the people of God. "The law entered that the offence might abound." Romans 5:20. "But sin, taking occasion by the commandment (law), wrought in me all manner of concupiscence." Romans 7:8.

The law was added 430 years after God made His promise to Abram. Galatians 3:17. God preached the gospel to Abram 430 years before the law was added till Christ, the Seed, should come. The law covenant has been abolished; it has been made old. Hebrews 8:13.

The Nation Israel is to be restored and possess the land of Canaan, because the gifts and calling of God are without repentance. Romans 11:26 to 29. God swore this unto Abraham, confirming His covenant with His oath. It is impossible for God to lie. "And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Genesis 15:13, Genesis 15:14, Genesis 15:18.

Now what happened 430 years later? "And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Exodus 2:24 and 25. Why did God send Moses to deliver Israel from Pharaoh and Egyptian bondage and to lead them into Canaan? Surely it was not because the Israelites were worthy. It was because of God's promise and oath to Abraham. Note the plea of Moses and why God was to spare the sinning Israelites in the wilderness; Exodus 32:13—"Remember Abraham". Why did God save Lot—He remembered Abraham. Genesis 19:29. God will yet save Israel, because He will remember Abraham—God sent Paul to the Gentiles because He remembered Abram. Galatians 3:8.

Israel's deliverance from Egyptian bondage was God's act of grace. But note the words of the Israelites in Exodus 19:8: "And all the people answered together, and said, All that the Lord hath spoken WE WILL DO." How many who made this covenant with God reached Canaan? Only Joshua and Caleb. How many kept the covenant? All were law-breakers. Ishmael was born after the flesh. Hagar is Mount Sinai. The Israelites ended their law dispensation by killing the Prince of life. By His death and resurrection God brought in the reign of grace. With man's utter failure, under the reign of the law, the Galatians wanted to again put their necks into the yoke of bondage. Do you? Would you let a Seventh Day Adventist bewitch you?

Now when some religious Christian comes with his law message, “Except ye be circumcised after the manner of Moses, ye cannot be saved.” (Acts 15:1); or, “ye must keep the law” (Acts 15:24); or comes preaching the kingdom gospel of Matthew with the golden rule and the kingdom prayer, remember the allegory and cast out the bondwoman and her son.

Thus we see that the mixture of law and grace is an abomination in the sight of the Lord. “And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.” Romans 11:6.

“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” Galatians 4:29. There is plenty of this still going on.

In Romans 4:16 we read that Abraham is the father of us all; and in Galatians 4:26, that, Jerusalem is the mother of us all. Christ spake these words while on earth, “Call no man your father upon the earth; for one is your Father, which is in heaven.” Matthew 23:9.

Some Christians erroneously teach that the Church (the Body of Christ) is Israel. “A blindness in part has happened to Israel.” Romans 11:25. Others go to the other extreme and teach that the Body of Christ did not have its historic beginning until after the close of the period covered by the Book of Acts (about 30 years). These brethren teach that both believing Jews and believing Gentiles, during the “Acts” period, were baptized into One Body; were one in Christ; and that in Christ Jesus there was neither Jew nor Gentile; that the believers were in Christ; that Christ was in the believers; and yet that Body of the “Acts” period was a different Body than the Body of Ephesians and Colossians. According to their interpretation, the Body of the “Acts” period was an “Israelitish” Church as the members were children of Abraham, their hope was Israel’s hope; either the land of Canaan or the New Jerusalem. The members of the Body of Ephesians and Colossians are going to a different heaven;—“far above all heavens.”

With such an exegesis, the saved Gentiles were necessarily proselytes to the Jew’s religion; and therefore, “Israelites” by religion. But the Epistle to the Galatians was written to correct such an unsound exegesis. The Gentiles were distinctly instructed not to practice Israel’s religion. Christ said, “salvation is of the Jews.” In Romans 9:4 and 5, we read that the covenants and Christ were of Israel. But the gospel preached to Abram the uncircumcised Gentile was not an Israelitish gospel. In II Timothy 2:8, in Paul’s last message, we learn that Christ was the Seed of David, raised from the dead.

Moreover the Gentile believers, in the One New Man of Ephesians 2:15, were saved during the “Acts” period, as were the Galatians, by the gospel of the grace of God. They were declared righteous without a cause. They were all members of the same Body. None of those saved Gentiles were in any sense the seed of Abraham as were the Israelites. There was a difference between Abram, in uncircumcision, and Abraham, in circumcision. Galatians 3:8.

## **CHAPTER FIVE**

“Stand fast therefore in the LIBERTY wherewith Christ hath made us free, and be not entangled again with the yoke of BONDAGE.” Galatians 5:1.

The believer, by the law of the Spirit of life in Christ Jesus, is freed from the law of sin and death. Romans 8:2. Our old man was crucified with Christ. Romans 6:6. “He that is dead is freed from sin.” Romans 6:7. “For sin shall not have dominion over you: for ye are not under the law, but under grace.” Romans 6:14. In the first four verses of Romans 6 we learn of the law that

could and the law that could not and there we see the believer freed from the law of sin and death.

“Ye also are become dead to the law by the body of Christ.” Romans 7:4. “We are delivered from the law.” Romans 7:6.

This deliverance from the law of sin and death, and the law of Sinai, has been accomplished by the perfect work of Christ, the Son of God. “If the Son therefore shall make you free, ye shall be free indeed.” John 8:36.

In Christ the believer is complete, or full. Colossians 2:10. He is without condemnation. Romans 8:1. But the foolish Galatians, like some foolish Christians of our day, preferred to be entangled with the yoke of bondage (the law). An important question is asked in Acts 15:10: “Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” Surely they were bewitched.

The Body of Christ, during Paul’s day, was made up of those which were “afar off,” and them that were “nigh.” Ephesians 2:17. They were the “circumcision” and the “uncircumcision”; the “Israelites” and the “nations”; the “Jews” and the “Gentiles”; those who were “under the law” and those who were “not under the law”. The Jews were turned from Moses and the law to Christ. The Gentiles were turned to Christ from paganism without going by the way of Moses. Inasmuch as they did not have Moses and the law before they received Christ and eternal life, the religious law-keepers were determined that they should have Moses and the law after they received Christ and liberty.

To receive Christ in redemption means to be set free. To go back to Judaism means to go from liberty to bondage. The ritualism and religion practiced by so many Christians today is an abomination in the sight of the Lord.

When the statement is made that Christianity is the flower and fruit of Judaism, that statement requires considerable explanation.

Circumcision or Christ; which? Circumcision and debtor to the whole law. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10. Sabbath-keeping and debtor to the whole law. Sunday is not the Christian sabbath. Some Christians seek to prove by Revelation 1:10 that the first day of the week is the Lord’s day: and so they call Sunday the Lord’s day. But this is extremely doubtful; not sound exegesis. However, the first day of the week is not the Christian sabbath. Sabbath means “cessation” and “rest”. The believer finds rest in a Person. That Person was in the sepulchre on Israel’s sabbath, after the handwriting of ordinances had been nailed to His cross and taken out of the way. Christ arose on the first day of the week to become the Head of a new creation. New creatures in Christ are members of the One New Man of Ephesians 2:15, and being seated in Him and with Him in the heavenlies, they are blessed in Him with all spiritual blessings. Their hope and calling, under the reign of grace, differs from Israel’s hope and calling, under the reign of law.

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Galatians 5:4.

Among theologians, especially in the controversy between Calvinists and Arminians, as to the eternal security of the believer, the Arminians constantly appeal to Galatians 5:4 to prove that a saved man can lose his salvation; “ye are fallen from grace.”

“Ye are fallen from grace.” That is, “ye are driven out of the course of grace.” Who? The one who seeks to be justified by the law. Certainly there is no reference whatever here to one who has been saved from sinful or worldly habits and then returns to those habits. There are many religious men and women who have renounced the world and fleshly indulgences, who

dwell in some monastery, convent, or religious community, who wear religious clothing to indicate their separation from the world and the lusts thereof, who are the very ones who have fallen from grace; because they are legalists. Special garments, robes and head-gear, worn daily or during religious services and ceremonies, have no place in the true Bible Church in this dispensation of grace. They passed away with the priesthood of Aaron and his successor, after the veil in the temple was rent when Christ cried “finished”. Hebrews 7:11 to 19, Hebrews 8:4.

Christ on the cross cried “finished.” John 19:30. He entered with His blood into heaven once, having obtained eternal redemption for us. Hebrews 9:12. God has made us meet to be partakers of the inheritance of the saints in light. Colossians 1:12. The redemptive work of the Tri-une God is perfect. God never left His work of redemption to be perfected by human beings. So far as the work of redemption is concerned, man does not help God to save him. The believing sinner is the recipient of God’s abounding grace, and that is all that is required to become God’s creation in Christ Jesus “unto good works.” Ephesians 2:10. Compare Ephesians 2:8 and 2:10—“not OF works”—“UNTO good works.” Believing sinners are not saved by the work of Father, Son and Holy Spirit, plus the work of man. No flesh shall glory in God’s presence. Boasting is excluded by the law of faith. Romans 3:27. God gave man a perfect work—the whole law. Under the law man had a sabbath; but no rest. Now the believer has rest; but no Sabbath.

David confessed for all the human race, “it is time for Thee, Lord, to work: for the people have broken Thy law.” Psalms 119:126. But he also added “Blessed is the man to whom the Lord imputeth righteousness without works.” Romans 4:6. The best Christian of all generations must needs have confessed “Lord, we have done the things we should not have done and we have left undone the things we should have done.” Under grace, by the power of the Holy Spirit, the believer can walk well pleasing to the Lord and fulfill the righteousness of the law. But if the believer must retain his salvation by keeping the whole law, which means to love God with all his soul, heart, mind and strength, and his neighbor as himself, one hundred per cent of believers would lose salvation. Eternal life is the free gift of God. (Romans 6:23). If the believer must help pay for salvation either before or after he receives eternal life, then it is not a gift. God is not a merchant, offering salvation for a certain price: God is a King who longs to give salvation to as many as will receive Christ.

We should not confuse “falling from grace” with “failing of the grace of God” (Hebrews 12:15); or “despising the Spirit of grace” (Hebrews 10:29). We have already commented on Paul’s words, in Galatians 2:21: “I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” It is truly a spiritual crime to frustrate the grace of God or pervert the grace of Christ by mixing law with the gospel of grace. It might also be done by mixing Peter’s Pentecostal message with Paul’s gospel. Romans 16:24 to 26.

It is likewise a spiritual crime to teach or practice that a believer may continue in sin that grace may abound. “By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.” I Corinthians 15:10. Here we have a pattern for the believer; the possibility of God’s grace. Perhaps all of us would join in the confession “I am not what I ought to be.” “I am not what I hope to be.” “But by the grace of God I am not what I once was.”

“Moreover the law entered that the offence might abound.” Romans 5:20.

“And God is able to make all grace abound unto you.” II Corinthians 9:8.

“And He said unto me, My grace is sufficient for thee.” II Corinthians 12:9.

The law entered (by Moses) 2500 years after the offence entered (by Adam). Grace came by Jesus Christ. Grace did MUCH MORE abound. For the believer, God's grace is altogether sufficient for any and every task, test and trial. "My grace is sufficient for thee."

"The hope of righteousness by faith." Galatians 5:5. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." I Peter 1:13. Our hope is laid up in heaven. If in this life only we have hope we are of all creatures most miserable. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13.

With the middle-wall of partition out of the way, neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. "Now abideth faith, hope and love." I Corinthians 13:13.

From the circumcision of Abram, to the revelation of the gospel of the uncircumcision to Paul, circumcision was an advantage. But now "we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Philippians 3:3. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12.

From Sinai to the revelation of grace God's people were "under the law." Now they are "in Jesus Christ". The believing sinner "in Christ" is not "under the law." "In Christ", "in Him", "in Whom", "in Christ Jesus", "in the Beloved", "in Jesus Christ", we find about 80 times in Paul's messages.

Now, no value, no profit, no advantage, in any kind of religion. Christianity is not a comparative religion. Christianity is eternal life. It is Christ. Christ is the believer's life; his hope; his peace; his redemption; his righteousness, his holiness. "For me to live is Christ"—"Christ liveth in me."

The believer, who knows grace, should be gracious. If he knows grace and endeavors to live up to the possibilities of God's grace, he runs well. When the believer presents a mixture of law and grace to the sinner, or adopts such a mixture as his own rule of life, he is not running well. Neither is the believer running well when, by failing of the grace of God, he does not walk as becometh the saints of God. The carnal Corinthians walked as men. I Corinthians 3:3.

#### "A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."

Behold the pitiable spectacle today; the divisions and subdivisions in the Christian Church:—heresies, perverted gospels, legalistic sects and religious delusions abound. With eighty per cent of professing Christians, the gospel of grace has been buried beneath ritualism. This part of the lump is leavened. Romanism is a mixture of Christianity, Judaism and paganism. There are no popes, cardinals, archbishops or church dignitaries in the Bible Church revealed to us through the Apostle Paul. Priests high priests, holy robes, holy water, candlesticks, masses, incense, holy days, and confessionals have no place in God's spiritual program for today. This is all the unscriptural doings of religious dignitaries in an unscriptural church. None of the program of this religious political organization is Scriptural.

A large percentage of the remaining twenty per cent are in fanaticism of some kind; propagating a mixture of the programs of Israel and the Body of Christ, endeavoring in vain to carry on a religious mixture of the message and ministry of Moses, John the Baptist, the Sermon on the Mount, Peter's Pentecostal message and program for the Twelve Tribes, and Paul's dispensation of the grace of God. (Ephesians 3:1). Their religion is very much leavened; and

what they consider to be super-spiritual is in reality flesh. In many instances the Red-lettered New Testament has proved a curse rather than a blessing, causing Christians to give more importance to the words Christ spoke on earth (primarily to Israel) than to the words He spoke from heaven (through Paul) concerning our day and message of grace and concerning the Church which is His Body.

Christ's message of grace, revealed through Paul, is God's antidote for every false doctrine of this present day. The Christian whose slogan and message is "back to Moses", "back to John the Baptist", "back to Jesus and the kingdom gospels", "back to Peter and Pentecost", will ever be putting leaven into God's grace message. Even the Christian who fails to distinguish between the message of repentance and baptism, preached by John the Baptist, as well as in the early chapters of Acts, and Paul's dispensation of grace, will not understand or proclaim the clear message of grace.

Perhaps modernism is the greatest menace to the church ever known. Modernism is nothing more than Christianized agnosticism. It is not Christianity. Salvation by character is the message of modernism and is the result of the same leaven. Cain preached and practiced this and slew his brother. Many are going in the way of Cain today, despising the glorious gospel of blood redemption. The leaven has produced "Ritualism", "Fanaticism" and "Modernism".

Not only will circumcision take away the offence of the cross; but many so glory in baptism and so emphasize its importance, that they take away the offence of the cross. Membership in the true Church of the Bible is by grace, and not by grace plus ordinances. Inasmuch as the correct translation of I Corinthians 11:2 is not "ordinances" but "traditions", the word "ordinances" is not mentioned in connection with the spiritual program for members of the Body of Christ. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?" Colossians 2:20 to 22.

The Lord's Supper, which is to be observed "till He come," is not called an ordinance. Neither is it called a sacrament.

Compare Galatians 5:12 with Genesis 17:14: "I would they were even CUT OFF which trouble you." "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be CUT OFF from his people; he hath broken my covenant." Here we see the absolute necessity for the obedience to II Timothy 2:15—"rightly dividing the Word of truth." in Galatians 5:12, the people who insisted on the practice of circumcision were to be "cut off." In Genesis 17:14, those who did not practice circumcision were to be "cut off." Answer. Different dispensations. Both God's programs. The student who fails to study the Bible dispensationally will be a workman who needs to be ashamed.

Now for instructions concerning the believer's walk, conversion, behavior, there is a difference between the believer's perfect standing in Christ and his imperfect state.

"Love is the fruit of the Spirit." "Love is the fulfilling of the law." Romans 13:10. Love is the righteousness of the law. Romans 8:4: The believer is to look unto Jesus, the Author and Finisher of our faith. The believer is to walk in the Spirit. The believer is to walk worthy of the vocation (calling) wherewith he is called. Unless he knows the Word of God and how to rightly divide that Word, by interpreting and applying all Scripture, in the light of Christ's revelation to Paul, he will not know his calling; and therefore cannot walk worthy of it.

"Walk in the Spirit." "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."

Galatians 5:17. If the Spirit is to have victory over the flesh in the believer, the believer must walk in the Spirit. "These are contrary one to the other, so that ye cannot, or may not, do the things that ye would."

Let us compare with this statement, several statements found in Romans:—"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Romans 7:19 to 21. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Romans 6:12. "So then they that are in the flesh cannot please God." Romans 8:8.

"Sin that dwelleth in me." "Let not sin reign in your mortal body." With respect to sin every one is dead. The unbeliever is dead in sins. The believer is dead to sin. (Romans 6:2). Sin dwells and reigns in the unbeliever. Sin dwells also in the believer; but sin should not reign in the believer. There is no good thing in the flesh. Romans 7:18. "That which is born of the flesh is flesh." This flesh is unchangeable. "They that are in the flesh cannot please God." God's imperative and man's need is not improvement, not a better nature; but an entirely new nature. "If any man be in Christ there is a new creation." "Partakers of the Divine nature." II Peter 1:4. The evidence of the believer's Divine transformation is the indwelling Holy Spirit. The secret of victory is walking in the Spirit and walking worthy of the vocation wherewith we are called. Of course this means the careful, intelligent study and application of the Word of God. "Now ye are clean through the Word which I have spoken unto you." John 15:3. "Sanctify them through thy truth: thy Word is truth." John 17:17. Our old man was crucified with Christ. Romans 6:6. Put off the old man: put on the new man. Ephesians 4:22 to 24 and Colossians 3:9 and 10. In these verses we learn how the new man was created in the image of the Creator, in righteousness and holiness.

Christians, for centuries, have been divided as to "the old man" and "the new man." Here we present the two questions. "Can one, who has received by the new creation, the new nature, ever again lose that new nature; and if so, can he receive the new nature again after he has lost that nature?" "Can one who has received the new nature from God ever lose his old nature; and if so, can he get it back; and if and when he does get back his old nature, does he lose again his new nature?"

Many believers have been much disturbed over the statement in I John 3:9—"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Some have been discouraged, and many have struggled for a state of sinless perfection, and some of the many have been deceived into believing that they have reached that state, having completely uprooted the old nature. But those who are not completely deceived by Satan soon learn that the old man has returned to again take up his abode, if indeed he was ever absent; and they have learned, by experience, the truthfulness of I John 1:8 and I John 1:10, which we quote: "if we say that we have no sin, we deceive ourselves, and the truth is not in us"; "if we say that we have not sinned, we make Him a liar, and His Word is not in us." I John 5:13 was written to believers. The new nature, or the new man, cannot sin, and therefore, will not continue in sin. The old nature, the old man, the flesh, cannot do anything but sin. God's instructions for the victory of the new man over the old man is given in Romans 6:3 to 23; which should be carefully studied and applied by every believer. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Colossians 3:5.

There is no short-cut to a life of holiness, separation and victory, either by the second-blessing, Holy Spirit baptism route, or by donning religious garments, or by moving into a religious community with strict prohibition laws. Note in Ephesians 5:3 and 4 where the saint is. He is there in the midst of fornication, uncleanness, covetousness, filthiness; foolish talking and jesting. In that environment he is to walk as becometh a saint. The same power of God that raised Christ from the dead is to “us-ward.” Ephesians 1:19. God’s grace is sufficient. God’s rules for the development and victory of the saint is, “Bible study”, “prayer”, “worship”, “gathering with other saints”, “witnessing and ministering in the Name of Christ.” Walk in the Spirit and ye shall not fulfill the lusts of the flesh.”

“Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Romans 6:11.

In Ephesians 6:11 to 19—I Peter 5:8 and 9—James 4:7 the believer is told how to overcome Satan.

Note what the Lord Jesus said, when on earth, concerning the human heart. “That which cometh out of man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.” Mark 7:20 to 23. Pride is just as great a sin as adultery. Here we have the Lord’s answer to the question: “Is the natural man inherently good or bad?” Here we see why “they that are in the flesh cannot please God”; and why education, reformation, and religion will not make man fit for the presence of God. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.” Romans 8:9.

Note the contrast; the works of the flesh, listed in Galatians 5:19 to 21, with the fruits of the Spirit in Galatians 5:22 to 25. In connection with the works of the flesh let us read I Corinthians 6:9 to 11: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” Here we see the human material out of which God makes saints.

“Not of works, lest any man should boast”—“By grace are ye saved.” “Christ died for the ungodly.” “For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt.” Romans 4:3 and 4.

“BUT THE FRUIT OF THE SPIRIT IS LOVE,” joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” Galatians 5:22 to 26. “Love is the fruit of the Spirit.” “Love is the fulfilling of the law.” Romans 13:10. “Love is the end of the commandment.” I Timothy 1:5. “Christ is the end of the law for righteousness to believers.” Romans 10:4 and 5. “We love Him, because He first loved us.” I John 4:19. “The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.” Romans 5:5.

Love is never the fruit of the flesh. Love is not a human attainment. Love is a Divine gift. But the love of God, in the believer’s heart, can be and should be developed. The love of a

religious man is different from the love of a spiritual man. The fruit of the Spirit is the fulfilling of the law. "Against such there is no law." The spiritual man is the man who walks in the Spirit and fulfills the righteousness of the law. Romans 8:4. "He that is spiritual judgeth (discerneth) all things; but he is judged of no man." I Corinthians 2:15.

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way." I Corinthians 12:31. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." I Corinthians 13:3. "And now abideth faith, hope, love, these three; but the greatest of these is love." I Corinthians 13:13.

More than 30 times the word "love" is found in I John, which Epistle is written that believers might know that they have eternal life. I John 5:13.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

"Let us not be desirous of vain glory, provoking one another, envying one another." Galatians 5:26. Here we have a much needed exhortation. So many of God's children are guilty; including outstanding Christian workers, who are supposed to be spiritual leaders. The remedy is more love, which means more walking in the Spirit.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, Doth not behave itself unseemly, SEEKETH NOT HER OWN, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." I Corinthians 13:4 to 7.

All Christians live in the Spirit, because "on believing" they are sealed by the Holy Spirit unto the day of redemption. Ephesians 1:13 and Ephesians 4:30. But all Christians do not always walk in the Spirit. Many walk in the flesh,—“walk as men”. Some more than others.

No effort, no tarrying, no praying, no imposition of hands is required for Holy Spirit baptism. The very moment the sinner believes the gospel he is sealed with the Holy Spirit unto the day of redemption. Ephesians 1:13. "After that ye believed" in Ephesians 1:13 is "pisteusantes" (believing). The same word is mistranslated in Acts 19:2. Have ye received the Holy Spirit "since ye believed" (pistensantes). Every saved sinner received the one baptism of Ephesians 4:5 the moment he received Christ and eternal life. But every believer is exhorted "be filled with the Spirit" (Ephesians 5:18): "Walk in the Spirit."

## **CHAPTER SIX**

"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. Bear ye one another's burdens, and so fulfill the law of Christ." Galatians 6:1 and 2.

Here we have presented to us the responsibility of one believer to another. In 6:1, the believer's responsibility is to an erring brother. A willingness and an earnest endeavor to restore a believer who has been overtaken in a sin is the mark of a spiritual Christian, moreover it is the duty of a spiritual Christian. It is sad but true that comparatively few of God's saints are engaged in this ministry. Many seem to prefer to devour one another, (Galatians 5:15). Very frequently because of doctrinal differences, some Christians apparently rejoice in the fall of some brother in Christ.

“And though I have the gift of prophecy, and understand all mysteries, and “all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” I Corinthians 13:2.

The believer’s responsibility toward his fellow-believer is stated in Romans 15:1 to 3, which we quote: “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on Me.” These instructions follow the instructions recorded in Romans 14, and so very few Christians obey and practice the spiritual program of that wonderful chapter.

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.” Romans 14:13. “But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.” Romans 14:15. “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” Romans 14:21.

If only those are Christians who obey Romans 12:10 to 20, how many Christians do you know?

We quote verse 10—“Be kindly affectioned one to another with brotherly love; in honour preferring one another.” Romans 12:10.

The correct translation of Hebrews 13:16 is “share what you have with others.”

“But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.” James 2:9. “If a brother or sister be naked, and destitute of daily food, 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 for the body; what doth it profit?” James 2:15 and 16. “But whoso hath this world’s good, and seeth his brother of need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” I John 3:17.

“Bear ye one another’s burdens, and so fulfil the law of Christ” Galatians 6:2. “My little children, let us not love in word, neither in tongue; but in deed and in truth.” I John 3:18.

There is no contradiction in Galatians 6:5. “Bear his own burden.” Every one of us shall give an account of himself to God. Romans 14:12. And as believers, none of us liveth to himself, and no man dieth to himself. Romans 14:7. In bearing his own burdens, the believer is responsible to Christ, his Lord; and he will be held responsible for bearing the burdens of other believers. But in another sense, all believers are to obey I Peter 6:7: “Casting all your care upon Him; for He careth for you.” Christ is the Sin-bearer and the Burden-bearer.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 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.” Galatians 6:7 and 8. Undoubtedly the Holy Spirit, in these verses, is talking to saints as well as to sinners. Many of God’s saints are not sowing as the Holy Spirit would have them sow. In Corinthians we read of the natural man, (unsaved)—the carnal man (saved)—the spiritual man (saved). The carnal Christian does not sow to the Spirit.

On every side we behold the corruption which flesh-sowers are reaping. Millions are receiving the wages of sin; paying dearly for sowing to the flesh. The spiritual believer will join with Paul, in II Corinthians 4:18: “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” II Corinthians 4:18. “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.” John 12:25. Moses made no mistake when he made his choice. “By faith Moses, when he was come to years, refused to be called the son of

Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Hebrews 11:23 to 26.

"Respect unto the recompence of the reward."—"Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not." Galatians 6:9. Many of God's saints have fainted after they had been faithful in the Lord's service. Note the urge of the writer to the Hebrews: "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves that, ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:34 to 37.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Hebrews 12:1 to 4.

Only as we can get our eyes off of circumstances, conditions, and the failures of others, and look unto the risen Christ can we run well the Christian race. At best we can only be unprofitable servants; but we are told to follow Paul as he followed Christ. Paul fought a good fight. By him we are instructed to fight the good fight of faith and to endure hardness as good soldiers of Christ.

Paul, in I Corinthians 9:23 to 27, instructs the believer how to win the incorruptible crown. "So run that ye may obtain." (I Corinthians 9:23) And Christ obtained eternal redemption for us by His good work. Hebrews 9:12. In striving for the mastery (I Corinthians 9:25) the believer is not striving for salvation or eternal life. No striving is necessary to receive God's free gift. Only faith.

Most Christians do not recognize and submit unto the Lordship of the risen Christ—They forget pay-day. Most sinners live as though there were no God, no death, no eternity; as though they had no soul.

"As we have therefore opportunity, let us do good unto all men, ESPECIALLY unto them who are of the household of faith." Galatians 6:10.

Certainly we need not look for, or wait for opportunities to do good to either sinners or saints. The opportunities are without number. The time is short. The majority of God's people are letting many, many opportunities slip by. "Love worketh no ill to his neighbor." Add to your faith brotherly kindness and love.

The very best deed that any saint can do for a sinner is to present to him God's saving message. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Romans 10:14. Very frequently some kindness done in the name of the Lord Jesus has opened the sinner's ears and heart to receive the gospel. But faith cometh by hearing God's Word.

"Especially unto them who are of the household of faith." God's order seems to be "to the saint first, and also unto the sinner."

“Distributing to the necessity of saints; given to hospitality.” Romans 12:13. “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication FOR ALL SAINTS.” Ephesians 6:18.

Thus we see that in acts of benevolences, and in what is called social service, the Christian’s first duty is toward his fellow-Christian. Do good to those who are of the household of faith. This includes the saints outside of our particular denomination.—“Distributing to the necessity of saints.” There are saints in all of the 300 different denominations in our land. Many of these have necessities. “With all perseverance and supplication for all saints.” Surely “denominationalism”, “factionalism” in the Body of Christ is contrary to the plain teaching of God’s Book.

Saints are also exhorted to pray for all men and for rulers. “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.” I Timothy 2:1 and 2.

God’s Word emphasizes the great importance of being doctrinally straight; but there is an urgent need for what is generally called practical Christianity.

“Ye see how large a letter I have written unto you with mine own hand.” Galatians 6:11. It is thought by many that this is one of Paul’s statements which suggests the character of his physical affliction.

Comparatively few Christians can truthfully say what Paul said in II Corinthians 12:10: “Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong.”

We read also what Paul wrote to these Galatians. “Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. 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.” Galatians 4:13 and 14.

On account of Galatians 4:15 and Galatians 6:11, many students of the Word are reasonably sure that Paul’s infirmity was some eye affliction. However, from other verses we believe that Paul had other physical infirmities.

Before closing his Epistle Paul again refers to the legalism and religion that had caused such serious trouble to the Galatians. “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. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.” Galatians 6:12 and 13.

“He that is circumcised is debtor to the whole law.” Abram was declared righteous in uncircumcision. The believing Gentiles, to whom Paul preached, were declared righteous by God’s grace, justified by faith without the deeds of the law, without any religious ceremony. There are Christians who teach that sprinkling (baptism) has taken the place of circumcision. If so, then baptism must not be for the Gentiles. Galatians 3:8—Galatians 2:7. While Christ was on earth no man was baptized who had not been circumcised. During the period, covered by the first nine chapters of “Acts”, no man was baptized who had not been circumcised. In fact, we have record of circumcisions just as far into the Book of Acts as we have any record of baptism. Note Galatians 2:3 and Acts 16:3; Concerning Timothy, Titus and circumcision; “But neither Titus, who was with me, being a Greek, was compelled to be circumcised.” “Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.”

Here we get something of the meaning of Acts 21:25:—"As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication"; Carefully note Paul's statement in I Corinthians 9:20 and 21:—"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without the law, as without the law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

Paul never became as one under the law to those who were under the law after he wrote Philippians 3:5 to 10. However, only as we recognize that during the "Acts" period, God had one order for the Jews that believed, and another for Gentiles that believed, can we understand why Paul circumcised Timothy, and why he refused to circumcise Titus, and why Paul took Jewish vows and became religious to win the Jews after he knew the message of grace.

Most assuredly Paul did not constrain Timothy to be circumcised lest he should suffer persecution for the cross of Christ. During the "Acts" period Jerusalem and the temple stood. For more than thirty years after Christ said "your house is left unto you desolate" (Matthew 23:31 to 39) God permitted Israel to live in the Holy Land enjoying the favor and protection of Rome. But after that there came the fulfillment of Matthew 22:7 and Luke 21:20: "But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." God delayed His awful judgment upon Israel because of Christ's prayer on the cross. "Father, forgive them; for they know not what they do." Luke 23:34.

Until the pronounced judgment was executed Israel continued with their religious program under their high-priest. Even Paul, about 60 A.D., apologized to Israel's high-priest. "Then said Paul, I wist not, brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people." Acts 23:5. In 23:6, Paul said "I am a Pharisee." During the "Acts" period even the Israelites who became the disciples of Christ continued the practice of circumcision.

The great change came with Paul's quotation of Isaiah in Acts 28:25 to 28. These words mark a radical change in God's dealings with Israel and His spiritual program for the Body of Christ. The change was not to a different Body of Christ, but to a change in the spiritual program for the same Body. As "the times of the Gentiles," politically, began with Nebuchadnezzar's conquest of Jerusalem about 600 B.C., (read the last chapters of II Kings and Jeremiah). "the times of the Gentiles," spiritually, began after Acts 28:28. God's order since that time has not been "to the Jew first," as it was during the "Acts" period. The Nation Israel was not set aside at the time Christ spoke the words of Matthew 23:31 to 39; but when Paul spoke the words of Acts 28:25 to 28.

Those who tried to force circumcision upon Gentiles, saved by Paul's message of Grace, were completely out of the will of God. Those who insist today upon giving Israel's seventh-day sabbath to members of the Body of Christ are out of the will of God.

Let us bear in mind that God, by the work of Christ on the cross, broke down the middle-wall of partition between the Jews and the Gentiles and took out of the way the handwriting of ordinances. This truth was not immediately revealed to the twelve apostles; therefore is not taught in the early chapters of Acts which tells of the attitude of the Twelve toward the law about seven years after Pentecost: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not

call any man common or unclean.” Acts 10:28. Now Peter was able to say: “And put no difference between us and them, purifying their hearts by faith.” Acts 15:9. Thus we see that the dispensation of the mystery did not begin with Pentecost. Ephesians 3:9.

Now let us again read Galatians 2:9, “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.”

Two of the greatest blunders that believers make, in an endeavor to rightly divide the word of truth is; first, to fail to note the difference between the relation of uncircumcised believing Gentiles to Abram and circumcised believers to Abraham; and, second; to teach that Paul went to the Gentiles under the same commission given the Twelve and with their same message.

“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.” Galatians 6:14. With this verse we should study the following verses:

“I have been 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.” Galatians 2:20.

“Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Romans 6:6.

“And they that are Christ’s have crucified the flesh with the affections and lusts.” Galatians 5:24.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:3 and 4.

“Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances.” Colossians 2:20.

“Even when we were dead in sins, hath quickened us together, with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:5 and 6.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Colossians 3:1 to 3.

“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.” II Corinthians 5:14 and 15.

The believer is crucified to the world. He is crucified to the law. His old man, having been crucified, the believer is dead to sin. They that are Christ’s have crucified the flesh with the affections and lusts. The believer is dead with Christ, having been baptized into the death of Christ. The one Divine baptism of Ephesians 4:5 and Colossians 2:12 is the Divine baptism of Romans 6:3.

The believer is identified with Christ. Christ was crucified. Christ died. Christ was buried. Christ has been raised. Christ ascended into the heavenlies. Christ is seated in the heavenlies. Members of Christ’s Body have been crucified. They have died. They have been buried by baptism. They have been raised to walk in newness of life. They are seated in the heavenlies in Christ.

While there are higher and deeper truths revealed in Ephesians than in Romans, believers in Romans belong to the same Body that is mentioned in Ephesians. The Body of Romans 12:4 and 5 is the Body of Ephesians 1:19 to 22 and Ephesians 4:4. The members of the Body of Ephesians were no more risen with Christ than were the believers of Romans 6:3 to 20. There is no more water in the baptism of Romans 6:3 and 4 than there is in the baptism of Ephesians 4:5.

I was present in a meeting where an immersionist preacher first emphasized the fact that baptism was a needless ceremony so far as membership in the Body of Christ was concerned; but closed by emphasizing the great importance of being baptized in his particular manner. He declared himself as being undenominational; just a member of the Body of Christ. But the hearers were given to understand in his closing remarks that no believer would be welcome in his assembly unless that believer had been immersed according to his mode and formula. He was really a member of two churches; one, the Bible Church, requiring no water for membership, and the other, his undenominational denomination, requiring immersion for membership. The two churches were therefore different. There is either far more importance to water baptism than is given to the ceremony by "grace" preachers, or far less.

If there is water in Romans 6:3 to 6, then water is meritorious and efficacious as a factor in the new creation of the believer. The baptism and burial of Romans 6:3 and 4 so changes the sinner as to cause him to walk in newness of life. Man's work cannot produce such a result. Water baptism is man's work.

Every truly saved Lutheran, Presbyterian or Methodist, has been as truly baptized into the death of Christ and buried with Christ by baptism, as has the most devout and zealous believer who is an immersionist. Nothing has done more to bring discord and division in Christ's one Body, the true Bible Church, than has water baptism. Divine unity is on the basis of the Divine baptism of Ephesians 4:5. Water baptism separates.

At the very time the believing sinner is declared righteous without a cause by God's grace, he is immediately identified with Christ in death and resurrection. There must necessarily be a burial between death and resurrection. Therefore every believer is buried by baptism with, Christ at the very time he is saved.

It is interesting to note that the sixth chapter of Romans, setting forth the believer's new life in Christ, his death, burial and resurrection with Christ, follows the message of "reconciliation" in Romans 5. The word "atonement" in Romans 5:11 is a mistranslation. The word is "reconciliation." The word is found in verse ten. Then immediately the story of Adam and Christ is told. The message of reconciliation shows Adam's relation to Christ and the believer's relation to both Adam and Christ. Christ, on earth, did not mention Adam in His ministry to the lost sheep of Israel. He was a minister of the circumcision with a confirmation ministry concerning promises God had made to Israel. Adam is mentioned in Luke 3:38, but only in the genealogical record of Mary's ancestors. In doctrine, the first mention of Adam is in I Corinthians 15:22 and in Romans 5:14, more than twenty-five years after the death of Christ.

In Adam all (unbelievers) dead. In Christ all (believers) made alive. Christ from heaven gave Paul the ministry of "reconciliation." Peter and the Eleven preached repentance and restitution. Always with "reconciliation" is linked the "new creation" and the doctrine of "identification." Note II Corinthians 5:13 to 21.

The gospel of the uncircumcision pointed back to the justification of uncircumcised Abram, the Gentile. The ministry of reconciliation was the message of the two federal heads and the two creations: the old and the new. Out of Adam into Christ: What a change!

“Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.” II Corinthians 5:17.

“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10.

Neither the religion of the Jews nor the very best that the Gentiles are able to present can, in any way, help to save any kind of a sinner. Eternal life is God’s free gift to any kind of a believing sinner. Salvation is not by religion, but by grace. It is as free as the air we breathe.

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.” Galatians 6:15.

The believer must first be the workmanship of God, without good works, before he becomes God’s workman, doing good works. God’s order is God’s workmanship (not by works) unto good works, “created in Christ Jesus.” He who knows the message of grace, his hope and calling, and God’s spiritual program, is more blessed than any millionaire, potentate, or genius on the earth.

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” Galatians 6:16.

In the following verses, the believer is told how to walk: Romans 6:4—Romans 8:1—Romans 13:13; Galatians 5:16—Galatians 6:16; Ephesians 4:1—Ephesians 5:2—Ephesians 5:8—Ephesians 5:15; Colossians 1:10—4:5; I Thessalonians 2:12—I Thessalonians 4:12.

“According to this rule” means to walk uprightly according to the gospel.” Galatians 2:14. The believer who walks contrary to the rule of Galatians does not walk well-pleasing to the Lord.

“And upon the Israel of God.” “The Israel of God.” Note the burden of Paul’s heart expressed in Romans 9:3 and Romans 10:1. Israel had not been finally set aside when Paul wrote Galatians. In order to understand “the Israel of God” the reader should study the Epistle to the Hebrews, written to Israelites who had been saved by grace, and Israelites who had not received Christ and God’s grace gospel. Galatians 3:28 is proof that the Holy Spirit, in Galatians 6:16, was not referring to Israelites who were in Christ Jesus and members of Christ’s Body, when He referred to “the Israel of God.”

Israel was still “God’s Israel” when Paul wrote Galatians. Then note what he later wrote:

#### Romans 11:25 to 29

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit’s; that blindness in part happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written., There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant, unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.”.

“From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.” Galatians 6:17 and 18.

“If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for tomorrow we die.” I Corinthians 15:32.

“Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are away delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” II Corinthians 4:10 and 11.

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” II Corinthians 4:16.

“BRETHREN, THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOUR SPIRIT.”

AMEN

## **AN OPEN LETTER FROM J. C. O’HAIR**

### **CONCERNING SO-CALLED CONTRADICTIONS**

DEAR CHRISTIAN FRIENDS:

Are you an indolent and careless reader of the Bible rather than a diligent and careful student? If you have strong convictions concerning spiritual truths, and a satisfactory knowledge of the Bible, it is because you have followed the traditions of your denomination, the interpretations of religious leaders, or have you reached your conclusions after thoroughly and spiritually searching the Scriptures? Are you troubled because you have found contradictions in the Bible?

Number 1.—If someone should ask you to explain why, in Exodus 31:14, Exodus 35:3, and Numbers 15:36, the judgment for breaking the sabbath was death, even if the violation was no more serious than gathering sticks or kindling a fire, and, in the same Bible, in Colossians 2:16, no Christian is to be judged with respect to the sabbath; how would you answer? Of course, your answer would be, “the death judgment was under the reign of law.” The instructions in Colossians, “were given, under the reign of grace.” Or in other words, the answer would be, “a different Divine dispensation.”

Number 2.—Again, why did God, in Genesis 17:14, declare that circumcision was the grounds of communion, fellowship and worship, whereas in Galatians 5:12, circumcision, for members of the Body of Christ, is strictly prohibited by God’s Divine command? Note the language, “they shall be cut off if not circumcised” (Genesis 17:14). And in Galatians 5:11 and 12. “they shall be cut off for demanding circumcision.”

Number 3.—Can you explain why, in Mark 16:14 and Matthew 28:19, eleven apostles, headed by Peter, were told to preach the Gospel to every creature,” “to disciple all nations;” and yet, some years later, according to Galatians 2:9, those same apostles positively agreed that they would not disciple all nations but confine their testimony to Israel?

Number 4.—Along this same line, according to Acts 15:14, Peter and James declared God’s purpose to visit the Gentiles; and about the same year they agreed to confine their ministry to Jews. Galatians 2:9.

Number 5.—Undoubtedly you have wondered why, in obedience to the will of God those living at Jerusalem sold their property and put the money in the common treasury. (Acts 2:44 and 45)—(Acts 4:34 and 35), and within a few years the Apostle Paul was taking up offerings to send to Jerusalem to these saints who had disposed of their property. And then he wrote that the man who did not provide well for his family was worse than an infidel. I Timothy 5:8.

Number 6.—Have you compared Acts 17:11 with Ephesians 3:8 and 9 to observe that Paul was preaching, in the “Acts” message, truth concerning Christ that could be searched in Israel’s Scriptures; whereas, in the “Ephesian” message, the “unsearchable” riches of Christ should read the “untraceable” riches of Christ; truth not contained in Israel’s Old Testament Scriptures?

Number 7.—You will observe in Acts 2:16, these words “this is that which was spoken by the prophet Joel”. And in Acts 15:15, “to this agree the words of the prophets”. In the message of Peter, in the Book of Acts, he was following the spiritual program, with message and ministry foretold by Israel’s prophets. But in Colossians 1:24 to 27 the Apostle Paul declared the Lord’s truth, and truth concerning the Lord, “the mystery which had been hid from ages and from generations”. We must see that there is a great difference between the happenings in fulfillment of Divine prophecy and the events revealed by the risen Christ, through Paul, after the active ministry of the twelve apostles ceased to be recorded in the Book of Acts. (No record of Peter’s ministry in Acts after Chapter 15. But Paul mentioned more than 100 times.)

Number 8.—Undoubtedly you have been troubled to know why “Grace” preachers have changed the order of Mark 16:15, placing the “faith” before the “water baptism”. Or why with their dogmatism that the dispensation of the mystery, the dispensation of grace, the Body of Christ, began on the day of Pentecost, they refuse to give forth the message of Acts 2:38; repentance, baptism, reception of the Holy Spirit. No “grace” preacher believes that water baptism today is a requisite for membership in the Body of Christ, or for Holy Spirit baptism.

Number 9.—You will observe, according to I Corinthians 3:1 to 3, that the Corinthian Church members were the most carnal Christians in the days of Paul. And yet, according to I Corinthians 12:8 to 10, among them were found all the gifts of the Spirit, including healing, miracles, tongues, and interpretation of tongues. Thus we see that these gifts did not prove that the believers were deeply spiritual. Why is it that we might select today 200 most spiritual, able Bible expositors in our land, and not find one man with any of these four gifts?

Number 10.—Do you join with Paul in thanking God, in accordance with I Corinthians 14:18.

SURELY THERE IS AN ANSWER TO ALL OF THESE SEEMING CONTRADICTIONS AND INCONSISTENCIES AND EVERY INTELLIGENT, SPIRITUAL, DILIGENT, UNPREJUDICED AND FEARLESS STUDENT OF THE WORD OF GOD WILL FIND THE ANSWER IN FAITHFULLY OBEYING II TIMOTHY 2:15.

How about Matthew 8:4—Matthew 5:40 to 42? Compare Matthew 18:34 and 35, with Ephesians 4:32.