

THE ANATHEMA OF ANOTHER GOSPEL

A study on the distortions of the gospel from Paul's letter to
the Galatians.

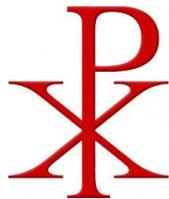


*Galatians 1:6 I marvel that ye are so soon removed from him
that called you into the grace of Christ unto another gospel:*

B r o o k y R S t o c k t o n

The Anathema of Another Gospel

Version 1.0



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October 2025

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Dedication

This work is dedicated to my mentors who first alerted me to false gospels: John Walden, Marion Michaux, and Jean Gibson.

Acknowledgments

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Preface

This work is centered around the glorious gospel – a gospel that has been attacked on every side by all kinds of false gospels, false Christs, and false spirits – deceptions that needed to be identified, clarified, and rebutted so Christians can be strong in the faith.

Consider this work a resource in identifying heresies – a work designed to uphold the true gospel of the Lord Jesus Christ and to help Christians develop discernment in relation to modern day religious-marketing claims.



Anathema

Galatians 1:8-9

◆ Galatians 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

The word “accursed” is a translation of the Greek word “anathema” which implies the loathing or hating of something. It refers to a thing that is without hope and unworthy of being redeemed. It often involves a formal curse or denunciation.

Thus, Paul announces a formal curse in the form of a Public Notice – a warning against promoting heresies contrary to the orthodox Christian faith.

Heresy

In the Bible, heresy (or "heresies") refers to false teachings that divide the Christian community from the truth of the gospel (Titus 3:9). Often, it involves a denial of core doctrines about God or Christ – a denial of his humanity or history or deity.

2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable **heresies**, even denying the Lord that bought them, and bring upon themselves swift destruction.

The word “heresies” (hairesis) refers to the capture of a thing in order to devour it.

The word “damnable” refers to something that ruins or destroys the faith.

Heresy is to the Christian faith what dandruff is to a person with scalp Psoriasis.

The gospel is the main message of the New Testament and therefore the main message of the Bible. If people don't believe the gospel, souls are in danger of eternal judgment.

And, if a person believes a false gospel they are certain to be damned (John 3:16, 18; 3:36).

Paul is not talking about differences of opinion or an error in interpretation, but the adoption of an unyielding doctrinal position that distorts the gospel and its power to save souls.

Another Gospel

Galatians 1:6-9

Meaning of the word "Another"

◆ So serious is preaching another gospel and another Christ that Paul pronounces a curse (anathema) on apostate teachers.

The problem is that few behind the pulpit today think this passage applies to them. They think the warning only applies to clerics on the other side of town. But, this may not be correct because real "truth twisters" can be in the popular mega-churches in urban areas of the city.

Consider the following Scriptures:

The Galatian Churches

Galatians 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

The Galatian churches were located in the north-central region of Asia Minor of modern-day Turkey. Of all the churches mentioned in the New Testament they had the most serious, theological mess to clean up in the Mediterranean world (48-49 AD).

The letter by the Apostle Paul to the Galatians does not contain a single word of thanksgiving for these congregations -- only a wish that the grace and love of God might be showered on them.

Paul's Gospel to the Galatians

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

Paul summarizes his gospel in this short, pithy statement.

That the Lord Jesus Christ gave himself willfully and freely for our sins and to deliver us from the powers of this evil age is at the heart of the true gospel. c.f. Mark 10:45; Titus 2:14, 1 Timothy 2:6.

Jesus did come to be a good example. He did not die as a misunderstood prophet or a political enemy of Rome but "for" our sins as the Savior, Redeemer, and Champion of salvation "according to the will of God and our Father."

The word "world" is the Greek word *eion* meaning "age." "this age" is an evil, wicked, corrupt period (Luke 20:34; 1 Corinthians 1:20; 2:6; 2 Corinthians 4:4) which is in juxtaposition to the "age to come" -- the kingdom of God, the age of regeneration (Mark 10:30; Luke 18:30; Ephesians 1:21; Hebrews 6:5).

Mark the details of Paul's gospel:

"Who" refers to the Lord Jesus Christ (1:3) and not a "Jesus" of man's own making. Jesus' official title is "the Lord Jesus Christ" and not "my Jesus" or "the man upstairs."

"gave" is a verb that refers to His vicarious death on the cross for the benefit of sinners.

"himself" is the accusative describes the gift of God to men -- a divine person and not religion.

"for" defines His purpose and objective; moreover "for" identifies his substitutionary work on behalf of believers.

"us" refers to Christians -- His elect -- the true Israel of God.

"sins" implies that man is a sinner who transgresses God's laws. Jesus came to save people from their sins and not low self-esteem.

"from" informs us that men are saved from evil -- from their own sins and the lures of an evil world.

This wonderful salvation was initiated by our Father-God in conformity to Scripture.

5 To whom be glory for ever and ever. Amen.

This doxology of glory ascribes to Christ what is already his ("glory") -- a natural, vigorous impulse flowing from a heart basking in grace -- the opposite of striving for achievement; that is, the purpose of this marvelous salvation is sola gloria -- The ultimate purpose of God's actions is his own glory. Moreover, He saves and redeems people so that they may be transformed to live for his glory.

"Amen" ends Paul's doxology. Now he gets down to business.

Paul's Shock at the Galatian Apostasy

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another (heteros) gospel:

The verb "removed" means to be deported, transferred, or to fall away.

The word "marvel" (thaumazo) describes Paul's shock at the nimble defection from the gospel by the Galatians and their growing allegiance to "another" (heteros) gospel.

Meaning of the Word "another"

The adjective "another" (heteros) expresses the Galatians' sudden departure from the true gospel to another message -- a false gospel.

Literally, *heteros* means "another of a different kind." It was not a "new" gospel, but a sloppy, careless embrace of an avatar -- a fake representation of the true gospel -- a departure from orthodoxy to heterodoxy; from the truth to a lie; from fact to a fable; from actual to conjectural; from the real gospel to a false gospel which is no gospel at all; i.e. instead of embracing the living Christ, they embraced a corpse of religion; instead of wearing the white robes of righteousness, the Galatians put on the soiled, smelly, stinky grave clothes of Judaism.

7 Which is not another (allos); but there be some that trouble you, and would pervert (turn upside down) the gospel of Christ.

The word "another (allos) refers to something of the same kind. The word "not" negates the possibility of embracing a variance of the true gospel; that is, Paul's use of *heteros* and *allos* is intentional and emphatic.

St. Paul does not condemn different perspectives (allos) of the true gospel, but he does condemn the embrace of a totally different (heteros) gospel.

The word "pervert" means "to twist" or "turn upside down." One can have a different view or slant on some aspect of the glorious gospel and still be in the faith; but, when one embraces a heteros-gospel, he abandons the truth and joins a cult or heretical movement.

By way understanding the difference between a "heteros-gospel" and "allos-gospel" consider the difference between apples and oranges.

The allos-gospel is like comparing lemons to grapefruit. Though there is a difference between oranges, tangerines, grapefruit, and lemons they are still in the same citrus family. All contain citric acid and lemonene. We appreciate the distinctions, but they share a common chemistry and are not in juxtaposition to one another.

When we speak of apples and oranges we are speaking of two things that are fundamentally different and therefore not suited to comparison. When Paul speaks of a heteros-gospel he is speaking of two totally different messages – one that saves the soul and the other that leads to condemnation; that is sort of speak like the difference between apples and oranges.

The Curse Pronounced on Apostates in Galatia

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

The adjective "other" is our word *heteros* – a word which reflects a serious departure from the truth -- so serious a perversion that Paul pronounces a curse on the heretics -- men influenced by demonic forces or self-ordained preachers pretending to be heavenly messengers.

The word "accursed" comes from the Greek word *anathema* meaning "doomed," or "desecrated." It is the opposite of a blessing, honor, or something dedicated to God through a vow. Modern men associate the word "curse" with something thrown in the trash.

The Curse Repeated

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

Repetition is emphatic and dogmatic.

So serious is this departure from the gospel that Paul repeats the negative jinxed state of "anathema" -- doom, denunciation, and disapproval.

Questions:

Q: Is the Jesus you claim to know the same as the Biblical Jesus or a soft, permissive, all-loving Jesus promoted by the liberal, main-stream media?

Q: Is the gospel you serve the same gospel preached by the apostles that turned the world upside down (Acts 17:6-7), or one forged by the liberal, relative, all-inclusive, omnistic mind?

Warnings Against False Gospels of our Time:

Beware of the liberal gospel that denies that Jesus is the Son of God -- a movement that reinterprets orthodoxy to align with modern secular knowledge, reasoning, and social experiences; a view that sees Scripture as a human document, Jesus as a moral activist, and the Great Commission as a call for social reform.

Beware of the psychological gospel that prioritizes self-esteem, self-love, and personal happiness as the path to fulfillment.

Beware of Maslow's psychological "hierarchy of needs" gospel which describes human needs as a five-tier pyramid with basic physiological and safety needs at the bottom and the higher psychological needs like self-esteem and self-actualization at the top of the need chart.

Beware of the prosperity gospel that claims Jesus is the means to health, wealth, and material happiness.

Beware of the Jewish gospel that teaches unbelieving, antichrist Ashkenazi Jews are God's chosen people and that going to heaven is matter of being good.

Beware of the freedom gospel that teaches you can do anything you please as long as you don't hurt others; that teaches God's grace allows for continued immoral living or that genuine repentance isn't necessary for salvation -- a message that distorts God's love into a tolerance of immorality. This libertine missive leads people to believe that being a good, sincere person leads to salvation – a message which contradicts the biblical requirement of faith in Jesus.

Beware of the super-spiritual gospel that denies that Jesus was a man or historical figure in history (historical liberalism).

Beware of the feminists' gospel that teaches women have been oppressed by men and that salvation will come to the world when women are delivered from domestic duties and put in charge of government structures.

Beware of the false gospel that denies the divinity of Christ; that denies He is the Creator and LORD of the Old Testament; or denies the existence of the triune nature of the living God (Trinity).

Beware of the gospel of British omnism that teaches all religions are good and a way to heaven; that all faith or any faith in any religion is positive. Omnists teach there are many roads to God but not many roads to hell.

Beware of universalism and the belief all people will be saved regardless of the religion they follow; universalism is all about inclusion; it excludes no one from heaven. The true gospel, however, excludes liars and deceivers (1 Corinthians 6:19-20).

Beware of the Charismatic gospel with its emphasis on the spirit, private authenticating gifts, and self-validating experiences that provide sensual evidence one has a relationship with God.

Beware of the Catholic gospel that emphasizes "Jesus in the heart" and positive existential experiences to be accepted in the sight of God; that the heart and not the cross is the locus of salvation.

Beware of the errors in the particulars of the Catholic gospel like "mass" is a requisite for salvation; that the bread and wine are literally turned into the body and blood of Christ; that to be saved one must partake of the sacraments on a weekly basis.

Beware of the Arminian gospel that teaches you must come up with the faith to be born again; that teaches man must do something in order to be saved; that you must do your part and God will do His part. This gospel teaches men must make better choices in life to achieve prosperity and happiness.

Correction: Know that dead men are incapable of doing anything. God must quicken, and give men the faith to believe (Ephesians 2:8-10).

Beware of the "self-help" gospel aka the "personal gospel" that is all about you and your development; i.e. the "I," "me," and "my" of religion; that God helps them that help themselves.

Beware of the political gospel aka statism that promotes better government as the means of achieving a better life -- a gospel that puts

its hope in elections, parties, and democracy – a faith that really believes government is god; that government will save America; that Christians must constantly be involved in the political process in order to achieve peace and prosperity.

Beware of the gospel of change which teaches you must change to be saved?

Q: yes the gospel changes men, but the question is, “How much do you have to change to be saved?”

Q: have you changed enough to get to heaven or did Christ solve your sin problem at the cross? The focus of the true gospel is upon the Serpent on the Pole in the middle of the camp (John 3:14).

Beware of the Constitutional gospel wherein the military perpetuates the belief that loyalty to the Constitution, and not Christ, means salvation for the country; that our loyalty should be to the Constitution and not to God's law-order; that force and war is the means to peace; that regime changes in other countries is the road to progress.

Beware of the errors in the Protestant gospel that teach all forms, rituals, liturgies, and ceremonies are carnal; that stain-glass windows, frescos, symbols of Christianity and icons are idolatry.

Beware of the gospel of globalism that teaches men need another Tower of Babel to govern the world -- a global government to unite the world and to produce prosperity.

Beware of the Evangelical Zionist gospel which teaches the church is just an intercalation in God's prophetic program and that one day geopolitical Israel will be saved and replace the church; that unsaved, Sodomite, anti-Christ Jews are the chosen people of God; that being a Jew is more important than being a "Gentile" believer in the church of Jesus Christ; that America was built on the Judeo-Christian ethic; and, that the greatest sin is not unbelief but antisemitism -- saying that atheistic,

genocidal Ashkenazi Jews in modern day Israel are morally wrong for killing their neighbors and for committing political fraud.

Beware of the antinomian gospel that teaches believers have no duty to law following their conversion; that grace contains no duties for the believing man; that all law has been nullified for the believer.

The true gospel is about the historical death, burial and resurrection of Jesus -- the One Who solved man's fundamental problem (death) in his death and resurrection; the One Who paid for our sins on the cross and offers men forgiveness by His grace; the One who rose from the dead and delivers the believer from this present evil age by reconciling believing men to God.

False gospels lead to a false sense of security through spiritual deception. They lead people away from the narrow path to true salvation as described in the Bible to a broad, all-inclusive, popular well-traveled path.

Theologically, the true gospel is Sola Christo, Sola Fide, Sola Gracia, Sola Scriptura, and Sola Gloria.

“Another Gospel” in Galatia

Galatians 2:1-5

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

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

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

The heart of “another gospel” in Galatia revolved around the Jewish doctrine of circumcision as meritorious for salvation.

The Jews saw circumcision as an icon of faithfulness to God; that is, an induction into a life of righteousness. Uncircumcision meant that males were not committed to God and a life of devotion to His will; that is, this heresy added circumcision as a requisite to salvation. Consequentially, the Judaizers had heteros-gospel which was no gospel at all.

Paul would have none of this heretical teaching. Seeing the requirement of circumcision as another gospel, the apostle confronted the Judaizers in

order to unburden the Galatians and to free them to trust Christ and Christ alone for salvation.

Peter's Departure from the Faith

Galatians 2:11-14

Paul's Confrontation of Peter's Denial of the Gospel

◆ 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation (hupokrisis).

Paul confronted Peter for denying the gospel that bestowed sonship on believing Gentiles as well as believing Jews.

Peter did not deny the faith verbally or doctrinally. Rather, he denied the gospel in practice by conforming to the pedestrian habits of Jews.

St. Paul observed that when Peter came to Antioch, he embraced Gentile believers by sitting down with them and sharing a fellowship meal together.

Since the true gospel embraces men and women, slaves and free, Jews and Gentiles who come to Christ by faith, Peter did the right thing by enjoying a fellowship meal with the Greeks. But, eating with Gentiles was strictly forbidden in Judaism. Peter's inclusive behavior was good, but it ran counter to his Jewish training; that is, he struggled to divorce himself from Jewish traditions.

When elite, uppity-uppity, separatist Jews came to Antioch, they refused to eat with the Gentiles. Feeling the social pressure, Peter along with

Barnabus disconnected themselves from the Greeks and joined the circumcised dissidents . . . but in so doing he denied the gospel of sola fide, sola Christo, and sola gracia.

The translators called this breach a “dissimulation” which means hypocrisy. Paul saw it as a denial of the effects of the gospel.

Paul’s Confrontation of Peter

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

As a good pastor, St. Paul observed the strange behavior of Peter, and confronted him over his practical denial of the gospel (of Gentile inclusion into the family of God by faith in Christ).

Paul did not just hold his own with Peter. He went toe-to-toe, nose-to-nose, and eyeball-to-eyeball with the leading apostle grilling him with questions about his heretical, separatist behavior. Because Peter had no answers for his hypocrisy, Paul won the argument hands down. In so doing, St. Paul saved Christianity from becoming another Jewish cult.

In Christ, men are saved by faith and attachment to Him regardless of their ethnicity or social standing in the community.

Galatians 3:28 declares, "There is neither Jew nor Greek, neither slave nor free, neither male nor female, for you are all one in Christ Jesus,"

From this encounter, we learn that it is possible to deny the gospel doctrinally or pragmatically.

This heteros-gospel *excluded* non-Jews and believing slaves as members in the kingdom of God.

At the other end of the stick is a false gospel that *includes* Sodomites, drag queens, transvestites, and fornicators as acceptable members in the church – a deception for sure (1 Corinthians 6:9-10).

The most common denial of the gospel today is omnism – the British led belief that all religions are true and that any one of them can help a man reach God – a denial that Jesus is “the way, the truth, and the life” – a denial that an immoral lifestyle excludes people from the kingdom of God. For this reason, King Charles changed this oath to read that he accepted the duty of protecting “faith” (omnism) rather than “the faith” (the Christian-gospel).

Meaning of "Faith of Jesus Christ"

Galatians 2:16

◆ Q: Where is your hope of being accepted before God? Is it in the faithful works of Another or in your own progress and development toward being a decent human being?

Q: Is Christ your great "crutch" (Helper), or your total wheel chair?

Q: Are you safe because faith is working righteousness in your heart or because Christ was faithful to obey God's law as your Representative?

Knowing the "faithfulness of Christ"

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Q: What does the phrase "faith of Jesus Christ" mean in this passage?

Most Bible teachers having moved out of a works-based program are eager to translated "faith of Jesus Christ" as "faith in Jesus Christ." But, grammatical loyalty demands we translate the phrase as the "faithfulness of Jesus Christ."

The translation "faith in Christ" makes the text look like the faith is coming from us and not our Lord.

The word "faith" (pistis) can be translated "faith" or "faithfulness." The context determines its usage.

In this case "faith" is followed by a subjective genitive indicating the source of "faith." That is, the context demands we interpret this as "faithfulness" belonging to our Lord Jesus.

The preposition "by" is used four times in the text. The first use of "by" is a translation of (ean me dia) which would be better translated "except" meaning a man is not justified "except by" the faithfulness of Christ. Firmly embedded in the text is the position that men are not justified by their works in conformity to law.

Let's make a correction to common thinking: Know that men are saved by works – His works in conformity to law (Romans 2:1-16; 3:21ff).

"faith of Jesus Christ" is a subjective genitive or ablative meaning the "faith" (pistis) comes from our Lord. This being the case the text would be better translated "faithfulness of Jesus Christ:" that is men are saved by His faithfulness to obey the law.

This translation correction does not nullify the duty of men to believe in Christ nor negate the fact that faith is necessary to be saved. Rather, it places justification clearly on the shoulders of Christ; that is, men are saved by the doing and dying of Christ; by His obedience to law; by His faithfulness to the Father.

Thus, the foundation of justification is something coming from Christ and not something "faith" coming from us. Faith, while important, is not the grounds of salvation. Our faith rests on His obedience to law and His death on the cross for our sins. At the time of salvation, a transaction occurs as if He takes our sins and we take His righteousness.

Theologically, this strengthens the gospel informing men that our Lord not only died for them but lived for them; that justification is thoroughly based on His work and not something we do. Knowing this brings rest to the soul because this translation suggests that Jesus performed all that is necessary for our salvation.

Theologically, "faith" in the heart is not a substitute for real, substantial righteousness. Man needs real, tangible righteousness to be accepted by the Judge. Our assurance of salvation is not on the spider web of faith clinging to the walls of the kingdom, but upon the solid rock of Christ's

obedience to law. True Christians understand the principle of Sola Fide; and, therefore, put their trust is in the faithfulness of Christ; and, not their own wobbly faith.

A Reducto-Absurdum Argument

Galatians 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

Now we come to a *reducto absurdum* argument. If justification is based on our works, and Christ is merely a Helper . . . the apostle reasons . . . if in our seeking to obtain justification we are found sinners, can Christ be blamed for our deficiencies in righteousness? God forbid!

We have a universal problem! No Christian has performed perfect righteousness. Our Lord did not come to make us better but to save us by His grace. Perfect righteousness is given to us from the One Who was faithful to obey God's law (Romans 3:21-22). All the righteousness necessary to be justified comes from Him, not from us. Even though each of us still falls short in our own effort to do good, He is not to blame. He is not our Helper. He is our Savior; that is, we are saved by works . . . His works -- by the doing and dying of Christ.

Going back under a works-based program

18 For if I build again the things which I destroyed, I make myself a transgressor.

Paul uses the literary "I" to refer to all Jews because it was easier to explain difficult concepts in the first person rather than in the second or third person; i.e. the "I" refers to all "Christian"-Jews tempted to return to the law as a means of justification

"the things" refers to a man's attempt to go back under law as a means to justification.

"Dead to the Law"

19 For I through the law am dead to the law, that I might live unto God.

This is a difficult statement and commentators are not united on its meaning.

There is no definite article before the word "law;" that is, the term "law" refers to any works-based religious system particularly Judaism.

"through the law" could mean any of the following: (1) believers are dead to the law because the law could not give life or the power to keep it; (2) because "the law of Moses" condemned the man as a transgressor it also issued a death sentence to the man.

Some theologians look at it this way. "by one law, or doctrine, I am dead to another;" that is, the Christian-doctrine has caused me to cast aside the Mosaic religion" and all its Rabbinical Rulings. Thus, "dead to the law" could refer to believer's conversion to Christ.

Being united to Christ for salvation infers death to the law as a means of justification; as a way of example: The one married to Susie Q is dead to the possibility of marrying Betty Boots. A married man is dead to all other beauties in the field. A corpse is unresponsive to all those around him. He sees nothing and hears nothing.

Clarke, Barnes, and others adopt the following perspective: "suppose that he here refers to the Law of Moses, and that the meaning is, that by contemplating the true character of the Law of Moses itself; by considering its nature and design; by understanding the extent of its requisitions, he had become dead to it; that is, he had laid aside all expectations of being justified by it."

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

“crucified with Christ” indicates believer share in the benefits of His history.

Q: What does it mean "Christ liveth in me"?

Roman Catholics and Evangelicals error by making the heart the locus of salvation instead of the cross; by proposing that having Christ in the heart is more important than Christ's substitutionary work on the cross.

Christ as a divine Person does not and cannot live within any man. He is at the right hand of God; but, He can live in us by His Spirit, and He can live in us in the sense of the knowledge and hope of the gospel lives in the minds and hearts of men by faith in Him.

The phrase "the faithfulness of Christ" stands grammatically as a subjective genitive, meaning Christ's own faithfulness, rather than the more common "faith in Christ" (objective genitive). This interpretation highlights the fact that believers live , , , not by their own act of believing, but by Christ's perfect, obedient faithfulness to God and his covenant people." (Google AI).

This faithfulness comes from the "Son of God" having a duty to the Father. He was and is the faithful Son!

Application: Our joy must be in the victory of the Son, and not our own shallow, short-lived triumphs in the faith; that is, when "I" become discombobulated in "my" Christian walk, "I" need not be depressed because "my" joy is in the victory of Another. "My" Lord never "blew it" and because He never failed and because "I" am justified in Him, "I" can have constant joy.

"Lord, thank you for your faithfulness to the Father and for being my Representative before the throne."

Frustrating the Grace of God

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

Paul continues using the literary "I." Christian men do not frustrate the grace of God by courting a works-based righteousness as the foundation of justification; that is, they do not place their hope of justification upon their own growth in holiness or adherence to some moral standard.

The word "frustrate" (atheteo) is in the emphatic position and it refers to nullifying the grace of God by an inordinate, merit-based commitment to law (any law) necessary for salvation.

If "righteousness" / justification comes by our obedience to some law (Judaism), then why did Christ come to die on the cross? If Christ died on the cross for our sins and gives us His righteousness for justification, why should a Christian trust his own obedience to Christian morality as his hope of being declared right before God?

Let us rejoice in the grace of God and the fact that Jesus did all that was necessary for us to have life; that is, that we are saved by the Doing and Dying of Christ . . . by His faithful obedience to the law that He might represent us before the Father.

Rescuing Bewitched Churches in Galatia

Galatians 3:1-29

◆ Paul expressed his wonderment at the Galatian defection in 1:6 using the verb "I marvel." Now, the apostle pulls the blinders off, and turns on the lights about the foolishness of returning to Judaism.

In the next few verses we see Paul's diagnosis of the Galatian apostasy.

Who is the Jewish Wiccan that bewitched you?

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Paul does not mince words. He calls the Galatians foolish (*anoetos*), stupid, or moronic. We get the the English word *ignorance* from the Greek word *foolish*.

"Bewitched" (*baskino*) means to be be traduced or manipulated by an evil eye -- a look that deprives a person of the ability to escape the "mongoose," mesmerizing gaze. The Latin Vulgate uses the word "*fascinavit*" which morphed into the English word "*fascinate*." This intriguing metaphor is connected with the pronoun "who" (*tis*) as if to query the source of deception. Who is this Grand Wizard with an evil eye who casts a voodoo spell over you? - an inference of the gullibility and loss of awareness of the charmed, enchanted Galatians.

The phrase "not obey the truth" is not in this text. It is a gloss and an attempt by translators to clarify the effect of the Galatian incantation -- true, but not in the text.

"before whose eyes Jesus Christ hath been evidently set forth" is a long translation of two Greek words "eyes" and "prographo" - a word that

refers to a short, clear, unambiguous, large lettered official public notice posted on public billboard – an impossibility to miss; that is, there was no excuse for the Galatian apostasy since the Apostle preached a clear, unmistakable message about the powerful effect of Christ crucified.

"Christ crucified" was the heart of Paul's gospel -- a reference to our Lord's work on the cross to pay for our sins that we might be justified and made partakers of His righteousness in order to be accepted in the sight of the Father.

If Paul was stunned by the apostasy of the Galatians, what would he say about Christians under the spell of liberalism, antinomianism, psycho-heresy behavioralism, feminism, socialism, and other "isms" of our time?

Paul attempts to rescue the Galatians by human reasoning – by asking a series of searching questions designed to prick their sluggish conscience.

Law or Faith?

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

"this only would I learn of you" introduces Paul's argument to rattle the smug, biggity attitude and false confidence of the Galatians.

The retort begins with a question: "Received ye the Spirit by the works of the law, or by the hearing of faith?"

The gift of the Holy Spirit which includes enlightenment, regeneration, power over sin, and spiritual gifts is a main benefit of the gospel.

Paul's argument is simple -- how could you be duped into going back under Judaism after having seen such an outpouring of spiritual gifts received by faith -- blessings that could only have one cause -- the grace and power of God and not attention to some mechanical allegiance to a rabbinical legal rule?

"hearing of faith" is the answer to the question which stands in juxtaposition to human works.

Paul's gospel did not come with rigorous devotion to "boot camp rules" but a simple belief in the gospel message which received the benefits of Christ's work on their behalf.

Spirit or Flesh?

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

Again, Paul queries the bamboozled (anoetos) Galatians in a last ditch effort to shake them out of their witch's spell: "having begun in the Spirit, are ye now made perfect by the flesh?"

The word "perfection" (epiteleo) refers to the end of a matter, to the completion of a thing, the maturity of timber, or the final chapter of a book.

Are you so "dumb" (anoetos), having begun the Christian life by the grace and power of God (Spirit) to think that growth and perfection now comes by energies of nature (flesh) which attempt to comply with some rabbinical rule?

By way of analogy Paul seems to be saying, if you are winning the race running in Nike's MaxFly 2 track shoes why would you change into Timberline steel-toed Work Boots to finish the race?

2 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.

Putting aside metaphors, the spiritual problem in Galatia was that the Christians began their journey in faith by the power of the Spirit; but, after having fallen under the trance of the rabbinical ruling in Judaism which supplied no power to love or be holy, the Galatians seemed content

to pursue the rigor of law for justification without the power of the Spirit activated by faith.

Suffering Profitable or in Vain?

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

The Galatians, like so many of the first-century churches, suffered persecution for embracing the gospel -- most likely from radical Jews and Greek statistis.

"suffered in vain" is a question quering whether they were really willing to give up the benefit of their suffering for embracing the cross or take a spiritual loss which would be like forfeiting a winning lottery ticket.

Paul did not give up hope for these floundering flocks that they would again embrace the gospel and the suffering associated with the cross.

Benefits obtained by works or by faith?

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

The Galatians were led back into Judaism which frustrated the gospel given to them by Paul.

In order to win these stumbling Galatians back to the faith, Paul asks a searching question designed to get at the heart of their apostasy. Were the miracles done by supernatural power of God as a result of believing the gospel or by sheer dedication to some rule of rabbinical law?

Only one reasonable answer could be sustained -- by "hearing the gospel and receiving God-given faith." The conclusions was obvious: if you saw miracles by faith in Christ, why are you returning to dead, powerless rabbinical traditions as the means of Christian growth and perfection?

St. Paul's Proof of Claim

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

As proof of claim that righteousness comes from the hearing of faith and not works of law, Paul cites the example Abraham and his justification by faith (Genesis 15:6). To prove His assertion, Paul takes the Galatians back to Mesopotamia and not Mt. Sinai.

Abraham found acceptance / justification in God's sight because of His faith; that is, he was declared righteous and treated as such because he believed God's promises -- not because he fulfilled the obligations associated with the Promise. Faith and justification came first; obedience and sanctification occurred second.

Genesis 15:6 And he believed in the LORD, and He accounted it to him for righteousness.

Justification is the ultimate blessing of the gospel; the fountain head of all spiritual blessings; i.e., justification is the key to the family treasures. Justification is the Lake Victoria from which all the water of life in the Nile flows. Thus, the one who is declared right in God's sight (justification) has access to all other spiritual blessings: the Holy Spirit, regeneration, forgiveness, and eternal life.

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

The point of Paul's argument is that the promises of justification are annexed to faith and not man's dogged determination to keep laws, regulations, codes, and statutes.

"Know" is an imperative -- not an option. Know that believers in Christ are the sons of Abraham.

Unlike the law which attached blessing to obedience, gospel blessings are attached to faith -- promises that can be obtained by Gentiles as well as Jews upon believing the gospel. Those who believe, whether Jew or Greek,

ARE the children of God. No, present-day so-called Ashkenazi "Jew" living in Palestine is part of God's chosen people. All of God's people are men and women of faith in Christ. Here he calls them "children of Abraham." Modern theologians correctly label them "the church," "the true Israel," "the body of Christ," or the "new Israel."

Note: This appears to be the one command Zionist Christians can't understand. Believers are the chosen people of God and not land-grabbing, antichrist Jews in modern Israel.

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

To assure the Galatians that there are not two peoples of God and that the gospel they believed by Paul's preaching was not another gospel but one and the same gospel, the apostle cites the good news preached to Abraham: "In thee shall all nations be blessed." This pledge is a universal Promise to Abraham that the whole world would be invited to share in the blessings of justification by faith -- the faith Paul preached to the Galatians and received by them.

The Source of Paul's dogmatism is the authority of "Scripture" (Genesis 12 - 17) -- the ultimate Source of faith and conduct.

Paul's Two Universal, Theological Principles

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

Paul reasons that if Abraham was justified by faith and the Galatians also believe the same message, then they too are justified and members of the this family of God.

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

Work of law refers to any works-based-acceptance program particularly Judaism and its naked adoption of legalism as the means of mediation between man and God – a position that results in condemnation.

"under" (hupo) means standing under a curse: indictment, conviction, and the sentence of death.

Paul concludes that every one under a Torah works-based program has sinned and is therefore under the curse.

Paul's Theological Principle of Faith Restated

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

To provide proof of claim that the only sustainable means of being justified is by faith, Paul quotes the authority of Habakkuk 2:4: "The just shall live by faith."

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

The overriding principle of law is not faith, but obligation, duty, and obedience. Whether by God or government, acceptance comes by performance-based conformity to statute. Break the law and the curse begins; obey the law and one inherits life (Romans 2:6-12).

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

"Christ" not man is the subject of the verb "redeemed."

The verb "redeem" means "to purchase" or "buy back" or "to buy from." Use of the aorist tense means this is an historical fact and not a future hope or ongoing process.

"being made a curse for us" - The preposition "for" (hyper) is better translated "above" us; that is, Christ came between us and the curse of the

law in order to shield us from the hellacious penalty of law-breaking. Our Lord was the cursed Serpent on the cross paying for our sins (John 3:14).

Purpose of Christ's death on the Cross

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

"that" is a "hina clause" informing us of the purpose of work on the cross - to redeem us from the curse of lawbreaking and to bring us (Gentiles) under the blessings of the Spirit -- namely justification by faith because of Jesus Christ -- the Jewish Messiah.

Application: The Galatian problem is one that infects all of us. It is so easy to shift our confidence from faith to works; from what Christ has done in history to what we do in time. When we rejoice in our victories of faith and get depressed over our failures, haven't we shifted our focus from the accomplishments of Christ at the cross to our accomplishments or lack thereof in the course of life?

Additional Notes on Galatians 3:15-29

Paul's Argument on the Difference Between Promise and Law

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

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.

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

Paul discusses the difference between a Promise and a Covenant.

Covenants are binding contracts that cannot be nullified by the whim of one party. Once executed by mutual agreement the contract is binding and cannot be altered by amendments based on the urgencies of one party.

The promises made to Abraham regarding the seed focus on Christ the Messiah. The Abrahamic Promise remained unaffected and unaltered by the Mosaic Covenant.

Thus, the Promise and the Law remain two exclusive transactions.

The grant covenant to Abraham came by a Promise -- the intent of which was to bless and not bind. Yes, the Promise contained duties, but the Promise was not founded on Abraham's obedience. The Promise was founded on God's grace and His intent to bless. For this reason, many theologians call this an "unconditional" covenant -- a strong word. Without a doubt it was a grant covenant based on the character of God and His intent to bless Abraham.

The binding nature of law had nothing to do with the Abrahamic Covenant. The Covenant at Sinai came by law wherein blessing required the nation's obedience. Abraham knew nothing of the "Ten Commandments" and its case law.

That covenant-Promise remained unaffected by the Law, which was made with Abraham four hundred and thirty years subsequent to the giving of the law at Mt. Sinai. Law and Promise are two totally different and mutually exclusive compacts. The grant covenant with Abraham was given by Promise; and, the Law of Moses had nothing to do with it.

Purpose of the Mosaic Law

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.

A question arises: If spiritual blessings come by faith in the Promise, why did God make a binding contract with the people and issue the Law to them at the time of Moses? Paul, therefore, contrasts the giving of the Promise with the giving of the Law.

Paul informs us the system of Law was a parenthesis in Providence -- a temporary measure to purge evil from among men until the Christ could come to save men by his substitutionary death on the cross. The Law was not given as a means of salvation to the nation, but as a means of producing a civil society.

The blessing of justification comes through faith in the Promise; judgment comes to those who break God's law-order.

The Promise was given directly by God to Abraham; but, the Law was given by angels to the Passover People at Mt. Sinai. The Promise was permanent, the Law was temporary; the Promise was unconditional, the law was conditional; the Promise offered a blessing to men by faith, the law offered blessing on the condition of obedience; the Promise revealed the grace and faithfulness of God; but, the law revealed the flaws, frailty, and failure of man.

Mediators and Covenants

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

This passage has hundreds of interpretations. Carefully consider this one.

The law is a contract between two parties and in many cases there is a legal mediator to negotiate the terms of the agreement.

Where there is a contract there must also be conditions, and if these conditions are not observed the whole agreement becomes a nullity.

To be valid, a contract must contain essential elements like an offer, acceptance, consideration, mutual intent, capacity, and a lawful source of authority upon which the contract is founded (common law, statutory law, and other sources). Such was the Law. The nation as a whole did not keep the Law and therefore Israel forfeited blessings annexed to it. On the other hand, the Promise given to Abraham depended upon one God alone. He gave it, and He sustained it. Regardless of what man does, God fulfills His Promise. He alone offers it; mediates it; provides consideration for it (Genesis 15); provides for it; and supplies all that is necessary to fulfill it.

Benson: There must be two parties, or there can be no place or use for a mediator.

The Promise is one transaction between God and man founded on the character of God; the Law was another transaction that exposed the fallible, flawed nature of man.

Thus, God is the one, essential party to every contract. When God is part of a contract, theologians call it "a covenant." In the Promise, the Lord is the gracious Benefactor of the covenant blessings; and, believing man is the undeserving but blessed beneficiary. The Law became a matter between two parties; the blessings, of which, were dependent on the faithfulness of man -- something that could not be because of the twisted nature of man. God, however, fulfilled the contract / covenant in the Person and obedience of His One and Only Faithful Son. Thus, a righteousness apart from our obedience to law is made possible through the gospel -- a gospel of righteousness grounded on the faithfulness of Christ (Galatians 2:16-20; 3:22; Romans 3:21-22).

Fundamentally, there is only one mediator between sinful man and a holy God.

1 Timothy 2:5 For there is one God, and one mediator
between God and men, the man Christ Jesus

In essence, a man is saved by works -- His works on our behalf. Remember, Jesus stood above us to protect us from the curse (Galatians 3:10-14).

Law v. the Promise

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

The Promise and the Law are not enemies. Law is not the opposite of grace. Grace is not the opposite of law. The opposite of law is lawlessness; the opposite of grace is lawlessness. Both Grace and Law have the same objective -- a righteous man, but the agency is different: Law requires the faithfulness of man to achieve righteousness; the Promise requires the faithfulness of God and His gracious gift of righteousness to the believing one.

Dictating conditions in an additional agreement does not nullify the Promise. The Promise sustained by grace becomes more necessary because there is no reasonable duty required by contract that could secure one's justification before God.

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

The problem with a works-based acceptance program is now fully exposed. Because man is a sinner, he cannot fulfill the reasonable, lofty demands of law. The Promise, however, provides the opportunity for men to receive a right relationship with God by grace, by faith, through Christ.

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

The "we" refers to Hebrews . . . to Israel . . . to Jews. "kept" implies that God put a fence around Israel until the Messiah appeared in history. The word "kept" (phroureó) means "custody" or "guard."

"under the law" has the article which refers to the Mosaic law -- a pure system of law void of rabbinical rulings (case law).

"shut up" means "to be declared a prisoner."

"unto the faith" refers to terminus ad quem of the law; that is, the law and keeping men prisoners to law was in effect until the coming of Christ and the offer of salvation to those who believe.

The Law as Tutor

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

Paul teaches men to view the Mosaic system of law as a "schoolmaster" or pedagogue --a slave responsible for escorting a child to school -- a job completed once a child was under the care of the Teacher (Christ).

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

"the faith" with the article refers to the Christian religion regarding the doing and dying of Christ and salvation by trusting in Him.

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

"all" is emphatic to accent the fact that believing Greeks are now children of God along with Jews who trust Christ to be their Savior. Thus, all believers are members of God's Chosen People.

Baptism into Christ

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

For as many" is also emphatic. The stress is upon Gentiles coming to faith as well as believing Jews.

The word "baptism" confuses many. It means *to be place into*. This is not water baptism (immersion or sprinkling) but a reference to the Spirit

taking a man out of Adam and placing him into Christ to share in the marvelous benefits of His faithfulness to God and vicarious death on the cross for us. Look at baptism as filing a deed -- a transfer of residence.

Equal Benefits of Salvation under Grace

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

The verb "is" is also emphatic. There is no ethnicity, civil status, or sexual gender requirement to be a part of the family of God. All believer share together in the benefits of His accomplishments.

This verse does not eliminate the duties of roles assigned to each of us in this earthly life. It simply informs us that qualifications to be in the kingdom of God does not rest on money, social rank, or ethnicity.

The kingdom of God belongs to believing men: black or white, slave or free, male or female.

Paul's Conclusion:

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

Membership in the family and access to the promised inheritance rests on faith-attachment to Christ -- not law, not the Law, and not rabbinical rules regarding days, times, years, and seasons.

Benefits of the Gospel

Galatians 4:1-20

◆ This chapter has been titled “Freedom from law.” But, without something more, the caption fails the truth.

“The Apostle Paul continues his argument for justification by faith, contrasting the bondage of the Mosaic Law with the freedom of sonship in Christ” (Google AI).

The word “Law” (nomos) is used 32 times in Galatians and four times in this chapter. All four times it is used without the article meaning. Law in Galatians generally includes all legal systems especially Rabbinical case law. The context determines whether the Apostle address the OT law, a legal system, or Rabbinical case law.

While it is true men are not saved by law (any law), it is not true Christians are saved moral duties and responsibilities iterated in the Ten Commandments.

Paul is not advocating antinomianism or moral anarchy, but freedom from cultic, ceremonial law designed to prevent Hebrews from homogenizing with the nations.

Paul addresses law in relation to justification, not sanctification. Men are justified by faith in Christ, not conformity to some statutory regulation.

There are two parts to the law: (1) the moral law concerned about justice, righteousness, and the protection of life; and, (2) the ceremonial aspects the law—traditions related to “days, and months, and times, and years.”

There is all the difference in the world between being saved by law (justified), and being saved in order to keep the moral laws of Torah (sanctification) -- laws that pertain to honesty, integrity, justice, and

sexual purity The whole idea that men are free from moral law and are at liberty to lie, steal, and kill is ridiculous.

While men are **not** justified by keeping laws, believers are sanctified by obedience to law; that is, being declared holy is one matter (justification) and being made holy by the Spirit after one becomes a Christian is another (sanctification); that is, one would do well not to mix law and grace; and, or confuse principles of sanctification with the doctrine of justification.

Law as a tutor

Galatians 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world:

The OT law was not given to save souls; rather, it was given to produce and orderly society.

Paul uses the metaphor of a schoolmaster or adult chaperon to educate the Galatians about the purpose of the law. We learn the law performed the function of a tutor taking a child to school until he matured enough to take on the duties of manhood.

The “we” refers to Hebrews in the nation of Israel – not Gentiles. Paul’s instruction applies to Hebrew Christians directly and to Gentile Christians collaterally.

The Appointed Moment in History

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

“fulness of time” refers to the first century and the arrival of Messiah.

Though slaves to a law the Hebrew did not fully understand, God sent His son to redeem (exagorazo) those under the law and to set them free from cultic bonds and to grant them privileges of sonship.

The word “adoption” is a reference to the Roman tradition of granting a 21 year old son the rights and entitlements of State citizenship.

Deliverance from guilt, condemnation, and slavery are essential benefits of the gospel; and, acceptance of moral responsibility are marks of manhood.

Sonship v. Slavery

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

The new status of “sons” stands in contrast to the old status of slavery. The proof of this new status is that the believer are given the Spirit of his Son– a personal relationship whereby the Spirit in the hearts of believers cries, “Abba, Father.” He is Father by virtue of Creation and the new creation. The emphasis here is on the new birth and rights obtained as mature sons.

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

This redemption of Christ produces a new status. No longer are Hebrew-Christians slaves. Rather, they enjoy the status of sons (heirs) in the family of God. But, they must accept it and act like it.

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

Paul makes a personal application toward the Galatians – a then-now argument designed to prick the conscience.

Before the gospel came to the Galatians (Jews and Gentiles), the people did not know God. After they believed, they knew God existentially.

Before their conversion, they were merely slaves to presumptive deities and religions. After their salvation, they inherited the status of sons (John 1:10-13).

The Galatian Problem Exposed

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

“Now” presumes a change.

“know God” is a weak, human (Armenian) perspective with “ye” as the subject; “known” as the verb: and “God” as the direct objective.

Paul corrects the common assertion by expression the more accurate, divine side of the matter, “known by God.” Taking the heavenly view, God is the actor and man is the passive recipient of God’s initiative to make Himself known and to bestow the status as sons.

In asking, “how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” Paul shames the Galatians and exposes the heart of the problem among these Judaized churches – a return to childishness, to slavery, to beggarly, Judaic ceremonies.

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

This proclamation is stated as fact; as proof of claim of the apostasy.

Devotion to keep the Ten Commandments is **not** in view.

Rather, the concern of the Galatians was not attention to moral law, righteousness, or justice but devotion to ceremonial law, misphats, and cultic regulations; that is, the Galatians were attached to trivial, nugatory concerns about the Jewish calendar: “days, and months, and times, and years.”

Paul’s Reaction to the Galatian Defection

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

This attention to Jewish trivia nurtured Paul's alarms. So powerful were the cultists, Paul feared his ministry in the region might end up being frivolous and of no consequence.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 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. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Paul informs the Galatians that the problem in Galatia was not personal, but doctrinal. Though the Galatians loved Paul, they did not devote themselves to his gospel. Despite their attachment to Paul, many in the region seemed "hellbent" on pursuing Judaism as a means to justification. Thus, Paul expresses his bewilderment regarding the Galatian defection from the gospel and their plunge back into Judaism.

To correct this apostasy, Paul addresses the true nature of Judaism by comparing of the city of Jerusalem to Hagar and Mt. Sinai.

An Allegory of Two Covenants

Galatians 4:21-31; 5:1

◆ Before us is an allegory that few seem to understand – a picture that gives clarity regarding issues involving so-called "Jews" and real Christians.

Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?

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

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

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

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

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

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

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

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

30 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.

31 So then, brethren, we are not children of the bondwoman, but of the free.

There are only two religions in the world; the religion of Cain and the religion of Abel; or, the religion of Hagar and the religion of Sarah; a works-based system of being right with God or faith in the doing and dying of Christ.

In order to impress upon his Jewish, Christian audience the importance of not separating from the false and adhering to the true gospel, Paul teaches the Galatians about the Allegory of Two Covenants.

The Covenant of Works

The Covenant of Grace

Hagar

Sarah

Bondwoman

Free woman

Ismael

Isaac

Born of the Flesh

Born by the Promise

Natural

Supernatural

Resources in the flesh

Resources in the Spirit

Synonymous with Mt. Sinai in Arabia

Jerusalem above

A picture of earthly Jerusalem

Heavenly Jerusalem

Represents salvation by law

Represents salvation by faith

Judaism and (all earthly religions)

the Christian gospel

Jews

Believing Jews and Greeks

Ishmael (flesh) persecuted Isaac

Jews persecute believers

Grief and failure

Joy unto salvation

Remedy: Cast out the bondwoman

Reject Judaism

Know that neither ancient Jews or modern so-called “Jews” are not God’s chosen people and that Jerusalem is compared to Hagar and Mt. Sinai.

Those who believe in the Lord Jesus Christ are the true children of God.

To adopt Judaism as a means to justification is apostasy.

Standing For the Beneficial Effects of the Gospel

Galatians 5:1

An Exhortation to Stand in the Faith

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

Literally: For liberty Christ set us free. *Stand free and be not entangled again with the chains of bondage.*

The “yoke of bondage” refers to Judaism with its all its restraints and restrictions. Paul is **not** saying the Ten Commandments are a yoke of bondage. No man is free from moral law or “the common law.”

Few thing are more heretical than antinomianism and the notion that Christians are free from God’s law-order and can choose the law they will serve.

The application for Christians is obvious: Stand fast in the Christian gospel that teaches a man is justified by faith. Believers must not mix Judaism with Christianity; or, works-based programs with the gospel; or flesh and Spirit; or legalism with grace.

The Dangers of Converting to Judaism

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

The pressure on Greeks to surrender to the rite of male circumcised as a sign they were committed to God was intense.

Paul informed the Greeks that circumcision and Christ; Judaism and Christianity do not go together. They are apples and oranges. Circumcision was a sign that one was committing himself to live by law as a means of salvation.

“profit nothing” means “to make of none effect; nullify, and to void.” To submit to the rite of circumcision means one forsakes Christ and in effect nullifies His work on the cross; that is, renders the cross meaningless.

Ellicott: "There can be no compromise between Christianity and Judaism. If you accept the one you must give up the other . . . He who allows himself to be circumcised thereby commits himself wholly to the Law (Judaism or performance-based righteousness) . . . Your relations to Christ are cancelled, and you are Christians no longer"

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

“testify again” literally means “to protest again.” One can’t be part Christian and part Jew, partly of faith and partly of works, part apple and part orange.

There are two systems of salvation: works of the law or faith in the work of Christ. Like oil and water, they can’t be mixed. Submission to circumcision meant one became a debtor to the whole law. A conversion to Judaism means the man could not pick and choose which laws he liked. He was bound to all.

These Galatian churches “were but just rescued from heathenism, and we need not wonder if their spirits long bore the scars of their former bondage” (Maclaren).

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

The verb “no effect” (kartageo) are emphatic meaning “null,” “nill,” “nullified,” “void,” “abolished,” “cancelled,” and “released from.” *Karageo* means “to render inactive,” “useless,” and to “put an end to.”

The one submitting himself to the cult of Judaism or any other “ism” for justification meant that Christ “becomes of no effect unto you” and that you are cut off (circumcised) from Christ and no longer a Christian. Thus, the rite of circumcision was a total rejection of Christ and the cross.

Justification is the ultimate blessing of the gospel whereby the one who trusts Christ is declared to be right with God. Submission to the rite of circumcision meant one rejected faith in Jesus as the means to justification (*sola fida*); submission to the rite of circumcision embraced a works-based system of righteousness as the means to justification.

People are **not** saved by doing good, but because Christ was good on the believer’s behalf.

“fallen from grace” does not refer to a sin that causes a person to lose his salvation. Rather, the phrase refers to embracing another system of religion – an act that separates a man from the benefits of the gospel – a form of spiritual adultery that breaks the bond of covenant salvation. Christians are saved by grace; that is, by the doing and dying of Christ – not their measly efforts to be good. To surrender to the rite of circumcision meant rejection of grace, of Christ, and the benefits of the cross.

Matthew Henry: “Christ will not be the Saviour of any who will not own and rely upon him as their only Saviour.”

The one being justified by Judaism derives no benefit from Christ, inherits no rights, and possesses no advantages for calling upon His name for salvation.

By way of application, believers must remember there is no “Christian” tradition that saves the soul including baptism, communion, church attendance, prayer, or worship ceremony.

Believers are saved by the doing and dying of Christ and not their doings for Christ.

Advantages of Faith in the Gospel

5 For we through the Spirit wait for the hope of righteousness by faith.

It is the “Spirit” than makes faith effectual – a contrast to works-based righteousness which is earthly and carnal – a product of man.

Unlike the law which provides no power to keep it, the Spirit gives the children of God the power to honor Christ and to obey His commandments.

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

“availeth” refers to power and the transfer of energy to produce an effect. In this text, circumcision produces nothing, but faith in Christ produces love and liberty.

“neither” is an adverb nullifying any power of rite-keeping to save the soul.

While the rite of circumcision was important to legalistic Jews, the physical state of circumcision contributes nothing to justification. Likewise, there are other things in religion that are ineffective at saving the soul – that cannot effect salvation: baptism, eating bread, wearing a certain kind of garb, reciting a repentant prayer, eating certain foods, etc. What effects salvation is one’s faith in Christ and even that is a gift of God (Ephesians 2:8-9).

Also, notice that Paul did not preach “circumcision” or “non-circumcision” as a means to salvation. Neither were part of his gospel.

What counts is “faith which worketh by love.” Faith in Christ and devoted reliance upon him is what effects salvation. The NIV, ESV, and

the Berean Bibles translate the text, “Faith expressing itself in / through love.”

While circumcision affected no one with good, faith works for the good of others. “Circumcised Jews” did not make society better. But faith in Christ impacted the whole world for good. Think of the Red Cross, Methodist Hospitals, Presbyterian Hospitals, St. Mary’s Hospitals, soup lines, the Salvation Army, Samaritan’s Purse, Global Christian Relief, and all the charitable works by Christian churches.

Some Christian rituals and ceremonies are beneficial for Christians, but let us remember love in action profits everyone.

St. Paul’s Rebuke

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

Paul draws upon the metaphor of a track and field event to prick the hearts of the Galatians – a foot race.

Paul probes the Galatians by asking a searching question: “Who led you on this detour?” Apparently, Paul did not know the name of the leading apostate, but the Galatians knew. Paul’s condemnation of the heretic must have sent ripples through these assemblies.

8 This persuasion cometh not of him that calleth you.

The liberal Galatian Church adopted a Jewish heresy that a status of male circumcision commended the man to God. But, this conviction or dogma was not from God.

Whether it be circumcision, feminism, or transvestism, men often hold views that are not from God. Consider the following:

A man came into our church spreading the false doctrine that speaking in tongues was the only proof men that people had the Holy Spirit . . . but his persuasion was not of God.

A man who read a lot of pop psychology came to our fellowship teaching all Christians are victims of the sins of their parents; that they had an inner wounded child within their hearts . . . but, his persuasion was not of God.

Another entered a Bible study promoting the error that Jews were the chosen people of God and that modern day Israel was a fulfillment of Biblical prophecy, . . . but his persuasion was not of God.

Churches are often in the path of intellectual movements whose persuasion is not of God.

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Beware of convictions, credes, and viewpoints from people . . . whose persuasion is not of God.

9 A little leaven leaveneth the whole lump.

Paul uses another metaphor (leaven) to prick the consciences of the Galatians about the seriousness of their error.

Paul's Confidence

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

This “confidence” was not mere positive thinking, but a confidence in the nature of Christians and the power of regeneration. All true Christians want to please God. Knowing this, Paul had assurance the Galatians would correct their course, rebuke the Judaizers, and expel them from the church. And, they did!

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

Paul's conviction did not come from "books," but from personal experience. His suffering came not from Judaizing Gentiles but from preaching the cross as the hope of salvation. Paying the price for preaching Christ brought him clarity and certainty about the gospel – a conviction from God employed for the benefit of the Galatians.

St. Paul's Denunciation of the Judaizers

St. Paul's 12 I would they were even cut off which trouble you.

Paul appears to use a little irony wishing that those who boasted in circumcision might go all the way and castrate themselves.

Paul's Exhortation to love

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.

Paul addresses another possible error. Falling into Judaism and the rite of male circumcision was one error – an abuse of law, the other error was to shake the other end of the stick which is lawlessness, anarchy, permissiveness, libertinism, tolerance, indulgence, and moral carelessness – an abuse of grace.

The goal of the law was to love one another; after all, love is a fulfillment of the law.

In summary, Paul addresses two moral errors – the rigidity of legalism (a Jewish problem) and the problem of libertinism (A Greek problem).

The opposite of law is not grace, and the opposite of grace is not law. Grace contains law, but not works-based righteousness. The opposite of law is lawlessness, and the opposite of grace is permissiveness and debauchery.

Love is defined by the law. Want to know what love is, look at God's law.

There is all the difference in the world between being saved by law (Judaism with its works-based righteousness) and being saved in order to keep the law (The Ten Commandments). See Romans 8:4; 13:8.

The rest of chapter five talks about the tension between the flesh and the Spirit; that is, the tension that the Galatians felt between unsaved Jews (those in the flesh) and themselves as Christians (those in the spirit); that is, the conflict between unsaved Jews (flesh) and Galatians believer (Spirit) had an existential tension in every Galatian Christian.

The stress between their “born again” part of man (spirit) and the unregenerated part of a believer (mainly the mind, emotions, and body) was a factual, existential reality. Men are born again, but not all of the man is born again –the regeneration of the body awaits the resurrection. Thus, there is a conflict in every believer between the believer’s regenerated man (spirit) and his unregenerated body (flesh) in every Christian. Some refer to this battle as the war between two natures . . . but this description has its flaws.

The emphasis is upon sanctification and the need to be holy by walking in the power of the Spirit.

In Galatians 6:1-10 Paul addresses the need for the Galatian churches to continue walking in the particulars of love by the power of the Spirit.

Canons, Rites, and the Israel of God

Galatians 6:15-16

◆ Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

The phrase "in Christ Jesus" is true but the phrase is not in the best manuscripts. The gloss was taken from 5:6 and added here for clarity.

In the Jewish mind, circumcision was an essential ritual that opened the door to salvation.

The essence of the gospel is that believing it produces a "new creation" (2 Corinthians 5:17) - a justified-regenerated man with new capacities for love and godliness. The ultimate realities of the Eschaton (eternal life) entered history through gospel preaching to create sons of the kingdom in advance of its arrival and consummation at the end of this age.

Galatians 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

1 Corinthians 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

To the apostle, the rite of circumcision produced no benefit, advantage, or profit. It was totally meaningless as a means to justification or sanctification. Moreover, it did not regenerate the man nor supply him with the capacity to love God and his fellow man.

Paul broke from the bondage and powerlessness of Judaism. Consequently, the gospel spread to the known world.

If anything, the rite of Jewish circumcision represented perfidy and separation from Christ -- apostasy that nullified the hope of justification; and, that oiled the hinges on the gates of hell (Galatians 5:1-4). Moreover, religious circumcision was a totem that one was a member of a rigorous, powerless, antichrist cult.

St. Paul, however, didn't grab hold of the opposite end of the stick and preach "no circumcision" as a virtue. Neither the message of circumcision or uncircumcision was part of Paul's gospel. Circumcision was rejected not because it was a Jewish rite . . . but, because it was a religious rite claiming to merit God's favor.

We learn something here about rituals, rites, and ceremonies. Not all conventions claim to be meritorious, but those that do are in great error. None of these external formalities contribute to justification.

MacLaren: we can extend the principle here to all externalisms of worship, in all forms, in all churches, and say that in comparison with the essentials of an inward Christianity they are nothing and they do nothing.

Do something two or three times and you have a ritual: e.g. praying on your knees, making the sign of the cross, dipping your hand in holy water in the vestibule.

Moreover some religious rituals are so hieroglyphic they have been incorporated as socially acceptable religious customs: e.g. standing for public prayer, folding hands in prayer, dropping the chin and closing one's eyes in prayer. But, none of these customs save the soul.

Stain glass windows and frescoes are beautiful, but they are not the essence or substance of Christianity but neither are Puritan churches with white washed walls and wooden benches. Both the ritualistic Catholic and the non-ritualistic Puritan have a hold of the same stick but at different ends. Neither commend a man to God.

Rituals and icons have value as they remind us of the substance of truth; that is, ceremonies are subordinate and auxiliary to absolute truth. John's vision of heaven had no temple because being with Christ is the ultimate benefit of all faith requirements. As long as we are on earth, we need rituals, pictographs, and morphemes to lift our souls to remember the high and lofty things of the gospel. Bowing heads, closing eyes, and folding hands to pray are simple practices by humble men engaged in an act of worship to our transcendent Heavenly Father . . . but, they are not meritorious.

Two dangers are presented: (1) the danger of permitting external rites usurping more than belongs to them, and in our weakness to cleave to them, and instead of using them as means to lift us higher, to stay in them, and as a great many of us do, to mistake the mere gratification of taste and the excitement of the sensibilities for worship (MacLaren); and, (2) the rejection of all rites which creates a danger of denying our humanity, and in pride to think we are more spiritual than we really are.

The Powerlessness of the Armenian Gospel

Galatians 6:15

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

In the Jewish mind, circumcision was the gateway to salvation and therefore the preeminent doctrine preached to the Gentiles -- the ancient, Jewish Arminian religion.

But in the Christian mind, Christ is the gate that opens the door of salvation to justify and regenerate the man. Yes, man must believe, but even faith is a gift of God (Ephesians 2:8-10).

The Arminian preacher believes a man must do something to be saved. . . believe, yield, and surrender one's soul.

MacLaren expresses the fallacy of the Arminian doctrine this way.

"There is nothing more heartless and more impotent than to preach, 'Bow your wills to God, and then you will be happy; bow your wills to God, and then you will be good.'

If that is all the preacher has to say, his powerless words will but provoke the answer, 'We cannot. Tell the leopard to change his spots, or the Ethiopian his skin, as soon as tell a man to reduce this revolted kingdom within him to obedience, and to bow his will to the will of God.

We cannot do it.'

But, brethren, in that word, 'a new creature,' lies a promise from God and hope -- for a creature implies a creator.

"It is He that hath made us, and not we ourselves"(Psalm 100:3).

"The very heart of what Christ has to offer us is the gift of His own life to dwell in our hearts, and by its mighty energy to make us free from the law of sin and death which binds our wills. We may have our spirits moulded into His likeness, and new tastes, and new desires, and new capacities infused into us, so as that we shall not be left with our own poor powers to try and force ourselves into obedience to God's will, but that submission and holiness and love that keeps the commandments of God, will spring up in our renewed spirits as their natural product and growth" (The Biblical Illustrator).

Enough of man! The gospel is not what man must do to be saved: repent, believe, get baptized, yield, surrender, and obey the commandments. The crux of the Christian gospel is about what God did through Christ on Calvary to save sinners, and in a lesser sense what God does in the heart of man after he believes.

The Israel of God

Galatians 6:16

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

The word "canon" comes from the Greek word "kanon" (rule) - a standard, measuring stick, or plume line. Paul's anti-circumcision, anti-uncircumcision gospel became a canon in the Christian faith.

The "many" refers to believing Jews and Greeks, but not Christ-rejecting, Shabbat people.

Paul bestows a blessing of "peace" and "mercy" on believers who separated from the religious rites to the substance of faith in Christ.

He calls this community the "Israel of God;" that is, all believers compose the "New Israel of God" or the "True Israel of God" -- not as a geopolitical entity, but as members of the Family of God, Abraham's children, spiritual Israel, or the church.

The conjunction "and" is copulative rather than disjunctive meaning it unites and links instead of separating or dividing. It is better translated "even." Moreover, only believers in Christ followed this rule. Unbelieving Jews could not do so.

Those who say "Israel" should refer to Jews appear to possess a theological perspective rooted in dispensationalism, the Scofield Bible (1967), and American Evangelical Zionism which is highly influence by the City of Hagar.

The good news here is that the gospel is for Jews and Greeks, men and women, rich and poor, black and white. Rites may be helpful to the Israel

of God in stirring the soul to worship, but no Christian-custom is meritorious.

Note: Neither ancient Jews in the time of Christ or modern day Jews in our time are the chosen people of God. The true Israel of God is composed of those who believe Christ and are attached to Him by the power of the Spirit. To teach modern day Jews are the chosen people of God is another gospel!

Beware of Antinomianism in the Church

Titus 2:14

A Correction to the Permissiveness of our Age

◆ **Titus 2:14** Who gave himself for us, that he might redeem (lutro) us from all iniquity (anomia), and purify unto himself a peculiar people, zealous of good works.

The word, "iniquity" is the Greek word, "anomia" which means "lawlessness" or "without law."

The word, "peculiar" means "for one's own possession," "special," "unique," or a "treasured" people.

The true gospel informs us that men are not saved by law-keeping, but that men are saved and given power to keep the law (Romans 8:4); that is, there is all the difference in the world between being saved by law and being saved in order to have the power to keep God's moral law.

Romans 8:3-4 God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

It is another gospel that teaches the grace of God) has set us free from law and a duty to righteousness (v. 12). This other gospel promotes a life of anarchy and lawlessness where every man does what is right in his own eyes.

The opposite of grace is not law, but lawlessness! Selah.

The average American Christian family is led by a mother who wants her children to have fun and to enjoy life; that is, permissive parents

minimize rules and discipline in order to avoid the accusation they are "legalistic."

Consequently, they inadvertently "turn the grace of God into into lasciviousness," and deny the authority and law of the "only Lord God, and our Lord Jesus Christ" in practice (Jude 1:4).

For sixty years American preachers have encouraged "good ole boy" permissiveness, antinomianism, and the theory that there are many ways to interpret the Bible leaving Evangelicals with no moral authority to confront the spread of immorality in our time.

The gospel sets us free from Judaism and the decrees of men (Colossians 2:20-23), but it does **not** set us free from the requirement to do good as defined by God's law. Law is a product of God's sovereignty and love (Exodus 20:1-2), and love is a fulfillment of His law (Romans 13:8; Galatians 5:14; Titus 2:14; James 2:8; 1 John 5:1-3).

Not Under Law but Under Grace

Romans 6:14

◆ Q: What does it mean we are not under law but under grace?

Modern Evangelicals interpret this to mean that they are not saved by law, and that once one becomes a Christian, he has no duty to God's law; no duty to the Ten Commandments; and, that no obligation to Old Testament moral commands. Thus, the average Evangelical is hostile to law . . . to rules or codes defining proper conduct in and outside the church.

God forbid, but this is the Evangelical mindset.

Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

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

A corrective to modern thinking.

Paul said "the law is holy, and the commandment holy, and just, and good . . . and spiritual" (Romans 7:14). God's law is not bad for Christians. It is good for the church because it is good for all men and all of man's institution. The law is a reflection of the character of God. It is the objective standard of righteousness, while Jesus is the subjective standard of righteousness.

Show me a man's law, and I will show you his God – for all laws come from gods.

No man can live without law. At the heart of every true religion is law; and, the heart of Christian law is the Ten Commandments, relevant case

law, and the example of Christ. The law was given not to save souls but to create an orderly society based on the rule of law. Moreover, the law reflects the character of God, and defines what is good.

If good is not defined by God's law, then what is the standard for good? Man's feelings? Man's opinion? Congress? Mob rule?

The opposite of law is NOT grace, but lawlessness. A Christians without law is a lawless person or an antinomian man. The opposite of grace is not law, but personal autonomy and permissiveness.

"By law," Paul refers to a system of law not a specific code. In Galatians, the term law generally includes all Rabbinical rulings; that is, Rabbinical case law swamped God's law — a system of law the Jews thought would help them gain favor with God.

The Jews concluded that law was a mediator between God and man — even a means of salvation. Paul refuted this in 1 Timothy 2:5 asserting that Jesus is the only mediator between God and man. Jesus did not come to save men from law, but from his transgressions of law.

If there is a problem with God's law, it was that it told man was right, but did not empower the man to do what was right. This was the problem facing every Jew. They knew the law was good and holy, and worthy of obedience. But, they were powerless to keep it because they were carnal and sold under sin.

The gospel teaches us that God gives believers His Spirit, not as a substitute for law, but to help them keep the law; that is, no believer should be antinomian or feel he is without resources to keep the law. Under grace, men receive the power of the Holy Spirit to help them do what the law says.

The purpose of salvation is not only to save men from the penalty and power of sin, but to give them the power to keep His law — not for justification, but for sanctification.

Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

There is all the difference in the world between being saved by law, and being saved in order to keep the law.

In conclusion, “being under law” in Galatians refers to an economy where one seeks to earn salvation by keeping the law. Being under grace refers to a plan where one is saved by faith in Christ, justified, and then empowered to keep the law because God gives His Spirit to believing men as a means to becoming holy (sanctification).

Another Jesus and Another Spirit

2 Corinthians 11:4

◆ 4 For if he that cometh preacheth another (heteros) Jesus, whom we have not preached, or if ye receive another (heteros) spirit, which ye have not received, or another (heteros) gospel, which ye have not accepted, ye might well bear with him.

The apostle used the term “another” (heteros) three times in this passage.

Paul warned the Corinthians about tolerating another Jesus, another Spirit, and another gospel – a weakness among modern Christians also.

Just mention the name “Jesus” and Evangelicals will drool all over that person not discerning to which Jesus they are referring. Christians need to ask questions and discern which Jesus to whom they are addressing.

The adjective “another” comes from the Greek word “heteros” which means another of a different kind – an apple oranges difference.

Paul compared his ministry to a matchmaker or mediator uniting a husband and wife in marriage (11:2) wherein he espoused the Corinthians to Christ. But, he feared an intervener from Satan might come and disrupt that precious relationship (11:3).

The weak attachment of the Corinthians to Christ made them vulnerable to false teachers promoting a heteros-Jesus – a weakness that expressed itself in an ooey goeey, pathetic tolerance of blasphemy –“you might bear with him” (11:4).

Thus, just as there was a heteros-gospel, false teachers presented a heteros-Christ. The name sounded the same, but the personality was different -- a homophone but entirely of a different character.

An example of a homophone would be two and too, or bear and bare, and flower and flour.

Just because cults mention the name Jesus does not mean they are talking about the Biblical Jesus.

Beware of a heteros-Jesus which includes a Platonic Jesus; a Marxist, social-reform Jesus; a little-god Jesus; a spirit brother of Satan Jesus; a Santa Claus Jesus that loves everybody; a new-age guru Jesus; a religious prophet Jesus that is not Divine; or a pop culture "Buddy Jesus" or "the man upstairs" Jesus.

Know that the Jesus of the New Testament was truly God and truly man; "The Word made flesh" (John 1:1, 14), the Creator of the World (John 1:2-4), "the unique Son of God" (John 1:18), "the Lamb of God" (John 1:29), and the King of the Nations (John 1:49; Isaiah 9:6; Acts 17:6-7; Revelation 17:14), and the One Who led Israel out of Egypt and gave Israel His law (Jude 4-5 ESV, Berean, Legacy, CSB, and the NET Bible Translations).

Likewise, beware of false teachers who present a heteros-Spirit or counterfeit spirit – the tolerant-of-sin spirit, an unclean spirit or demonic spirit (Matthew 12:45), a deceiving spirit (Genesis 3), a lying spirit (1 Kings 22:22-23), an emotional spirit, a fun-spirit, a slaying or "holy-laughter" spirit, a gibber-jabber "holy-roller" spirit, a fortune-telling spirit (Acts 16:16-18), a universal Brahman spirit **rather than** the Spirit of Jesus, the third person of the Holy Trinity who proceeds from the Father at the request of Jesus (John 15:26) who is called "God" in Acts 5:4, and Who is sent to glorify Jesus (John 16:14).

Amen!

Searching Questions

Galatians 1:8

◆ Galatians 1:6-8 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another (heteros) gospel: Which is not another (allos); but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

1. Do not pastors practically deny the headship of Christ when they apply to the government for permission to be an approved 501 c 3 religious organization alongside the Mormon Church, the Church of Satan, the church of Cannabis, and the Gay Church?
2. Do not pastors truncate the gospel when they fail to teach Jesus is King of the nations and call government officials to obey Him?
3. Do not pastors promote another gospel when they hire “Christian Counselors” trained in Eastern / Hindu psychology to counsel their flock?
4. Do not pastors deny the power of the gospel when they perform theatrics on stage in order to energize people with their sermon?
5. Do not pastors have another gospel when they replace Bible teaching with music and band performances?
6. Do not pastors have another gospel when their sermons consist mainly of cute human interest stories?
7. Do not pastors have another gospel when they promote and encourage gender-bender identify programs?

8. Do not pastors promote another gospel when they invite Drag Queens to read Bible stories to their young people.
9. Do not churches deny the gospel by hiring female pastors to teach the congregation from the pulpit (1 Timothy 2:8ff).
10. Do not pastors have another gospel (omnism) when they teach all religions are good and that there are many roads to heaven?
11. Do not pastors support another gospel when they attend a national prayer breakfast that promotes shared-prayer by Jews, Muslims, women, and Homosexuals for the nation?
12. Do not pastors promote another gospel that prioritizes the gifts of the Spirit rather than the fruits of the Spirit?
13. Do not pastors teach another gospel preaching a prosperity doctrine which emphasizes wealth accumulation as the fruit of seed faith?
14. Do not pastors promote another gospel when they teach that the guarantee of physical healing in this life as a benefit of Christ's atonement? Note, the guarantee of total physical healing awaits the resurrection.
15. Do not pastors teach another gospel when they say God will save you after you have done your part?
16. Do not pastors teach another gospel when they teach there are four steps a man can take to become born again?
17. Do not pastors teach another gospel when they teach the rite of water baptism is a requisite for salvation?
18. Do not pastors teach another gospel when they advocate that taking communion is necessary for salvation?
19. Do not pastors teach another gospel when they say, "You have to change" in order to be saved? Or, that regeneration guarantees

justification? See *Correcting the Upside Down Gospel*, Form #17.065 under publications at NikeInsights.famguardian.org.

20. Do not pastors teach another gospel when they say it is necessary to keep Jewish feasts?
21. Do not pastors teach another gospel when they combine faith with patriotism and devotion to the State? Or, by pledging allegiance to the State and not to Christ or to their families?
22. Do not pastors teach another gospel when they say Christians have no duty to God's moral law – the Ten Commandments?
23. Do not pastors deny the gospel when they accept homosexuals, lesbians, feminists, and transvestites as members of the church?
24. Do not pastors promote another gospel when they teach the requisite of self-esteem and personal fulfillment as the goal of life?
25. Do not pastors promote another gospel when they promote female leadership in marriage, the church, and in government?

Publications

Books we have written:

1. [Biblical Standards for Civil Rulers, Form #13.013](#)
2. [Should Christians Always Obey the State?, Form #13.014](#)
3. [The Crisis of Church Incorporation, Form #13.017](#)
4. [A Family Under God, Form #17.001](#)
5. [Origin of the Bible, Form #17.002](#)
6. [The Gospel of the Kingdom of God, Form #17.003](#)
7. [Five Pillars of the Gladiator Gospel, Form #17.004](#)
8. [Prayer Puts Power In Your Life, Form #17.005](#)
9. [Old Testament Theology, Form #17.006](#)
10. [Towards Exegetical Eschatology, Form #17.007](#)
11. [A Commentary on Revelation, Form #17.055](#)
12. [Commentary on Romans 13, Form #17.056](#)
13. [What is the Date of the Biblical Flood?, Form #17.057](#)
14. [Behold His Glory, Form #17.059](#)
15. [Proverbs for Wisdom, Form #17.060](#)
16. [The Pursuit of Piety, Form #17.061](#)
17. [101 Sermons on God and Government, Form #17.062](#)
18. [Marriage Counseling Manual, Form #17.063](#)
19. [Words for the Weary, Form #17.064](#)
20. [Correcting the Upside Down Gospel, Form #17.065](#)
21. [Sermons on the Gospel of the Lord Jesus Christ, Form #17.066](#)
22. [If I Could Do Church Again, Form #17.067](#)
23. [The Feminist War Against God's Law, Form #17.068](#)
24. [The Case for Head Coverings and Restoring God's Law Order to the Church, Form #17.069](#)
25. [The Sovereignty of God and the Madness of Politics, Form #17.070](#)
26. [The Pilgrim's Songbook, Form #17.071](#)
27. [The Route of the Exodus, Form #17.073](#)
28. [Commentary on the Book of Psalms, Form #17.074](#)
29. [Imprecatory Psalms, Form #17.075](#)
30. [Political Psalms, Form #17.076](#)
31. [Psalms for the Troubled Heart, Form #17.077](#)
32. [Psalms Messianic, Form #17.078](#)
33. [Psalms of Asaph, Form #17.079](#)
34. [Double Through Discipleship, Form #17.080](#)
35. [The Art of Conflict Management, Form #17.081](#)
36. [Know Who You Are In Christ, Form #17.082](#)
37. [From Corinth to American Churches, Form #17.083](#)
38. [When Satan Goes to Church, Form #17.084](#)
39. [Nike Greek Grammar Manual, Form #17.085](#)
40. [The Magna Carta, Form #10.017](#)
41. [The Case for Common Law Marriage, Form #13.022](#)
42. [The Matthew 24 Preterist Interpretation, Form #17.086](#)
43. [The Passover Seder, Form #17.087](#)
44. [You Can Be Your Own Lawyer, Form #17.088](#)
45. [Justification v. Sanctification, Form #17.089](#)
46. [Doctrinal Issues in Modern Times, Form #17.090](#)
47. [Opting Out of the Tax System, Form #10.018](#)

48. [Opting Out of Property Tax, Form #14.023](#)
49. [Freedom Documents, Form #10.019](#)
50. [Jewish Myths, Form #17.091](#)
51. [America's Worst President, Form #17.092](#)
52. [Our Greatest Heroes, Form #17.093](#)
53. [Solomon's Sex Education for Sons, Form #17.094](#)
54. [Why So Much Suffering in WWII?, Form #17.095](#)
55. [Learning to Say No, Form #10.020](#)
56. [Winning in Traffic Court, Litigation Tool #10.022](#)
57. [Apostasy and the Man of Sin, Form #17.096](#)
58. [The Proper Place of God's Law Today, Form #17.097](#)
59. [God's Christmas Storm, Form #17.098](#)
60. [The Greatest Need in the Church, Form #17.099](#)
61. [Grampa's Prayers and Poems, Form #13.023](#)
62. [Grampa's Family Fun Poems, Form #13.024](#)
63. [Power Principles of Exegesis, Form #17.100](#)
64. [Shalom Shalom, Form #17.101](#)

Works we have contributed to:

1. [Laws of the Bible, Litigation Tool #09.001](#)
2. [Ten Commandments of Freedom Form #13.016](#)
3. [SEDM About Us Page, Section 9](#)
4. [Proof of Claim: Your Main Defense Against Government Greed and Corruption, Form #09.073.](#)