

# GALATIANS 1 and 2

or

## Paul's Defense of His Gospel

By William Newell

There is no other gospel! (Gal. 1:6, 7)

This is Paul's answer to those who would "pervert" the gospel of unadulterated grace. William Reed has well said: "To be justified on the basis of a preliminary work of righteousness or a subsequent work of holiness, to supplement the work on Calvary, the natural man can well approve; but to be justified on the ground of the shed blood alone is totally beyond his comprehension!

May God use you to "Throw out the Life Line" of his matchless grace.

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### INTRODUCTORY REMARKS

There are two great revelators, or unfolders of Divine Truth in the Bible,—Moses in the Old Testament, and Paul in the New.

Some one may say, "Is not Christ the Great Teacher?" In a sense this is true; but in a real sense Christ is the Person taught about, rather than teaching, in the Gospel. The law and the prophets pointed forward to Christ; the epistles point back to Him; and the book of Revelation points to His second coming, and those things connected with it. The Four Gospels tell the story of how He was revealed to men, and rejected by them.<sup>1</sup> Christ Himself, therefore, is the theme of the Bible. Moses in the law reveals God's holiness, and thus by means of the Law reveals human sin, and the utter hopelessness and helplessness of man. Paul in his great epistles reveal Christ as our Righteousness, Sanctification, Redemption, and All in All.

The twelve Apostles (Matthias, see Special Note, by Divine appointment taking the place of Judas) were to be the "witnesses" (Acts 1:22) of Christ's personal resurrection,—that is, of the fact of it. They were not to unfold fully, as Paul was, the doctrine of it. They, the twelve, were with Jesus personally, and knew Him as a man; and when He died they saw it, actually, experimentally. When He was buried, they knew it as a fact, directly, as eye-witnesses. And when He was raised, they found it out experimentally, visiting His actual tomb, and seeing that it was empty. They were also to see and handle the physical, risen body of our Lord.

And it was with them that our Lord abode on earth forty days after His resurrection, "shewing Himself alive (physically, in a body) by many infallible proofs." (Acts 1:3)

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<sup>1</sup>Christ, when on earth, did not "start" anything. He said in Matt 16:18 "I will build my Church": but He had not yet built it. He was a "Minister of the circumcision," Rom 15:8; Matt 15:24; and though He taught, it was to discover to men their hopelessness, and lead them to rely on Himself. Finally, all failed in Gethsemane. Then came the Cross, and the end of all things human. Then the resurrection, and a new beginning.

This great fact—that is, that the Person that the Jews themselves well knew they had crucified and buried was risen from the dead and ascended to heaven,—this tremendous fact the twelve Apostles witnessed to Israel at Jerusalem, and everywhere else. Thus we find the opening chapters of the book of Acts filled with the single testimony that Jesus of Nazareth had risen from the dead, and that remission of sins was through Him.

But unto none of these twelve Apostles did God reveal the great body of doctrine for this age. Just as God chose Moses to be the revelator to Israel of the Ten Commandments, and all connected with the Law dispensation; so God chose Saul of Tarsus to be the revelator and unfolders of those mighty truths connected with our Lord's death, burial, and resurrection and His ascended Person. And all the "mysteries," or "secrets," revealed to God's people in this dispensation by the Holy Ghost are revealed by Paul. Finally, Paul is the unfolders of that great company of God's elect, called the Church, the Body of Christ, which is also the Bride, the individuals of which body are called members of the Body of Christ—members of Christ Himself.

No other Apostle speaks of these things. Peter himself had to learn them from Paul (2 Peter 3:15, 16). When Paul finishes his thirteen great epistles (Romans to Philemon) those which belong to the Church, God indeed permits him to give a message then to the Hebrews; but this is not part of the Church's doctrine, but is simply explaining to Hebrew Christians the character, the real application, the typical meaning, of their Levitical system; that is, how it pointed forward to Christ. And also, to Gentile believers, the meaning of the Old Testament Scriptures as to the priestly Person and work of our Lord Jesus Christ as carried on in heaven now; that Gentile believers may not be confused when they read the Levitical ritual.

James addresses his epistle to "the twelve tribes": that is, his epistle has a special reference to Jewish Christians in the early days, and to such throughout the dispensation, for that matter. Peter writes to "the strangers who are sojourners of the Dispersion," that is, to the dispersed Jews who acknowledged Jesus as the Messiah.

The word cross does not occur in James, Peter and John. Paul is the unfolders of what God did at Calvary. If Peter (1 Peter 2 :24), speaks of it, it is as "the tree" (Deut. 21:22, 23) and for atonement only.

The Book of Hebrews is the great meeting place for both Gentile and Jewish believers. To the first, our Lord's heretofore (Rom. 8) intercession is explained; to the other, that His priesthood is for this age wholly heavenly, not of Levi and the earth, and that God has made that legal covenant "old," because "unprofitable," and will one day make a new covenant with Israel and Judah, as prophesied in the Old Testament, meanwhile believers are now "partakers of a heavenly calling."

In the second of Galatians we are distinctly told by Paul, that James, Cephas and John were to go to the circumcision, while Paul tells us that his message was to the Gentiles. Since

then the testimony by the Jewish Apostles to the Jews was duly given, there is now no distinction between Jews and Gentiles, and Paul's message holds good for the world, both Jews and Gentiles. So that we find Paul finally sets the Jewish nation aside in the last chapter of the book of Acts, and opens his great epistle to the Gentile center of the world with the statement that "there is no difference" as to Jew or Greek: "all have sinned"; and that there is again "no difference," "whosoever shall call upon the name of the Lord shall be saved"; since the same Lord is "Lord of all" (Rom. 3:22, 23 and Rom. 10:12).

God does as He pleases, and it pleased Him to choose,—first, to save people in this dispensation through "the foolishness of preaching," or the "preached thing"; that is, through the exact message about Christ crucified, and what was done at the cross (See 1 Cor. 1:21). And second, it pleased Him to choose Paul to be the great proclaimer and revealer of just what the Gospel is for this dispensation.

You can judge any man's preaching or teaching by this rule—is he Pauline? Does his doctrine start and finish according to those statements of Christian doctrine uttered by the Apostle Paul?

No matter how wonderful a man may seem in his gifts and apparent consecration, if his Gospel is not Pauline, it is not the Gospel; and we might as well get our minds settled at once as to that.

Paul calls down the anathema, that is, the curse of God Himself upon anyone who preaches any other Gospel than that which he declared (Gal. 1).

Not for one moment are we to believe that James, Peter and John are at variance with Paul—not in the least! They are given certain things by the Spirit of God to say to certain classes of people, and they say it; and it is true—just as true as Paul's words, and they do not conflict with Paul. And their words are included in the statement that "all Scripture is profitable." (2 Tim 3 :16.)

But, nevertheless, Paul is the declarer and revealer of the Gospel to us. Take Romans to Philemon out of the Bible and you are bereft of Christian doctrine. For instance, if you were to take Paul's epistles out of the Bible, you cannot find anything about the Church, the Body of Christ, for no other apostle mentions the Body of Christ. You cannot find one of the great mysteries, such as the Rapture of the Church (1 Thess. 4 and 1 Cor. 15) or the mystery of the present hardening of Israel (Romans 11) for no other apostle speaks of any of those mysteries. Paul alone reveals them. You cannot find the exact meaning of any of the great doctrines, such as Propitiation, Reconciliation, Justification Identification, Redemption, Sanctification. You cannot find what is perhaps the most tremendous fact of every real Christian life, that of his personal union with the Lord in glory, Paul is the great divinely chosen opener to us of truth for this age.

The great doctrines that Paul reveals may be outlined as follows:

1. The unrighteousness before God of all men.
2. The impossibility of justification by works before God; that is, of any man's attaining by anything done by him a standing as righteous before God. Do what a man may, he is a condemned sinner still.

3. Propitiation: That satisfaction of God's holy nature and law from man's sin rendered by Christ's sacrifice.

4. The fact and the scripturalness of righteousness on the free gift principle, that is, of a Divine righteousness, separate from all man's doings, given by declaration from God unto all who believe on Christ.

5. Reconciliation: The removal, by Christ's death for man, of that righteous obstacle which man's sin had set up between God and man; so that God can come out to sinners in all His love in full freedom.

6. The plan of the actual conferring of the gift of righteousness upon all who believe, without any distinction. This change of a sinner's standing before God from one of condemnation to one of righteousness is called Justification; that is, negatively, deliverance from guilt on account of Christ's shed blood, and deliverance out of the old creation, by identification in death with Christ on the Cross. Positively, it is a new standing in the risen Christ before God.

7. Redemption: The buying back of the soul through the blood of Christ from sin; from the curse of the law—even death, involving exclusion from God, under penalty; from the "power of death," which involves the hand of the enemy; and from all iniquity.

8. Forgiveness: The going forth of Divine mercy in remitting penalty for sin, in view of the blood of Christ trusted in; and in complacency and fellowship, to creatures who before were necessarily under Divine judgment.

9. Identification (see above, Justification): That is, the great fact that those who are in Christ were united with Him at the Cross, by God's sovereign inscrutable act: were crucified with Christ and buried with him, so that their history is now ended before God; and when Christ was raised up as the First-born of the new creation, they also were raised up with Him, and their history began as new creatures in God's sight, in Christ, the Last Adam.

Of course, in the experience of the Christian there comes a certain point of time when he is actually made partaker of this new life—that point of time when he is, as we say, saved, or converted, or born again, etc. Nevertheless, the life that is in every Christian came up out of Joseph's tomb, and it is in Christ Jesus that a man is created anew.

10. Incorporation: This tremendous doctrine Paul alone mentions, and he makes it practically the foundation of all his exhortations to the saints with regard to their conduct and life. By "incorporation" we mean the fact that all those who are really saved and are new creatures in Christ Jesus become members of one organism, which is more real than the very earth we tread upon, called "the Body of Christ,"—Christ Himself in heaven being the Head of this Body, and every real Christian a member of it. So that believers are thus members of Christ in heaven, and also members one of another here on earth. No wonder that Paul is able to exhort the saints to love one another when they are members one of another! (Rom. 12, 1 Cor. 12 and Eph. 4.)

11. Inhabitation: The wonderful fact that the Body of Christ and each member of it individually is inhabited, indwelt, by the Third Person of the Deity, the blessed Holy Ghost Himself, and not only so, but that the Church is being "built together" as a great temple of God so that in the future God's actual eternal dwelling place will be this wonderful,

mysterious company built into a building called "a holy habitation of God in the Spirit."

This mystery is a great and marvelous one, as is the one preceding this: the fact that we are saved, are partakers now of the life of the Lord in glory, that the Holy Spirit indwells us, that we are eternally to be the Home of God Himself! It is unutterable unless it is true, but it is true!

12. The translation of the Church from the earth called by us, "the rapture," at Christ's arrival in the air at His second coming (1 Thess. 4, 1 Cor. 15.)

13. Divine Exhibition; that is, that through the Church in the ages to come is to be made known that which God counts His "riches," even His Grace (Eph. 2:7, 3:10).

The failure or refusal to discern the Pauline Gospel as a separate and new revelation and not a "development from Judaism," accounts for most of the confusion in many people's minds today as regards just what the Gospel is. Paul's Gospel will suffer no admixture with works on the one hand or religious pretensions and performances on the other. It is as simple and clear as the sunlight from heaven. The end of man is where God begins in Romans 3, at what might be called the opening of the Pauline Revelation. For instance, perhaps nine out of every ten, or even ninety-nine out of a hundred of unsaved people today believe in their inmost hearts (if they could analyze their own feelings) that the reason they are not saved is because of something they have not yet done, some step or other that remains for them to take before God will accept them. Perhaps every human being naturally believes this, but it is absolutely untrue. When Christ said, "It is finished," He meant that He had then and there paid the debt for the whole human race. "He gave Himself a ransom for all." 1 Tim. 2:6

Now Paul in his wonderful revelation declares that God hath reconciled the world to Himself; that "God was in Christ (at the Cross) reconciling the world unto Himself" (2 Cor. 5:19). Men do not know this, but they conceive that something stands between them and God for them yet to perform or do, before God will have them, or accept them, or forgive them. If you tell a man that God is demanding no good works of him whatsoever, no religion, no religious observances, or church ordinances at all: that God is not asking him to undertake a lot of duties,—or any duties at all; but, on the contrary, that God invites him to believe a glad message that his sins have already been dealt with at the Cross, and that God expects him to believe this good news and be exceedingly happy about it—if you tell an unsaved man such a story as this, he is astonished and overwhelmed—yet this is the Gospel!

#### **SPECIAL NOTE: ON MATTHIAS AND PAUL**

1. Is it not strange that sixteen (seventeen, if we include 9) of the twenty-eight chapters of Acts should be given to that apostle who was not one of the original twelve at all, and was not converted till long after Pentecost? Must there not be a deep reason for this? What is that reason? Search for it in such passages as Eph. 3:1-13; Gal. 1:11-16; 2:9; Col. 1:23-26; Rom. 15:15-21, 25-27, R. V.; 1 Cor. 3:6, 10; 9:1-16; 15:8-10; 2 Cor. 10-13; 1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 3:15-16. We will study these passages later, but it will be well to read them now. One thing is certainly evident already, that we Gentiles have a relation to Paul that we do not have to the other apostles;

exactly what that relation is we must most prayerfully seek to discover.

If you doubt the statement that Paul was not one of the twelve, consider: 1) The Holy Ghost baptized Matthias at Pentecost as one of the twelve, Acts 2:4, and counts him one of them, 2:14; 6:2. 2) Peter is evidently divinely enlightened in Acts 1:20, in his quoting Psa. 69 :25 and 109:8. No blundering, ignorant Peter speaks here, but the apostle. 3) Another was to take Judas' place, Acts 1:20. This Paul did not; God forced Paul into apostleship. 1 Cor. 9:16, 17; Acts 9:3, 6, 15, 16. 4) Peter's declaration in Acts 1:22 that there must be one chosen to complete the number of the twelve witnesses to Israel of their Risen Messiah, is significant. For twelve is the number of Israel. Gen. 49:28; Ex. 24:4; 28:21; Num. 7:3, 84, 86, 87; Josh. 4:2, 3, 4, 8, 9, 20; 1 Kings 18:31, etc. This number is carefully preserved through all Israel's history. And our Lord, in his Jewish ministry, chose twelve apostles (Luke 6:13; Matt. 10:1-6). And the twelve apostles remained Jewish, in their ministry and general relations; in a sense Paul did not. Gal. 2:7-9, etc. And they are to have a Jewish relation in the future. Luke 22:28-30. (Note, in the last passage, verse 28, that those addressed were those who "continued with Jesus," which Judas did not, but which Matthias did, Acts 1:21, 22. Matthias was undoubtedly present in Luke 22:28.) 5) All the apostles concurred in Peter's suggestion in Acts 1. 6) They already had the Holy Ghost, in an enlightening authoritative sense, John 22:22, 23. 7) It was altogether likely that God would use Peter, after Matt. 16:18,19, as His agent in suggesting Judas' successor. 8) The use of the lot was the Jewish appeal to God, and was wholly natural to the apostles; and it further marks this proceeding as entirely Jewish. We shall see that Matthias completed the Jewish apostolate. 9) Paul distinctly shows, in 1 Cor. 15:5 and 7, that he was not one of the twelve; and that he did not account himself one of those apostles.

#### **PAUL'S GOSPEL**

Why was Paul allowed to spend three days and nights in darkness, ere peace and light came to him? During this time to what did Paul die out for ever? Phil. 3:9. He came to the end of whom? Rom. 7:18, 24. And he rises into what realm after it? 2 Cor. 5:17. And when he begins to preach, what is his very first theme? Acts 9:20. This is the first that Jesus is proclaimed as the Son of God, in the book of Acts. We note a distinct advance of truth here. Saul already stood in clearer light regarding the Risen Lord Jesus than did the other apostles; for they had known Him primarily in humiliation, and they were His messengers to Israel, of whom is Christ "as concerning the flesh" (Rom. 9:5); but Saul's first vision of Christ was as the Glorified One, the Son of God, in resurrection glory. The conception of Christ in Paul's epistles is one of constant, unspeakable glory. Paul, we may say, never saw aught after his conversion "but the glory of that light" that burst into his life from the Risen Lord. See Acts 22:11; Phil. 3:7-10. We do not mean that the other apostles did not recognize Jesus as the Son of God. They had, long since. Matt. 16:16; John 1:14; 2:11; 20:28 ;11:27, etc. But their first testimony at Jerusalem and to Israel had been more of the Messiahship and Lordship of Jesus, as the Crucified but now Risen King, who was ready to return to Israel if they would repent. Acts 2:3; 3:19, 20, etc. But Paul got his teaching all from heaven, from Christ in glory,

rather than Christ on earth in Jewish connections. Paul's gospel has nothing Jewish about it. He was not even converted in Jerusalem. but near a Gentile city. Acts 9:3. He was told his testimony would not be received by the Jews, 22:18, and he was to go "far from them." 22:21. As Christ, after three days and nights, arose out of all connection with the Old Creation, into the resurrection glory of the New Creation, so Paul emerged, after his three days and nights (Acts 9:9) into a wholly new sphere. He had been so completely taken out of Judaism and all connection with "old things," that the Jews would never recognize him again. And the Jewish Christians constantly misunderstood him. Acts 15; 21:20, 21, etc. Such liberty as he had come into and preached was evidently unknown before. Gal. 2:4, etc.

How did Paul get his gospel? Gal. 1:11,12. Whom was it natural for him to consult immediately, after his conversion? Did he do it? Gal. 1:16, 17. Where did he go instead? (Same verses.) What part of Arabia likely? Gal. 4:25. Who else had been there? Ex. 19; 1 Kings 19: perhaps Luke 1:80, and Matt. 4:1. To meet and receive revelation from whom? How long did Paul stay there? Gal. 1:18. Compare "after many days" of Acts 9:23. The three years in Arabia evidently come between verses 22 and 23 of Acts 9. Were the other apostles able to teach Paul, after his "seminary course" with God in Arabia? Gal. 2:6. Let us remember that all that Paul preached, and wrote in his epistles he received directly from the Lord, not through any human channel whatever. (Note the Lord's words to Paul in Acts 26:16: "I have appeared unto thee to appoint thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee." This sums up Paul's sphere.) His apostleship he received from the Lord: Rom. 1:5; his gospel he received, 1 Cor. 15:3; even the ordinance of the Lord's Supper he received, likewise, evidently by special revelation, 1 Cor. 11:23. Paul is as much the revelator in the New Testament as is Moses in the Old. We may cite the example in the Acts: The moment Paul begins his life-work (Acts 13:2; compare 22:21; 26:17, etc.) he opens up to the believer a new thing, a marvelous thing, that far exceeds in fullness of grace any word of the other apostles up to that time. "He that believeth is JUSTIFIED FROM ALL THINGS." Acts 13:39.

### **JUSTIFIED FREELY**

The word translated "free" is the Greek word "DOREAN," which means gift-wise, as contrary to the other principle of working for a thing to earn it. The same word is used in John 15:25, where Jesus says "they hated me without a cause." "Without a cause" is the translation of this Greek word "DOREAN." Therefore we may say we are justified (1) From all cause in ourselves; (2) From all cost to us; (3) From all blame of us; (4) From all remembrance of our past; (5) From all limitations in heaven's future on account of our past history.

### **GENERAL, OUTLINE OF GALATIANS**

I. Paul defends his apostleship, his gospel, and his peculiar ministry to the Gentiles. Chapters 1 and 2.

II. His tremendous statement of the difference between law and grace, and what they respectively bring. Chapters 3-4:7.

III. His passionate personal plea with the Galatian saints in view of their past blessing through him and relation to him. Chapter 4:12-20.

IV. His arraignment (from the Old Testament illustration of Sinai and Jerusalem) of those who are going back to the law. Chapters 4:21-5:12.

V. His declaration of the true way of Christian liberty in the Spirit. Chapter 5:13-26. And its fruit, or results. Chapters 6:16-6:10.

VI. Paul's personal summing up of the subject in his own handwriting: The cross our glory, and the new creation our sphere, and therefore our rule of life. Chapter 6:11-17.

VII. Paul's testimony of his own personal fidelity to Jesus only, and not to "Jesus and the law"; he had in his body the marks inflicted by those who fought for those legal things that the doctrine of Christ set aside. Chapter 6:17.

VIII. The benediction to them as "brethren," true believers, despite all their failures. Chapter 6:18.

IN THE BOOK OF GALATIANS we see the contrast between any kind of legalism (even the most subtle kind, as in Peter's case, Gal. 2) and the Pauline Gospel, the "truth of the Gospel," as Paul calls it, as an absolute and final contrast.

We shall find in the book of Galatians that Paul had to contend both for his Apostleship and his Gospel all through his life. We shall find that certain compromising semi-Jewish gospelizers kept following him around after his meetings, trying to persuade people back to trust in their own efforts or religious observances. In Galatians, then, Paul has first of all to defend his Apostleship; and this we shall find him most vigorously doing in the very first chapter. Would that we had grace just as vigorously to defend his great message today, whether from its enemies or its real friends who do not see it clearly as yet; or who, like Peter (Gal. 2), through fear of others, are ready to compromise and tone down the Gospel of Christ.

It is well to get a grasp of the great central object of each of the epistles, if we are to understand any.

Romans lays the foundations, revealing man absolutely without righteousness before God, and presenting the righteousness of God in Christ as a gift, to those who believe.

1 Corinthians reveals man absolutely without wisdom, and presents the wisdom of God in Christ, to those willing to become fools that they may become wise.

2 Corinthians reveals man utterly without strength, and presents Christ as our strength, to those brought to a sense of their own nothingness, a sense of absolute weakness.

Galatians corrects the folly (in view of our having no righteousness, no wisdom and no strength of our own) of trying to be perfected in the flesh." See Gal. 3:3; that is, seeking anything in ourselves or expecting anything from ourselves. A believer is to walk by faith as a new creature—a new creation. Gal. 6 :14-16, is one of the key passages of the book. A man being a new creature, he is unearthly: heavenly. New relations and principles concern and govern him.

Ephesians, therefore, puts him in his place as a new creature, chosen in Christ, quickened with Him, raised with Him, seated with Him in the heavenlies—a resurrection realm that actually exists, Christ having gone there in resurrection life, out of Joseph's tomb—in absolute newness of life. Then, seated at the right hand of God, He sent forth the Spirit at Pentecost, and has since been imparting His resurrection life to believers. And these believers, joined to Him in the glory, are

thus introduced into and included in the same resurrection realm with Himself in the heavenly places.

This will be enough for our present purpose, which is to allow the special place of Galatians; that the object of Paul's letter to the Galatians is to prepare us for those higher revelations of Ephesians and the epistles following.

Now in Galatians Paul deals with true saints. He calls them "his children." He believes they are saved and he declares that he has confidence toward them in the Lord that they will be restored to the path of simple faith. Gal. 1:19; 5:10.

But he warns them most solemnly that the path of faith is the only path. Since Christ is the new Adam and we are in Him there is no longer room or place for the old Adam, either in the way of righteousness, wisdom, or energy.

And it is because departure in faith, or weakness of faith always begins with the corrupting of our confidence in Christ as our perfect righteousness before God,—that He is the one who in Himself and by Himself and of Himself and through Himself secured our perfect and eternal standing before God, and right before Him, and blessing before Him,—it is because at this particular point faith is attacked by the devil that Paul in his epistle to the Galatians gets us back to the foundation so fully laid in the book of Romans—that of faith in Christ as our righteousness.

In other words, the fundamental consciousness before God of every honest man is that he is a sinner. He may be in a state of "joy and peace in believing." He may be delighting in Christ as his righteousness; he may be filled with the very glory of heaven; but it is as a redeemed sinner that he is rejoicing. This is the consciousness that the true saints will have forever. Revelation 5:9. Only hypocrites or self-deluded people seek to get away in their supposed Christian consciousness from the fact of their sinnerhood. Many people are striving to escape from the very consciousness which would be the open door of blessing unutterable to them if they were but willing to receive it! God is always merciful to sinners.

This brings up the most fundamental questions connected with God's purposes concerning human beings.

God does not want to make angels of human beings.

God can create in holiness and sustain in holiness millions of angels, and He has done so: creatures that have never sinned. He calls them his "holy angels" and the "angels of His power."

But God never speaks of grace in connection with angels. Grace is loving pardon and favor shown to lost guilty law-breakers and wretches and helpless criminals. That is what grace is. It can never be anything else.

Now the reason why most people miss heaven is that they want to be "angels" instead of saved sinners. God has declared this race to be a lost race and that all are sinners, that "there is no difference" (Romans 3:22, 23); that none are righteous, but that He has purposes of grace toward them, i.e., that although utterly undeserving of any favor from Him, being guilty, yet that He will freely pardon, justify and bring to heaven any member of this lost race who is willing to be made the object of His charity, as an utter beggar and criminal.

For God desires to exhibit His own attribute of Grace; that is, His ability to forgive offenses, pardon insults, pity misery, cleanse impurity, save sinners, redeem outcasts, crown

beggars, glorify wretches, bestow blessing where cursing would be the necessary and expected thing!

But men rebel at this treatment. They refuse charity, forgiveness, mercy, because although sinners they wish to go into heaven as angels; although fallen, degraded, guilty, filthy, foul, rag-covered, they would fain press proudly in among the unfallen hosts of holy, angelic beings, and the burning seraphim and the mighty cherubim of glory, at the very throne of God itself!

How every preacher of "human culture," "ethical development," "noble ideals," etc., etc., is sending deluded humanity into ever-increasing darkness! God is not in any such false, accursed, soul-destroying preaching.

Therefore, the very first lesson we need to learn is that this human race is a lost, wrecked race, a ruined race, irreparably, irretrievably ruined, under judgment, exposed to wrath; by nature children of wrath, traveling to doom; and unless by absolute sovereign, divine interference, no one will be saved. When the disciples asked the question, "Who then can be saved?" (Mark 10:26, 27) Jesus looking upon them said, "With men it is impossible." It is blessed indeed to believers to know that He added, "but not with God, for all things are possible with God."

In the book of Galatians Paul has to call his Galatian converts back from a false path that they were beginning to take, to the path of simple faith in Christ.

And the reason he had to call them back was that they had listened to other teachers than Paul (who came after Paul had preached the gospel through the regions of Galatia), and sought to overthrow Paul's doctrine.

These false teachers were legalists; that is, people who tried to mix the gospel about Jesus and His finished work on the cross, with the law of Moses; thus going contrary to the Word of God, which said the law was given by Moses, but—literally, "but on the contrary"—grace and truth came by Jesus Christ.

These false teachers were either Jews who had professed to accept Christ as the true Messiah, or else Jewish proselytes who had not fully escaped from their Judaism while professing to be Christians.

Now the reason they got hold of the Galatians (for they did succeed in disturbing many of the Galatians) was this, that in the heart of every true believer in Christ there is a desire to live a holy life, that is, "to be perfect" in faith and in holiness and in love. This desire is in the heart of every true Christian on earth, because the Holy Spirit is in the heart of every true Christian and the Holy Spirit moves him to press on unto perfection (Heb. 6) and not to stop with the mere fact that he is saved.

We see in Gal. 3:3 that these Galatian Christians had begun in the Spirit; that is, they had begun by hearing and receiving in the power of the Holy Spirit Paul's simple gospel when he set forth Jesus Christ, crucified, before them. Gal. 3:1. Having received the message regarding Jesus Christ, crucified, and Jesus Christ alone as their risen Savior, they received the Holy Spirit, Gal. 3:3, by simple faith, and not by any works or efforts or consecrations or prayers or legal performances of their own. Paul says, "Received ye the Spirit by the works of the law, or by the hearing (or message) of faith?"

Now having become God's children through faith in Christ Jesus, Gal. 3:26, they desired, being moved by the Holy Spirit dwelling within them, to press on in the Christian life.

At this point the false teachers came, saying the way for them to perfect themselves was to be circumcised and keep the law of Moses; and to observe "holy" days, and seasons and months and years. (See Gal. 4:10, 11; Gal. 5:2, 3.)

This looked very reasonable, in three ways. In the first place, these half-Jewish, professedly Christian, false teachers did seem to have the written Scriptures on their side, for what is called the New Testament Scriptures were not then given. And these false teachers would show these Galatians those wonderful Old Testament Scriptures, which Paul himself had used when he preached among them; saying; "Here is the written Word of God and it shows that the chosen people of God were the Jews, and that the Jews were to be a circumcised people and were to observe certain days, such as Sabbaths and feast days. etc., and keep certain feasts; and that God told them to do so, and any departure therefrom was contrary to the written Word of God; and that if any one wanted to be saved, even though he did acknowledge Jesus of Nazareth to be the true Messiah, would be expected by God to keep the law. Was not Jesus Christ Himself a true Jew, keeping the law? How dare these Galatians expect to get on in the Christian life without the things in the written law?"

The second reason why their teaching appeared strong to the Galatians was that the proper inclination of a true Christian's heart when he is stirred up to want to be holy, is to do a lot of good works, which he is led to regard as holy works and pleasing to God. He naturally thinks that he must do holy works to attain holiness, just as a sinner thinks he must do righteous works to obtain righteousness.<sup>2</sup>

And the third reason why these false teachers, half-Jewish, appealed to the Galatians, was that they came directly from Jerusalem; and they boasted in Jerusalem, as being the starting point of the Christian faith, and the Holy City of the whole Bible, the place where Jesus was crucified and the place where the Holy Spirit descended on the day of Pentecost, and the place where the twelve apostles labored; and therefore it was natural to expect that Jerusalem would be the center from which all the Christian world, that is, those who accepted Jesus as the Messiah, were to be directed and controlled; and that Jerusalem would be the only place to look for the true doctrine, and the twelve apostles the only ones who would possess it, and they coming out from Jerusalem, the only true preachers of it. Paul therefore, not getting his apostleship from the twelve, and not being converted at Jerusalem, but outside Jerusalem, at Damascus, and even having been a persecutor of the Church, was not to be received as an apostle.

And especially was this so, they claimed, since Paul taught differently about the law and circumcision than the twelve apostles; that is, he preached salvation directly to the Gentiles without any mention of circumcision, or Jewish righteousness, or the twelve apostles having the first place. These false

teachers thus affirmed that Paul was a self-appointed teacher and not really an apostle, and that the only way for these Galatian converts ever to become perfect was to listen to them and return to the religious ordinances which Paul did not preach. Paul, they said, undoubtedly preached about Jesus of Nazareth, and they themselves, they claimed, believed Jesus of Nazareth the true Messiah; but in order to "be perfect" they must enter into a "religious life"; that is, they must "keep" certain things, they must "observe" certain religious duties and days and seasons, etc., etc.

Thus these Galatian Christians were brought in a very subtle way back under the law and were being rapidly led to trust in their own works to commend them to God, and had almost forgotten the wonderful gospel of the free grace of God given to any lost sinner who comes to the end of himself. And they were in danger of turning back to the law in such a way that "Christ would profit them nothing." This would be what the Bible calls "falling away from grace." (See Gal. 5:2-4.)

There was terrible, fatal danger in front of them, for if God has set aside the law and introduced grace by Christ Jesus, then it is defying God and losing one's own soul to turn back to good works as a means of salvation.

Furthermore, God had already taught Peter (in Acts 10) in his vision regarding Cornelius (an uncircumcised Gentile) that there was no difference between Jew and Gentile, that both were to be saved independently of the law and circumcision, and both were to receive the Holy Ghost when they trusted in Christ, without any legal observances whatever. (Acts 10:43-48.) And Paul had already declared (Rom. 10:12, 13) that there was absolutely no distinction now between Jew and Gentile, since the same Lord was Lord of all and would listen equally when either Jew or Gentile called upon Him; since all have sinned alike and come short of the glory of God. (Rom. 3:22, 23, and also 3:9.)

Therefore Paul must write a very urgent and searching epistle to these Galatian converts, to rouse them to a sense of their danger, and recall them to the way of grace, which is taking things as by simple faith and not trying to deserve them at all, by righteous works of any description.

Paul begins this epistle by taking up the subject of his apostleship, which these miserable wretches from Jerusalem denied. Therefore let us consider:

1. Paul's defense of his peculiar apostleship. Chapters I and II.

Since the false teachers who had followed Paul up, seeking to deceive his converts and turn them back from grace to legal observances, had despised Paul and denied his apostleship, Paul must begin by declaring and establishing his peculiar position as the great revelator of this dispensation.

Let it be kept in mind, as we have already said, that just as Moses was the fundamental revealer from God of His truth in the Old Testament, so is Paul in the New. And Paul is as independent of human authority or help in his wonderful doctrine of Christ crucified, buried and risen, as Moses was of any human authority or help when he brought Israel the law at Sinai, or wrote by divine revelation the account of the creation of Adam and Eve, which occurred 2,500 years before Moses' time. Paul is Jesus Christ's representative to you today. He is the risen Christ's messenger, from the glory.

But let him speak for himself.

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<sup>2</sup>This feeling is very strong in the heart of an earnest person. Martin Luther used to fast for days at a time before he found the Gospel of grace. And George Whitefield became so weak in fasting and going to visit the sick before he found peace in Christ alone, that he had a violent illness.

I earnestly ask that in the following pages you will look up the references carefully because many of the questions will be answerable only by looking up the reference.

With what name does Paul begin this epistle? Compare every one of his epistles, except that to the Hebrews. The word "Paul" opens every one of Paul's epistles proper, for he is speaking with direct divine authority as the herald and apostle of God. Inasmuch as the Hebrews were not his particular field and the Jewish nation as such would not receive from him testimony concerning Christ (Acts 22:18), therefore he begins the epistle to the Hebrews with the word "God" and leaves his own name entirely out,—a name that was hated everywhere among fanatical Jews, and it would be better to leave his name out of a letter that was to be circulated even among those Hebrews who had believed on Christ.

This opening of his epistle in Galatians 1 with his own name is a proof of divine boldness, in the face of the fact that his name had been discredited, despised and decried among these very Galatian churches.

What was Paul ever seeking, for himself and helpers, with regard to the preaching of the Gospel? See Eph. 6:19, 20, and Phil. 1:20. Paul could no more shrink back before apostate Judaism than Moses before the power of Pharaoh. It is essential to every preacher of the Gospel that he speak with all boldness, letting no man despise him. (Titus 2:15.) But it was especially essential that a man to whom a stewardship for a whole dispensation had been committed, should be bold and faithful, and the Lord helped Paul even to the end. 2 Tim. 4:16, 17. (2 Timothy is Paul's last epistle.)

What does Paul call himself in Galatians 1:1? What is an apostle? The word means one sent forth from another, upon a special mission and with a special authoritative commission.

In 2 Tim. 1:11, Paul gives his three offices. Note this verse carefully. First, he was a preacher. The Greek word here is "kerux," which means an "advance herald"; that is, one that announces something new, ahead of others. Second, he is an apostle; that is, one sent forth with divine authority to declare and set in order. Third, he is a teacher; that is, one who instructs the saints in the things of God, guiding them into experiential revelations of the same. Compare the same exact order in 1 Tim. 2:7, R. V., Marg.

In Gal. 1:1, through whom does Paul declare his apostleship came? What double denial does he make regarding its origin? "From men" would mean that he was appointed and sent forth by purely human volition; as the Pope sends forth a papal messenger to some country. "Through man" would mean that although his commission might be a divine one, it came through those who were disciples or apostles before him. Timothy's ministry, although not from men, was through man, for Paul himself chose him. See Acts 16:1-3. Compare with 1 Tim. 1:18. Note in this last passage how Paul was directed to Timothy; see Revised Version; also 1 Tim. 4:14.

Paul's apostleship was neither of human origin nor through human channels, but directly from Jesus Christ and from God the Father.

Also, the expression "who raised Him from the dead," in Gal. 1:1, suggests the character of all Paul's gospel. It is the gospel of the risen Christ and of God as the One who raised Him from the dead and is now working on resurrection ground only. Christ appeared to Paul as the risen Christ, outside

Jerusalem, independently of the twelve apostles, and of Judaism absolutely. Our salvation has no connection with Judaism, whatever. The Jews—as men under law, blindly crucified their Messiah, and then had their temple veil rent and were set aside; until by the example of mercy shown to the Gentiles they also may obtain mercy—a different thing altogether from law and works. Rom. 11:28-32.

Why does Paul in verse 2 include "all the brethren that are with me"? In his address to the "churches of Galatia" it would come with tremendous weight to these Galatian Christians who were straying away from Paul's gospel, to know that all the brethren who were with him were abiding in Paul's teaching, as were the rest of the churches outside Galatia.

In spite of the fact that the Galatians were so unsettled and so unworthy of blessing, what does Paul pronounce upon them in verse 3? Why does he put grace first? What is grace? Note a good Scripture description of the process of grace in Titus 3:3-5. It is uncaused kindness arising in God's heart toward his natural enemies, and it is undeserved kindness continued to His saints, those who are saved. The effect of grace coming into our hearts from God is to bring what? Gal. 1:3. Note through whom this peace comes. Rom. 5:1. Compare with Gal. 5:22. God sends it; it comes through Jesus Christ at God's right hand, through whom all our blessings come; it comes by the Holy Spirit into our hearts and is His fruit in us.

On what basis could God give grace and peace to sinners? Gal. 1:4. What do we read here Jesus Christ gave for our sins? Does this mean that He gave Himself to come and live a beautiful life on earth merely? Compare 1 Cor. 15:3, and 1 Peter 2:24 and 3:18. Christ's perfect earthly life is not our righteousness, as we shall find. It simply presented Him a spotless Lamb, that he might bear sin for us at Calvary.

Remember Hebrews 9:22: "Without the shedding of blood there is no remission."

What in Gal. 1:4, is said to have been the object of Christ in giving Himself for our sins? What is this present world called? Is it altogether evil? If there had been anything good in God's sight in this present world would He have sent His Son to deliver us out of it? We need to be delivered out of this world after the same manner that Noah was delivered out of the condemned world of his day. This world is rapidly proceeding on to judgment. Its prince and god have already been judged. John 12:31; 16:11. Compare 1 John 5:19. In 1 Cor. 11:32, we find that some Christians have to be taken to heaven prematurely (because they do not judge their own lives) that they may not be condemned with the world. Dear friends, let God's word settle your ideas about this world. In character it is evil; in knowledge it is ignorance,—not knowing God. 1 Cor. 1:21; Eph. 4:17, 18. In service it is under bondage to the devil, the whole of it; true Christians alone being excepted. 1 John 5:19; Eph. 2:1-3. In religion it worships the devil and his demons; 2 Cor. 4:4; 1 Cor. 10:20. Christians alone are excepted—"with such as shall be saved": those who, like Cornelius, under divine influences are being brought out of darkness into light, and from the power of Satan unto God. See Acts 26:18, one of the most wonderful verses in the Bible. As to all that is in the world, it is not of the Father, but is of the world. That is, this world with all its wisdom and power and glory, desires, inventions, science, "progress," and hopes, is altogether a self-made and devil-controlled thing. At least,

God says so! 1 John 2:16. And as to the world's doom, it is to be condemned and pass away. 1 John 2:17. The saints are not to love it nor the things that are in it; 1 John 2:15; and although they may "use" it, they are not to "use it to the full." (1 Cor. 7:31, R. V.) John 17:16 shows the absolutely distinct relationship that Christians sustain to this evil world; and John 15:18 and 19, the real heart attitude of the world toward the Lord's people, and the reason for it. The world knows that we who are Christ's are not of it, and the world knows the reason—that the Lord has chosen us out of the world; and therefore it hates us.

Nevertheless, the Lord Jesus passed through this world, lived in it, ministered to thousands in it, saved many out of it; and so may we, although it is an evil world. It finally despised Christ and crucified Him, and God says that all now who will live godly in Christ Jesus shall also suffer persecution. 2 Tim. 3:12.

The world is evil; has always been evil since sin entered it; will continue evil to its very end. Rev. 20 :7-11.

You had better believe what God says in this matter, and turn from sin and from the world and trust the Lord Jesus at God's right hand, "who gave Himself for our sins," that He might deliver us out of this evil world, according to the will of our God and Father. God's people have been delivered by Christ out of the world, according to God's will, and it is God's will that you, even if you are unsaved this moment, look to Jesus Christ and be saved; for God is not willing that any should perish, but that all should come to repentance.

In Gal. 1:5 to whom is the glory ascribed by the apostle? And for how long? Why should the glory be ascribed to God? Who gave His only begotten Son out of intense love for us? John 3:16. Who willed it that Christ should deliver us out of this present evil age? Did we ourselves will it and bring it about, or did God will it and Himself do it? Gal. 1:4; 2 Tim. 2:9. Of whom are all things connected with our salvation? 2 Cor. 5:18. To whom then should all the glory be? Are you giving God all the glory through Christ Jesus? Or are you trying to take some yourself, by reason of your own righteousness, your own works, your own spirituality, your own success as a preacher or teacher? Remember, Paul says, "Neither is he that planteth anything, nor he that watereth, but God that giveth the increase." Let us all say, To God be the glory, as we proceed.

These Galatians, in turning aside to their own works to perfect them, plainly showed that they had not learned that all the glory was to be given to God; and both salvation, and blessing after salvation, are to be received thankfully as gifts of grace from the Great Giver's hand. "Every good gift is from above, and comes down."

In Gal. 1:6 Paul is marveling—a very strong word. What is he marveling at? Who had "called" these Galatians? Rom. 8:30. In whose grace had God called them? "The grace of Christ" here means that these Galatians (as also all of us) had their whole salvation—forgiveness, justification, new standing in divine favor, as a free gift of God by Christ, for which they in nowise worked and of which they were in nowise worthy, nor could be. But what were they doing "so quickly" after Paul's preaching to them? In Gal. 1:7 we find they were "removing" not to a different gospel (for there was none other); but they were the objects of false teaching. What did

these false teachers desire to do? Verse 7. See Acts 20:29, 30, and also 2 Cor. 11:13, 14. False teachers are whose ministers, and what will their end be? 2 Cor. 11:5 Are there teachers nowadays who also seek to corrupt the true gospel?

What terrible language does Paul use in verses 8 and 9 concerning men who teach "another" gospel than his?<sup>3</sup>

If an angel from heaven (whom you knew to be such) were to appear to you and tell you some "new revelation" contrary to the Pauline doctrine, what should be your attitude toward such a message? Gal. 1:8, last four words. And if any man (no matter how talented, "beautiful" in life, ethically ideal or generally magnetic he may be) preaches other than the Pauline gospel, what does God say of him? Gal. 1:9, last four words. Paul's gospel is summed up in 1 Cor. 16:3-8: (1) Christ died for our sins according to the Scriptures (i.e., as the Passover lamb died shielding Israel from divine judgment by its blood; as the atonement goats died in Lev. 16, procuring, in type, the removal of Israel's sins from year to year through their shed blood, etc.); (2) Christ was buried; (3) Christ hath been raised on the third day according to the Scriptures (i. e., in a physical body, though without blood; having flesh and bones, able to be seen, touched, and generally known. Luke 24:36-43, etc.); (4) Christ appeared—was seen of Cephas, the twelve, above five hundred, to James, to all the apostles, last of all to Paul.

This great passage (1 Cor. 15:1-8) gives the foundation truths of the Pauline gospel. All the great doctrines that Paul was given to unfold or primarily to reveal spring from these four vital facts: Christ's Death, Christ's Burial, Christ's Resurrection, Christ's Personal Manifestation.

Notice carefully that the gospel begins with Christ's death; not with his earthly life. This is the message the sinner needs. It is at the cross the sinner finds his Savior. Had Paul ever talked in this intolerant way before? Gal. 1:9. Was Paul a milk-and-water man? Are you? Why was Paul willing to be vehement concerning the truth? Gal. 1:10. Always distrust a preacher who is salving things over for you or is afraid to displease you. Such men are not servants of whom? Gal. 1:10. See Phil. 1:21.

Paul now, verse 11, shows the absolute newness and independence of his gospel—and the consequent authority with which he spoke. First, his gospel is not after man"; i.e., no human being ever would or could have conceived it. It is a heavenly, not an earthly thing. Did Paul receive it from man Gal. 1:12. Was he taught it? (That is, possibly by angelic mediation, or imparted by instruction as a doctrine.) How alone was Paul's gospel given him? The expression "through the revelation of Jesus Christ" should be compared, for instance, with Acts 26:16: "To this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me and of the things wherein I will appear unto thee." And also Acts 18:9, and 23:11, together with such expressions as that in 1 Cor. 7:25, and 10, 1 Thess.

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<sup>3</sup>Paul is here referring to the gospel he announced. He and the other apostles were identical in doctrine as to salvation by the death, burial and resurrection of Christ, for there was no other foundation than Jesus Christ. But Paul preached grace alone; while they, sent to the Jews, still allowed religious things, till Jerusalem was destroyed.

6:16. These passages show that the risen Lord conveyed directly to Paul (doubtless through the Holy Ghost, yet personally and immediately) not only the great fundamental truths of the gospel, but those new revelations concerning the body, the church, identification with Christ, and the heavenly standing of the church, etc., that make Paul's epistles a consistent body of truth as new and unified as was Moses' law. Even the Lord's Supper, with the instructions concerning it and the deep doctrines connected with it were conveyed directly by the Lord to Paul, and not imparted from any other apostle. 1 Cor. 11:23.

Surely it behooves us to learn most faithfully these things the Lord directly communicated to Paul, for if we are ignorant of them we will not know where we are in the purposes of God nor what our privileges and responsibilities are. A man who is ignorant of the Pauline gospel is constantly getting "mixed up" both in his interpretation of the Bible and in his personal experience.

Why does Paul bring up his past zeal for the "Jew's religion,"<sup>4</sup> and his zeal as a persecutor of the "church of God." The false apostles had told the Galatians that Paul was an inferior offshoot from the church at Jerusalem, being an unfaithful Jew, who had for self-interest started to preach "Salvation apart from law-works" to the Gentiles. How did Gal. 1:13, 14 show all that to be impossible?

Note also that God had handed over Judaism to the Jews; it represented no longer God's method of dealing with men. "The Jew's religion" meant no more to Paul than a heathen religion, so far as any connection with salvation was concerned. What did Paul not do that might have been natural to do, as we would think? Gal. 1:15-17. What two things had God according to His own good pleasure done? Verse 15. "Separated" means marked out to an end, and "called" means the bringing about of that end. What was the end or object of God's choosing Paul? Verse 16. Was it for Paul to "build up a noble character" in view of the "ideals" revealed in the "life of the Master"? What does Paul declare there was not in him? Romans 7:18. Your ethical preacher may talk of the "good" in men—but Paul had none. What does Paul declare it was God's purpose to reveal in him? Gal. 1:16. The old Paul had been what? Gal. 2:20, R. V. Paul was so bad that he had to be crucified; thus he was utterly set aside and another person, even Christ, could live in him and be revealed in him. "In Christ," for salvation; "Christ in us," for revelation—that is God's plan.

Paul's work was to be preaching whom? Gal. 1:16. (Note, not a mere doctrine, nor about a person—but a Person.) This is important. "Never think of yourself apart from Christ," was John Wesley's wise counsel. Every truly instructed believer knows that he is joined to the Lord in glory, in a living union (1 Cor. 6:17; 12:27, and Eph. 4:15) sustained by the Holy Ghost.

With whom did Paul not confer? Gal. 1:16. Why not? Why did he not go up to the former apostles? Gal. 1:17. Let us

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<sup>4</sup>Mark the absolute distinction here between the Jew with their "religion," and the "church of God,"—an entirely new body. Compare the threefold division of humanity in 1 Cor. 10:32—an important key verse.

remember that the Lord's revelations to Paul were absolutely independent even as to its foundations of all human teaching. God greatly emphasizes this here; in order that the "faith of Christ" shall be absolutely distinct in all our minds from Judaism, the law or any human merits or processes whatever.

Where did Paul go? V. 17. Compare Gal. 4:25. Who had been there before him? Ex. 3:1, 2; also 1 Kings 19:8, 9. Horeb in Arabia seems to be the mountain of God's revelations, and Paul declares that the law and the prophets (represented by Moses and Elijah) "witness" to the gospel. Rom. 3:21. To what city did Paul return? Gal. 1:17. His stay then in the wilderness with God was a complete thing, that is, he did not mix it with any side steps to men; he went from Damascus and returned to Damascus after his three years' course with the Lord.

Then, after having his gospel already revealed to him, he went up to visit or become acquainted with what apostle? Gal. 1:18. Did he make a long stay? He was taking no apostolic post-graduate course! He saw also the author of the epistle of James, whom he afterwards met in Acts 21, where under deeper guidance than any other of the saints he became to the Jews as a Jew. 1 Cor. 9:20. Why does Paul declare that he lies not, in Gal. 1:20. If it could only be once for all received into the heart of these Galatians that Paul is the apostle, the teacher, the minister of the church, and the minister of the gospel; that he is entirely independent of all men, all other apostles, all human authority, and has his message directly from God as a new revelation, then they will be ready to hear Paul and judge all other doctrines by Paul's gospel. Therefore is Paul vehement and positive. "Before God." cries he, "I lie not! I have no connection, nor has the gospel I preach, with the other apostles. All I teach was a direct revelation by Jesus Christ to me and must be hearkened to, for I speak with the Lord's own authority. The Lord appeared to me not in order to convert me—for the Lord could have converted me by any one's preaching; but to make me His witness for this dispensation."

When God saves a man that man begins a new history. But he has several vital things to learn, several great life lessons as a saint, and they are, I suppose, about in the order of, Romans, 1 Corinthians, 2 Corinthians, and Galatians.

A man discovers first that he has not any standing before God except that which rests on the poured-out life of Christ, the blood shed on Calvary, and the risen Christ in the glory. The general plan of redemption opens before him—propitiation through the Blood; forgiveness, justification, reconciliation, access, etc., all on the ground of the shed Blood; identification with Christ in death, burial and resurrection; the indwelling Spirit; divine, sovereign election; eternal security, etc. This is Romans.

These great truths may puff up his understanding, and he must find his own wisdom to be nothing, and even that wisdom about spiritual things will puff him up. This 1 Corinthians teaches him, and he by and by ceases to find delight in the mere doctrines or truths that before greatly entranced him. Even the highest spiritual truth learned apart from Christ Himself as the Truth, fails to satisfy the heart, and the true Christian learns to become a little child in a sense he never before understood. "We know." says Paul, in 1 Corinthians 8:1, "that we all have knowledge. Knowledge puffeth up." While in 1 Corinthians 13:2 he declares that a man may have all knowledge, being taught in all mysteries, etc., and yet be

destitute of that heavenly grace which belongs to the heart, even love.

So that man by and by becomes willing to "become a fool, that he may become wise." 1 Corinthians 3:18. He is willing to cease from his own wisdom, finding that Christ has been made the wisdom of God unto him. 1 Corinthians 1:30. That is a great rest of mind to him. Thus he learns to let the Lord lead him, and to glory only in the Lord. This is First Corinthians.

Yet he has a deeper lesson to learn—a lesson that God must most fundamentally discipline him in, ere He can teach it him; this is the great fact that all his strength, his sufficiency, must come from heaven, moment by moment.

It is an absolutely unearthly, unheard of, unnatural, contra-natural idea that Christ's strength is to be made perfect in weakness; that the most deeply taught saint will come to the place where he shall take pleasure in infirmities, in distresses, in persecutions, in necessities, for Christ's sake, in the knowledge that when he is weak then He is strong. 2 Corinthians 12:10.

But it is to exhibit His grace, His unmerited kindness, that God chooses to intervene and save creatures of this race. And if they will not be saved by grace, if they retain their pride and will not consent to be the objects of His mercy, as condemned criminals, then they shall not be saved at all, for those whom God saves will be nothing but vessels of mercy. (Romans 9:23.)

NOW all God's purposes of mercy toward men have been made through His Son, Jesus Christ; therefore Paul declares in the very first chapter of the epistle (Galatians 1 15, 16), that it was to him, Saul of Tarsus, the principal legalist of the whole world, the most desperately sinful of any of the ragged sinners to press into the presence of God in his own filthy righteousness, it was to him God revealed his astounding and yet natural purpose to reveal His Son—in Saul.

O believe me, this is a great secret! This is a revolutionary and marvelous utterance. Men think the way to please God is to cultivate their "higher faculties," to enrich and ennoble their ideals, to seek to achieve lofty aims, to build up noble characters, etc., etc. All such things are merely the cultivation of the "old man": there is no room for grace. God's purpose is absolutely, utterly, eternally different—O so utterly different! His purpose is to reveal another Person, even His Son, in men. He purposes to set aside all human ideals, human strivings, righteousness, goodness, works, observances, religions—yea, even the new creature himself, and manifest in us His Son, living in us and revealed in us—altogether and absolutely different thing from what is generally thought of as "the Christian life." But this is the core, the root, the essence, the absolute center of the Pauline gospel. The old Adam is cast utterly aside, and another person, even Christ Jesus, revealed in us, by the Spirit of God.

This is the purpose of God.

Therefore did God gather us up with all our supposed righteousness and crucified us there upon the cross of Calvary: so that Paul cries out in the heart of this epistle, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." And he ends up the epistle with such words as these: "Far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world is crucified unto me and I unto the world; for in Christ neither circumcision availeth

anything nor uncircumcision" (which together include the whole world), "but a new creation," which Paul describes in Eph. 2:10, thus, "We are God's workmanship, created in Christ Jesus for good works, which God before prepared that we should walk in them."

To sum up the matter, then, the first true lesson a man learns is, his sinfulness, which the Blood covereth. The second lesson is, his folly, which Christ cureth. The third lesson is, his nothingness, which Christ supplieth; and the whole lesson consisteth in this, that at the cross God made an end of you and me completely, that He might have a field to show what He in grace could do by His Son Jesus Christ.

If you get to heaven you will be one of a million reflectors of the glory of another Person, even God revealed in the face of His Son, Christ Jesus. You will never have anything of your own, whether righteousness, goodness, holiness, glory; it will all be Christ manifested in you. People are glad enough to find peace, rest, deliverance from fear of judgment, etc., but to part with their very self, to be supplanted by the indwelling Christ Himself, to have another Person exhibit His excellence, His glory, have His will, His wisdom, His sufficiency only, exhibited and carried out at all times, is very, very different; but this is the end of the gospel which Paul preaches, and it is unutterable glory to the heart that accepts it.

Christian perfection, that is, the establishing and perfecting of believers on the faith line, and not by "ordinances" or "religious observances"; just as a sinner's justification is on the faith line, apart from "works of righteousness: that is the great subject of Galatians."

And it is certainly a much needed book today; when there are so many "lo here's," and "lo there's" of doctrines, both as to the gospel for sinners and the way of blessing for saints.

Let everyone make most careful note in this whole Epistle of Galatians how God constantly protects and proclaims the separate and especial apostleship and gospel of Paul. The mixers of truth are many besides Satan. Let one rightly divide God's Word concerning grace and works—that grace is God's power put forth in a vessel utterly and absolutely helpless; dead works are the efforts of the flesh under the lash of the conscience. The man who knows grace, first of all had his own guilt and helplessness discovered to him by the Holy Spirit. He could not flee to human righteous works for refuge for he was held in the presence of God by the Spirit: he therefore surrendered, putting his trust in his Judge's mercy on the ground of the blood of Christ shed for the guilty and lost. His conscience here found relief and his heart rest and peace, and his spirit liberty. He saw that his debts had been met by another, even by the Son of God, to whom the Father had committed all judgment. How could he then fear? To fear would be to doubt and deny God's express word concerning His Son, that whosoever believeth on Him should have eternal life and not come into judgment. (John 3:36; 5:24.)

How did the other man come to rely upon works. He fled to his own efforts to relieve his conscience, instead of relying upon God's Word, that a ransom was already provided. He could not believe that Christ gave Himself a ransom for all (1 Tim. 2:6); thus taking away from man all his own efforts in the way of prayers, fastings, religious observances, Bible reading, experiences and what not: yea, taking away from him all hope of ever attaining any righteousness.

The man of grace will tell you that no good work, nor all of them together, is what he trusted in "The blood of Christ," saith he, "of which God hath told me, hath answered before God's judgment bar for all my sin forever. And Christ Himself, being risen up and ascended to heaven, is alone my righteousness and my hope. Suppose I have no experience of joy, or delight, or hope; suppose I perform no works; Suppose I engage in no prayers, yet I see my Saviour at God's right hand. In Him and in His work on the cross do I rest. It is not in anything connected with myself, not even the fact that I am born again, or am filled with the Spirit, that is the ground of my assurance; but it is the shed blood of the Saviour, Christ, which I find spilled here at the cross, concerning which blood God mightily witnesseth, that it secures eternal redemption for those who rely upon it as sinners—unworthy sinners; yea, eternally unworthy of such a gift from the great and righteous God!"

It is just here that the legalist flees away. He cries, "I must be this or that!" "I must do this or that." He dares not rest in the word "finished," as spoken by Christ on Golgotha's tree. He does not believe it is finished, in his case. He dare not come out into the open before God in his inmost soul as a guilty sinner. He cries out with his mouth that he is guilty, but in his heart he hopes to put away his guilt. He speaks much about his utter unworthiness, but he never dares to smite upon his breast and wait for mercy from God. He flees to church membership, to baptism, to the Lord's Supper, to "Christian work," to fastings, prayers, anything—sometimes to the gospel ministry itself, to get relief from his accusing conscience.

Now, if the gospel concerning Christ and His work is to be made clear, it must be separated utterly from the sinner and his work—even from the saved sinner, and his work. For we must believe that these Galatians were Christians, though weak indeed, in faith. For, if the gospel concerning Christ and His work (that is, that Christ died for our sins, was buried, and rose again, which is Paul's exact statement of the gospel—1 Cor. 15:1, 3-5) be God's one only, sole, particular, necessary, final means of salvation, yea—if this good news about Christ and His work and His death on the cross be the very and only power of God unto salvation (Romans 1:16) and all other works whatsoever, and by whomsoever performed in any age, and by howsoever renowned people, be nothing but filthy rags as regards righteousness before God, then the main business of the true preacher in his preaching of the gospel is to defend the gospel from all mixtures therewith of human religion and legal works, whether of Jew, pagan, infidel or professing Christian.

After the same manner in which Luther was assaulted for declaring and emphasizing boldly and absolutely before all men the doctrine of faith in Christ alone as our perfect righteousness—so that sinners have no works to perform to stand justified before God, but only to receive gladly the news that sin has been judged and put away by God at the cross; even so are those now assaulted and reviled who fully and boldly uphold the doctrine of Christ alone as our sanctification—so that we having died with Christ (as saith Paul in Romans 6) are now in Him become vitally partakers of His Life (as in the matter of righteousness we were of His standing); and that therefore, as God plainly declareth, we sustain the same relations to sin and the law that Christ now sustaineth. "The death that He died, He died unto sin once for

all. Likewise, reckon ye also yourselves to be dead unto sin." (Rom. 6:11.) And, "the life that he liveth, He liveth unto God—likewise, reckon ye also yourselves to be alive unto God in Christ Jesus." Present yourselves unto God as alive from the dead—that is, as those that being in Christ share His resurrection life. (Romans 6:12, 13, etc. )

Also, as regards the law—not only the ten commandments given to Israel, but that legal principle written in the hearts of all men according to which we are conscious we must furnish a personal standing before God,—a righteousness and holiness of our own,—to this thing called "the law," God asserts us who are in Christ to be dead—dead to the Law! And this is not that we may be lawless, but that the very righteousness the law failed to get us to fulfill, might be fulfilled in us, apart from our own strength or "law-keeping" by the Holy Spirit who dwelleth in us.

We have before us here—

First, Gal. 2:1-10. The great fact that Paul had no connection with the apostles before him, either in his conversion or in the revelation of the gospel to him proven afresh at the Council in Jerusalem; where, after fourteen years of ministry, he was allowed by God to set forth his gospel, that it might be apparent to all that he was not preaching error, and also that God was with him. Note the definite statement, that those reputed apostles added nothing to the truth Paul had, Gal. 2:6; also note that the other apostles admitted Paul's special apostleship to the Gentiles, Gal. 2:7.

Second, Gal. 2:11-18. Paul's resistance of any admixture of law with grace "religionism" with the gospel: even by Peter, the chief apostle of the circumcision.

Third, Gal. 2:19, 20. The true Christian position stated. "We died unto the law, having been crucified with Christ, Christ now living in us."

Fourth, Gal. 2:21. Resurrection ground is the only ground where grace is possible. Grace must do all or none. It will not work upon the old man, nor by human energy, whether in a saved or unsaved person. Grace will quicken the dead; and grace will also work by the power of the Spirit in the new creature, as one risen from the dead. But the grace of God is made void if men can be righteous by keeping the law. Christ died for nothing, if men have the power to be good before God.

We have noted that in the first chapter of Galatians the great purpose and desire of God concerning His saints in this dispensation is, that Christ shall be revealed in them. (See Gal. 1:15,16.) "It was the good pleasure of God to reveal His Son in me, that I might preach Him." In chapter 2, the method of God in bringing this great mystery to pass is shown.

True Christian perfection is not the performing of religious deeds, or the living a certain kind of "beautiful life," but the ceasing from self, that Christ may be revealed in us by the Holy Spirit.

"Christ liveth in me" is the summing up of Paul's whole source and manner of life, as revealed in Galatians. (Gal. 2:20.)

It is necessary to take some definite viewpoint in looking into a book of Scripture, in order to get the highest benefit

from it. Any reading of Scripture is profitable, but there are keys to books. Various books have special messages.<sup>5</sup>

When we read the book, it is well to keep this general message and meaning of the book ever in mind. Also in looking at the message in any book, we ought to take the attitude of those who are being personally instructed by God.

Now what is the message of Galatians? In chapter 3:3 we find the exact state in which these Galatian Christians were; and Paul always addresses his message to the exact state of those to whom he speaks. Paul writes no epistles for effect. He does not get out his best sermon and preach to the congregation, but he is a spiritual doctor diagnosing spiritual conditions, and prescribing, yea often forcing, the use of those spiritual remedies and tonics necessary in the exact case before him.

In chapter 3:3, Paul declares that these Galatian Christians, although they began their history as Christians by simply believing (that is, resting in Christ as their Saviour) now were seeking to be perfected by various religious "works" of their own. They did not know that being perfected in Christ and in all the graces and fruit of the Spirit was also by faith, through simple resting again in Christ as their all in all. They did not believe that they were complete in Him.

Now this ignorance and unbelief concerning the fullness of the salvation they had entered into, set them to working in restless unbelief to be "good," "religious," etc., etc. Paul comes in this book of Galatians with terrible warnings, that to turn back thus to the flesh to be perfected, was really to turn back to the law, and to turn back to the law was to turn from Christ entirely.

In chapter 5:4, Paul shows the logical consequence of turning back to works and law to be perfected, i.e., to be advanced in grace in the Christian life. He says (Gal. 5:4) "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace."

The verse that follows this shows the true faith attitude: "For we through the Spirit by faith wait for the hope of righteousness." In this verse we have just quoted, the expression "through the Spirit" shows that even our faith in Christ is exercised through the power of the Holy Spirit and not through the power of our own will. Also in this same verse is shown the true attitude of faith in its final expression—we wait. Notice, it is not for righteousness that we wait; we have righteousness for we have Christ as our righteousness, but we wait for the hope of righteousness; that is, for that glorious grace that is to be brought unto us "at the revelation of Jesus Christ." Hope nearly always refers to the Lord's second

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<sup>5</sup>It is taken for granted that those studying these lessons or even reading them will put themselves to the pains of making the text of Galatians familiar to themselves, i.e., reading the book until they know what is in it. I would at once most earnestly urge every one reading these lines, if he does not know the contents of the book of Galatians, to lay these lessons aside and go to reading the book of Galatians at once. You can read it through in twenty-five minutes easily. Read it over and over until you know the contents of each chapter and can run your mind through the book whether you know all its meaning or not.

coming in Paul's epistles. Faith waits. It can afford to wait. It knows about the finished work of Christ and relies upon that alone. It knows the future is secure. It does not doubt that Jesus will deliver from the wrath to come. It confidently expects His appearing and the rewards that will then come.

On the contrary, the legalist does not dare to wait. There is no real rest about it. Having turned away from the grace plan (unmerited favor to the ill deserving) and turned back to the law plan, what is there left but to be continually busy? If there is any progress in the legalist's life, it must be by increased devotion to religious performances. That is what Paul means in Gal. 3:3, by being perfected in the flesh. To be perfected in the Spirit means resting in Christ more and more, finding in Him ever-increasing fullness and beauty and grace and heavenly blessing, and consequently, ceasing more and more from self; and not ceasing from self either by effort, but as a result of having ever new discoveries by the Spirit of Christ. God does not ask that we cease from ourselves and then apprehend Christ, but the exact contrary is true of the Christian who is perfected in the Spirit. This is Paul's exact point in Galatians 5:4, 5, as we stated above. In the one case, the soul fallen away from grace, i.e., from the blessed receiving of everything from God for nothing—gladly receiving, not offering to pay anything for it. In the other case, struggling and striving in an ever-fruitless quest.

Now in Galatians 2, the chapter that is especially before us, we find upon reading it through, over and over, a most peculiar effort on the part of Paul to disconnect himself with those already tried and approved apostles at Jerusalem—yea, he even shows up the chief one of those apostles in most serious error of faith and of consequent conduct.

There could be nothing stranger than for a man, beset by critics like those false teachers who spoiled the Galatians, to thus set himself apart from all the other apostles and claim his apostleship and ministry were absolutely from heaven, as Paul claimed his were. In chapter 1 (read it again) Paul asserts most confidently and strenuously that he had a message from heaven from the Lord Jesus Christ and not from men. He goes to the length of showing us that he did not know the apostles at Jerusalem, that he spent three years alone with God when he got his heavenly vision. (Gal. 1:17, 18.) And even in his visit, after three years, to Jerusalem, he stayed but a fortnight, visiting Peter; and seeing none of the apostles but the author of the book of James. He emphasizes the fact that he is not falsifying (1:20). He tells how he went forth into Syria and Cilicia according to Acts 9:30 and 11:25. He asserts he was at that time utterly unknown to the churches of Judea (Gal. 1:22), unknown, except as a converted persecutor (Gal. 1:22-24).

Then he goes on to show how the council in Jerusalem (told of in the book of Acts, chapter 15) most freely endorsed his gospel and his methods. And that the brethren there gave him the right hand of fellowship, although he did not in any sense compromise his words before either the false brethren there (Gal. 2:4), or before those of great repute, verse 6. Read verse 5 carefully. Paul did not give way in subjection to influential leaders in Jerusalem so as to be cowed into giving up the tremendous gospel God had given him, on the one hand, nor did he receive any doctrine or teaching or grace from those apostles at Jerusalem (they "imparted nothing to me"). They simply urged he remember the poor, verse 10, which Paul was

already zealous in doing. And now comes the great passage (verses 11-21) which every Christian ought to know almost by heart and realize the meaning thereof. Here is Cephas, the great preacher of the day of Pentecost, yea—the one to whom the keys of the kingdom of heaven has been committed and who was one of the chosen three of the twelve apostles—yea, the head of the list of twelve, resisted and rebuked to his face by an apostle who had not even been converted in Jerusalem, who had never seen our Lord in the flesh, so far as we know, and who had not even been present at Pentecost, where Peter had been so filled by the Spirit and had so mightily preached.

The reason why Paul resisted Peter to his face, he says, was because Peter "stood condemned." He was in the wrong. He had committed himself to a wrong course of action, the result not of faith, but of unbelief. It was not that Peter had committed any outward, overt sin. Many people think that the only kind of sin that God takes notice of is that of act, but this is folly. Probably in the last analysis, all acts of sin arise from a state of heart that can be called unbelief. Unbelief is the mother of all iniquity.

Now what unbelief was it that Peter had fallen into? Unbelief that compelled the Apostle Paul to use the following expressions: "I resisted him"; "he stood condemned"; "he drew back"; "he feared"; "he dissembled"; "he was carried away"; "he walked not uprightly according to the truth of the gospel"; "he compelled Gentiles to live as the Jews!"

Now all these tremendous things Paul affirms Peter to have been guilty of (Gal. 2:11-14). Peter had not murdered or blasphemed or stolen. He was apparently more religious than ever, for we see in verse 12 that he immediately became very religiously separate when those legal Christians came down to Antioch from James at Jerusalem. They were very great sticklers for the law in that early church at Jerusalem. (Read carefully Acts 21:18-20.) As good Jews, they believed that Jesus of Nazareth was the Jewish Messiah—that was all. They believed that He had fulfilled prophecy and was coming back to earth again to be king; so they were abiding at Jerusalem; a "sect of the Jews," as regards their testimony. Or as some called them still more definitely, "the Sect of the Nazarenes." Even the Sanhedrin put up with them. James was the chief elder among them, and he himself was a Jew through and through. See the epistle of James which this James wrote to the twelve tribes (James 1:1).

Now when Peter came down to Antioch, he entered into the blessed liberty and fellowship of the pure gospel of grace aside from Judaism as declared by Paul, and up to that time by Barnabas. Peter ate with the Gentiles, contrary to all Jewish custom and law. Peter walked in the true freedom there is in Christ, for there is neither Jew nor Greek, circumcision nor uncircumcision in Christ. But when these legal disciples of James came down, Peter fell into terror of heart and immediately "drew back" from that liberty in which he had been walking, and took his stand with the men from Jerusalem—"the circumcision."

Now why did he do this? Think carefully. Get to the bottom. Discover the secret of this beginning of apostasy (except for the grace of God) by this chief apostle of the circumcision. I say, the beginning of apostasy, for who else but "the fearful," i.e., those who have seen truth and started out in it and drawn back, who else but these head the list of the

finally damned? (Rev. 21:8). "The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone." The "unbelieving" are those who have never yielded their hearts to believe the gospel, but the "fearful" are those who having begun in faith, draw back and make shipwreck; "falling away," enduring but for a while, as our Lord calls this in Luke 8:13. Not that Peter was to become an apostate, but it was only the grace of God that kept him from it as also Paul declares in 1 Cor. 15:10 concerning himself. "By the grace of God I am what I am." Had not God in sovereign grace interfered at Antioch, Peter would have drawn back from the light given him in Acts 10. There a great sheet was let down from heaven three times, and God spoke revealing to Peter that distinction regarding meats was over, that God had cleansed all meats and that Peter was no longer to call them, or any man either, common or unclean. Immediately after this vision, Peter was sent to Cornelius, who was a Gentile, and he went in and ate with him, and the Spirit of God mightily witnessed that this was the will of God—fellowship in Christ between all saved sinners, whether Jew or Gentile. It mattered not. Jewish precedence having been set aside, there being no difference whatever between Jew and Gentile in God's sight.

Now Peter at Antioch went back on all this. He fell back and "walked not uprightly according to the truth of the gospel." Paul, because Peter knew better and because Peter had really tasted the fellowship at Antioch among the Gentile Christians, calls Peter's act deceit (Gal. 2:13). Peter feared these religious legalists from Jerusalem (verse 12). The cause of this fear was unbelief. The cause of his unbelief was respect of persons. Again, the cause of his respect of persons was heart failure to hold fast full faith in the Word of God about the gospel. Peter knew the truth, but feared at the time to hold it. Peter could have told you that God had broken down distinction between Jews and Greeks, and no longer asked Gentiles to live as did the Jews. Indeed, Peter himself, in Acts 11, when he came back from Cornelius' house, and also in Acts 15 at the council in Jerusalem, proclaimed boldly that God was visiting the Gentiles independently of Jewish things, and that it would be "tempting God" to put the law and the circumcision yoke upon the Gentile disciples (Acts 15:7-10).

Peter was still under human influence (Gal. 2:12). He was not yet established in his liberty in Christ. Indeed, there is no "experience" (and Peter had had marvelous experience in the day of Pentecost and afterwards, Acts 3, 4 and 5)—no mere experience, however blessed, which can establish the heart, but only the knowledge of, and firm faith in the fact that believers have died, and have been buried, and that now they are risen ones, joined to their head in heaven, their standing being in Christ alone, and not in their own conduct.

This opens up to us the tremendous truth that no one can "walk uprightly" in this dispensation, except those who walk "according to the truth of the gospel": i.e., according to the fact that we died with Christ and were buried with Him, and that is the end of us before God, and the end of our religion and all distinction of days, months, seasons, years.

In Gal. 6:14-16 we see the real attitude of one walking uprightly according to the truth of the gospel. Paul there regards himself as one crucified to the world, and therefore,

not having any connection with religious distinctions, but as belonging to the new creation, a risen being, and Paul pronounces blessing upon those who walk "by this rule."

The inevitable result of failing in faith concerning the gospel, as shown in Peter's case was, he began compelling people to live as "do the Jews"; i.e., having gotten his eyes off Christ, he gets them necessarily upon religious distinctions, upon legal observances and the flesh in general.<sup>6</sup>

How does Paul answer him? Verses 14 and 15. You notice how Paul goes with utter boldness directly to the point, accusing Peter, first of dissimulation, after he had lived as the Gentiles to turn about to make the Gentiles live as Jews. Then in verse 15 he presses the matter further home and shows Peter that even those who were Jewish Christians, like Peter and Paul themselves, had to abandon their natural hopes as Jews, and (verse 16) knowing that no one would be justified by keeping the law given to the Jews, they had been compelled to place their faith in Jesus Christ alone, that they might be justified by faith in Christ, and not by the works of the law. Because by the works of the law no flesh could be justified; the law having been given to show that man is guilty and helpless, not to save him, for that was Christ's work.

Then Paul proceeds further, verse 17. Peter had gotten his eyes off Christ and had lost his assurance for the moment, and was in terrible fear of man, turning back to man's religion and to the flesh. This Paul denounces as seeking to be "justified by Christ" and yet finding ourselves sinners. ("Sinners" here indicates an unjustified, unsaved condition). But this pretending to believe on Christ and still finding ourselves condemned, is to make Christ an ineffectual Saviour. Nay, it is to make Christ a "minister of sin." Because it places Christ in the position of a man who would beckon to those in a sinking boat to come over to his boat for safety; upon doing which, the wrecked sailors would find the boat they fled to sinking also, and they would flee again, and the very act of seeking to flee from the second boat would cry aloud that it was no lifeboat at all, but a failure.

So a soul which seeks to be justified by Christ and yet turns back to the law or to self for help acts as if Christ were a minister of sin; i.e., one who had gotten him to flee to a false help. But for Christ to be a minister of sin, Paul declares to be impossible. But (verse 18) he vehemently declares that the person who, having come to Christ, turns back to the law and to self efforts and to religious observance for hope, proves publicly that he, himself, is the transgressor and not Christ. The man who goes to building again that which he once threw down, proclaims that either he was wrong when he threw it down, or wrong when he is building it up again; in either case,

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<sup>6</sup>Let it not be for one moment imagined that the apostle Peter is in the least thought disregarded as to his office or his life or his mighty witnessing for God. The emphasis laid here by God Himself, upon Peter's failure at Antioch is significant of the old truth uttered in the upper room in Jerusalem, "Without me ye can do nothing." Peter's experience in the 14th of Matthew, "when he saw the waves," not the Saviour, and was submerged in the billows he feared, is a picture of this Antioch failure in faith concerning the very fundamentals of the gospel.

he is a "transgressor." It is either wrong to flee to Christ at all or it is wrong to flee back to the law after having sought to be justified by Christ.

Now, this is high and mighty sin indeed, this fleeing from Christ to the law. Here is a sinner guilty, condemned, helpless. God announces that this sinner is lost and that no keeping of the law will justify him. The sinner, thereupon, hearing about Christ, seeks to be justified by Christ and His Work. But not fully despairing of himself; i.e., not fully in his heart believing God's Word about him, that he is utterly lost and hopeless and condemned, this wretched sinner, finding his faith in Christ failing him at a critical time when his conscience is aroused or when he is tormented by the devil, in view of past transgressions—I say, this wretched sinner, not having thrown himself upon the mercy of God as a lost sinner, turns back in desperation to his old false hope, even the law.

Now, indeed, is he in a horrible state He can no longer fully rest in the law, for he has heard that the law, when it found man's sin upon Christ, slew Christ, sparing Him not. Therefore, then, the man's conscience saith, How shall the law spare thee? For one who turns back even from small knowledge of Christ can no longer find full security in the law.

But he has also failed of faith in Christ, i.e., that faith which rests upon Christ alone and forever as a hopeless lost sinner should. Thus is such a hapless soul exposed as a proven transgressor, having neither the law as a hope nor Christ as a refuge.

Now Paul in verse 19 declares the facts about the true Christian, and his personal attitude towards them.

Let us now consider these great verses, Gal. 2:19, 20, 21 most carefully, most prayerfully, most hopefully. There are not three greater verses in the Bible regarding the exact attitude of the Christian's heart, in his heavenly walk through an earthly scene, than these three.

And, first of all, Paul announces the great basal fact that we died that we might live, "we died unto the law that we might live unto God." Here is a statement that many will pass over lightly, but it is the keynote of the Pauline epistles, and makes them possible. Their whole structure is built upon this fact, WE DIED.

We were born in the first Adam. We were in him. He was responsible before God to stand in righteousness. He failed. We were responsible in him and we failed. We sinned in him. Romans 5:12, 19. Here then, we were moral creatures, responsible to God to produce righteousness and holiness before Him, yet utterly unable to do either. What did God do with us? He gathered us up into Christ, and we died with Him. He allowed His holy law to condemn us utterly and the law seeking us to slay us, found us in Christ on the cross and set upon us and slew us.

Paul cries in this 19th verse: "I through the law died unto the law." Beloved, this is the truth about you and me if we are in Christ: We died unto the law. Blessed be God, it was through the law we died unto the law! It was done publicly at Calvary. It was done in righteousness. God's law condemned us. Inasmuch as we were identified with Christ, who had become sin in our behalf, therefore the law slaying the last Adam, slew those in him; i.e., those who through faith having despaired of themselves, in the first Adam, trusted the second Adam—Christ risen from the dead, and we are, therefore, in

Him; for "if any man be in Christ Jesus, he is a new creature; old things are passed away, behold all things are become new."

Paul testifying in another place of this (2 Cor. 5) crieth: "I keep thus judging that one died for all, therefore all died." (R.V.) Here is the very essence, and the very heart-core of that faith that Paul had, that has made him the marvel of the Christian centuries. He, himself, testifies this over and over.

Hear him in Gal. 2:20, "I have been crucified with Christ, and it is no longer I that live." He looked back at Calvary and believed from his very heart what had been revealed to him when he received his gospel by revelation from Jesus Christ, i.e., the great truth of identification.

Even as propitiation, that is, the satisfaction rendered by the blood of Christ toward God, believed in, results in justification (which is the pronouncing sinners righteous by God); even so identification—that is, God's making us one with Christ on the cross, believed in, results in deliverance, liberty, a life of blessed heavenly fellowship.<sup>7</sup>

Now Paul asserts in verse 19 that our being made dead to the law by the body of Christ (Romans 7:4, R.V.) was necessary, before we could bring forth fruit unto God at all. In Gal. 2:19 Paul says, he through the law, died to the law that he might live unto God. Before that, he was living unto himself in this sense—he was eternally endeavoring to secure righteousness for himself. He was not free to live unto God; for how could he live his life freely and gladly toward a God whom he regarded as his judge, demanding this and that of him ere he could have a proper standing before Him?

Now consider the length and import of this word: "died unto the law." This is a marvelous utterance; it is revolutionary; it is so tremendous in its scope that most people miss it—miss it entirely. If a man is dead to a thing he is done with it. The people formerly of your town, whose bodies were laid to rest in your cemeteries, are dead now to your town. They had a former history in it, but their relationship changed when they died; in fact, their relationship ceased; they have no relationship to your town. They are only a memory to the people and things of your town. To imagine otherwise is to indulge in the humbuggery of table rapping grandmothers, as indeed, some do, just as many pretend to believe the Word of God, yet insist their relationship to the law has not ceased.

When a man is dead to a thing, he is dead to it. God does not use idle words. If he is dead to it, his relationship to it has ceased. Thus Paul declares in Romans 7:6, "But now we have been discharged from the law, having died to that wherein we

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<sup>7</sup>Be it noted that it was not Paul's reckoning that he was crucified with Christ and that Christ lived in him that made these facts true; but on the contrary, Paul's receiving the facts as facts, made his life possible. He reckoned that since he was in Christ, it had been true of him, he died with Christ, and had been raised with Him; and also that Christ was living in him. I say this reckoning of faith made "experience" possible. "Experience," as it is called, is rather the result than the condition of faith, and it is not a necessary result always. Of some, it may ever be gloriously written "These died in faith, not having received the promises, but having hailed them from afar and having embraced them (Heb. 11:13).

were held, so that we serve in newness of the spirit, and not in oldness of the letter."

But dare you believe in your heart that you are dead to the law? Dare you forget all traditions and teachings except the Word of God? And boldly declare, "I through the law died unto the law that I might live unto God. I am free. The law has ceased to make demands on me, for God declares I died righteously unto it, the law itself being the executioner!"

The simple firm belief of this blessed glorious reality makes the heart free, and sets it singing toward God who is the Author of this liberty. Those who were under law have been redeemed (Gal. 4:4).. Now to be redeemed from the law's right to demand a righteousness and holiness of our own is indeed, a glorious deliverance.

"Free from the law, oh happy condition!

Jesus has bled and there is remission,

Cursed by the law and bruised by the fall,

Christ has redeemed us once for all!"

Do you see how this glorious truth cuts up by the roots all such legalism as "those who come from James" are continually fastening upon your soul? Had Peter held firmly to this fact—"I through the law died unto law,"—he would have resisted these Jerusalem professors who were so zealous for law-righteousness. He could have insisted, "I no longer am under the law, or anything connected therewith; but I am in Christ only; who was slain by the law and has been raised up in newness of resurrection life! And I stand absolutely and only in Him, and have no righteousness of my own, and need none; and while I bear with love the ignorance and pretensions of these legalists, I have no fellowship therewith, but with Christ, my risen Head, who was slain in that same Jerusalem from which these men come, by other men who gloried in their law of righteousness, as these now do."

How happy the heart that can rest in the uttered word of God, not asking other than that Word. This was Paul's continual secret. He kept believing that fact revealed by God to him that he had died at Calvary with Christ, yea, died under the hand of the law which smote Christ as one who was made sin. And thus believing he had died unto the law, Paul ceased from his works (Heb. 4:10), and entered into rest—God's rest in Christ and His accomplished work at the cross.

The resurrection, as unfolded in the next verse (Gal. 2:20) in connection with the fact and method of our death with Christ is one of the blazing windows of the temple of truth. Galatians 2:20 sums up the vital facts of true Christian life, and as spoken by Paul as an article of his own faith, this verse also becomes the utterance of true Christian experience. Hear it: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."

This great utterance believed, would free all the saints.

Let us note each particular statement in this mighty verse:

First, "I HAVE BEEN CRUCIFIED WITH CHRIST."

Mark first the positiveness of the apostle. There is no "if" or "but" or any condition whatever. It is truth. It lies in his mind as a statement of God, to question which is the rebellion of unbelief. "I have been crucified." There is none of the sentimentalism of an experience-hunter. There is the statement of fact, positive, divine fact, "I have been crucified."

Mark again, it is a crucifixion. It is not some past experience of conformity to the death of Christ of which Paul here speaks. This great fact has nothing to do with Paul's will. It is the utterance by the Apostle of the faith of the gospel.

There are three things which people continually confuse:

First, the belief by the heart of some revealed truth of God, because it is the truth.

Second, the yielding of the whole being in obedience to what that truth involves in one's life.

Third, those experiences of the soul, joyful, victorious, tender, buoyant, or whatever God sees fit to permit to accompany the life of faith.

When Paul says, "I have been crucified with Christ," he is looking back to the great federal fact, that our old man was crucified with Him, with Christ; that as belonging to the old Adam, we were condemned by the law and crucified with Christ, and thus delivered from that Adam in whom we were by natural standing.

Paul, in Gal. 2:20, is declaring with the clearness of a bell his attitude of personal faith in that gospel which he gave us in Romans 6:1-11 and Romans 7:1-6. (Read these passages most carefully.) This is no ecstasy of soul into which Paul has entered and in which he is able to say, "I am crucified with Christ because I feel so and so." Woe be unto us if our foundation were laid only in our own souls! Nay, Paul declareth that at Calvary with that Christ to whom he is now united in resurrection life, he, Paul, was crucified, having been identified there at Calvary with this last Adam, Christ. "I have been crucified with Christ."

This leads us to remember that faith has always its roots in God's facts. Or, what amounts to the same thing, in God's statements; for things exist in God's mind and will before they exist before our eyes; so that He counteth the things that are not as though they were. Faith also declareth this; the scope of faith being both backward and forward as regards time. Faith looks back and says, God has said such and such things about what has already occurred. Faith looks forward, saying, God hath spoken such and such things concerning the future.

Now this faculty of faith opens unto us all eternity in this blessed sense, that we have as a present treasure, living and vital in our heart, the sayings of God concerning the past and future. So that we not only understand by faith how the worlds were framed (Heb. 11:3), but the second coming of Christ and the glories that await us are realized by faith, so that we go through the prophecies with a believing heart. And prophecy, when it becometh plain unto our minds, is just as much history as the records of the past.

Now Paul, having heard from God that he, Paul, the child of the old Adam, was in great mercy not only saved from wrath by the shedding of the blood of the Son of God according to the will of God; but also that he, Paul, to be delivered from his old self, was crucified with Christ, Christ having become sin for Paul, and Paul having become one with Christ by God's act, and having died with Christ according to God's statement, and having been raised with Him into newness of life, had been made to sit with Christ in heavenly places according to God's own actual statement. Paul received these great statements into his very heart and confessed them; not mincing or hedging or resorting to some tradition concerning them, or asking some learned doctor, but simply, as

behooved him, to confess them boldly as facts concerning himself and us, because God had said so!

Paul here at Antioch would have had a most excellent chance to hide under the name of Peter, who, had he been infallible, as the papists say, would have afforded Paul a good refuge. But how different the facts!

Now Paul challenges Peter himself. Because Paul's heart must obey that great truth of death, burial and resurrection with Christ—the truth which brought him out from the dominion of the law, the law having slain him with Christ, his Saviour.

This law under which Paul had been born would have compelled Paul to go back and render unto God a righteousness. This Paul could never do and so gave up trying to do. In fact, since he was found in Christ, he despised that righteousness which before he sought, in his very heart loathing the thought of having a righteousness of his own (Phil. 3:9).

Paul had Christ. Christ was enough. Paul's behavior did not constitute his righteousness, but Christ. It was a Person, not deeds. As Paul walked by faith in the risen Christ, he, of course, fulfilled the will of God, which according to 1 Thess. 5:16-18 is to "rejoice ever more, pray without ceasing, and in everything to give thanks." Paul was also an obedient subject in the Kingdom of God, which, however, consisted according to Romans 14:17, of "righteousness, peace and joy in the Holy Ghost." But Paul was not thinking of righteousness, peace and joy in themselves. Paul's attitude of soul was not that of a seeker after a blessed or noble character or a marvelous experience; Paul's life was simply the attitude of faith in Christ. He walked by faith; he lived by faith; all things were maintained in this life simply by reckoning upon the Word of God.

For instance, his relationship to the law was settled. He had died with Christ to the law. His relationship to sin was settled by the same simple faith. He had died unto sin (Romans 6:11), and he reckoned it so and enjoyed the release and relief that belonged to such a new relationship. Therefore, Paul in saying, "I have been crucified with Christ" states at once a fact about Paul (for he had died with Christ) and also states the attitude of Paul toward that fact. It is Paul's confession of his faith, "I have been crucified." God had said it and he believed it; and simply adhered to it unwaveringly. That was his business—to walk by faith.

Second, IT IS NO LONGER I THAT LIVE (R.V.)

The second amazing statement in this great verse shows at once the infinite relief into which Paul had entered. Many reading these lines have wished they were dead. No one in bondage to self can be happy. We are our own greatest burden. We never understand ourselves. Countless questions arise in our poor, weak, ignorant, sinful hearts. Yea, the greater our earnestness, the greater our burden; for we find ourselves more accused as our consciences are more aroused. Monks have entered cells to escape self, only to find they carried self around in their hearts. Oh, how conscious we have been that we live! We have been very sick of ourselves; we have seen our selfishness, sinfulness, loathsomeness, vileness, hopelessness, helplessness. We have sighed, "Oh that I might live better, be better;" but we have found a yoke upon our

wretched hearts that we could not break. We could not live as we would.

Now the glorious message here, relieves us as we enter into its marvelous meaning as no other message ever could do. "It is no longer I that live!" Now, for anyone to say such a thing out of his own imagination would be a sign that he was merely a victim of folly and delusion. For a living man on earth to declare "It is no longer I that live," might well be a sign of madness. But here is the saying of the Word of God. Paul has entered into a bliss which the Buddhist seeking for a consciousnessless Nirvana might dream he had entered, but only to be snared by Satan's delusion. There is no greater negative blessing (next to the forgiveness of the guilt of sin) than to be delivered from our sinful selves—yea, from our good selves also!

Oh, the bliss of being able to say and to know it is true: "It is no longer I that live." What a relief from effort, what a release from responsibility; what a rest from our labors, yea—what a relief from our very selves.

Now if we reflect we immediately see that nothing else than this can be the truth. We were in the first Adam. That old man lived in us. Naturally we did not need to try to get angry; we got angry. We need not seek to be selfish; we were selfish by nature. We did not have to have an experience to become sinful; we were born sinful.

Now, we have died, having been crucified with Christ, and it is no more we that live. We are no longer living our own lives as we did in Adam, living out that old Adam naturally.

Third, "BUT CHRIST LIVETH IN ME."

The physical body of our Lord, is at the right hand of God in heaven, but "the last Adam became a life-giving spirit." He, the personal Christ, sent the Holy Spirit on the day of Pentecost, baptizing believers into Himself, and by mystery all divine, beginning Himself to live his own life in believers—we in Christ, Christ in us.

This is the same sweet message of the vine and branches (John 15). Let us remember this is no imaginary existence. This is real. Oh that we all understood it like children; that we might be taught in heart, by the Spirit, to walk in this truth! We have been delivered out of the old Adam, having died with Christ and are in Christ, having been created in Him when we believed, or were converted (as it is called). We became partakers of this risen life: i.e., we were baptized into Christ, the Risen Head, and He, the Risen One became our Adam, when we believed. All His history from the cross on became ours. His relationship to sin is, that He died to it (Romans 6:10). Likewise, this is our relationship (Romans 6:11). His relationship to the law was, He was under it during His earthly life (Gal. 4:4), but He died, and He nailed it (the law) to the cross and took it out of the way (Col. 2:14), blotting it out as ordinances which were a bond to us.

Therefore, is it written, "Christ liveth in us." The manner of life, Paul will take up directly; it is by faith, moment by moment as we shall see by the mode of existence or life of this man Paul, yea, and of every saint of God: Christ liveth in him. It is an actual fact, the real life of the risen Christ. The last Adam is in every one of those who are His. This life began when we were added to the Lord. It then became true that if any man is in Christ Jesus, he is a new creature, old things are passed away, behold all things are become new again. It was

not necessarily a consciousness or a feeling of any kind that Paul had when he stood resisting Peter's legalism and bondage, but simply this: Paul asserted before them all the vital facts of our salvation, that we are no longer in the old Adam bound under bondage, but we have died with Christ and that is the end of us. Now we have been created in Christ Jesus and Christ liveth in us. These are facts. Paul confessed them that day and thus walked uprightly according to the truth of the gospel. He did not yield for one second to the influence of the most religious people on earth, but declared the fact that he had been crucified with Christ, and it was no longer he that lived. How, then, could he keep the law? How could he have righteousness of his own when it was no longer he that lived. He had Christ instead of the law and his own self and self efforts. Christ liveth in him. These were the facts about him as they are the facts about every Christian.

Doubtless there is a blessing described in several of Paul's epistles which might be called the enthronement of Christ as Lord in the heart, and consequent leading on of the heart unto untold fullness of blessing. This is experimental. Paul believed that the Ephesians might enter into it (Eph. 3:14-19). He was in travail of soul that the Galatians might have Christ formed within them, but the essence and the foundation of it was this, Christ liveth in us. Any professing Christian in whom Jesus Christ is not, is a reprobate (2 Cor. 13:5). Any who wish to fulfill the command of this verse and "try their own selves" may readily do so by asking in the silence of their souls this question of themselves: I am in Christ, Christ liveth in me. Do I not know this? Does not my heart respond to this? Any one whose inner heart does not answer to the words "Christ liveth in me" may well have trouble over his own state (though some may necessarily be in heaviness. 1 Peter 1:6).

Paul was not dealing in that day at Antioch with anything but the great foundation fact that he was in a new Adam and even Christ, and that he was righteously in Christ by death, burial and resurrection. Death had come in as the gap. There is no passing over. The law, sin, death, religious observance, self and all self efforts, lay on the other side. He had died. Now it was no longer he that lived, but Christ liveth in him.

Fourth, "THAT LIFE WHICH I NOW LIVE IN THE FLESH I LIVE BY FAITH."

"That faith that is in the Son of God who loved me and gave Himself up for me."

In the words just preceding—Christ liveth in me—the mode of Paul's existence as a Christian is described; now the manner of his life is given. It is no longer a life of effort, it is a life of faith. Where effort begins, faith, ends. Faith is confidence in another. When I trust anyone to do something for me I cease trying to do it myself, so Paul has ceased from self effort. He had had a mighty struggle (see Romans 7:7-21); but he had come to the end. He had despaired of self after terrible efforts to make his flesh obedient to God. He had cried, "Oh wretched man that I am, who shall deliver me out of the body of this death?" thus confessing his hopelessness of self-deliverance. However, "I thank God through Jesus Christ, our Lord," this is faith. His eyes are upon another, even the Son of God who loved him and gave Himself up for him.

Notice carefully that his faith is individual and is personal. Paul does not say the general creed of Christians is to live by faith, but Paul declareth the life that I live in the flesh, i.e., this

earthly life below that I am leading, I live by faith in the Son of God.

Therefore, in this great verse, Gal. 2:20, we have, so to speak, two phases of faith, one toward facts, the other toward a Person. When Paul said, "I have been crucified with Christ, it is no longer I that live" he referred to what happened at the cross, with which death, being in Christ, he had come into vital union. Those facts were true and he believed them. He had been crucified. As to his life below, he moment by moment trusted the Son of God. He believed that this Son of God had loved him and had given himself for him. It was an individual faith on Paul's part directed towards a Person, even Christ, the Son of God. Paul received everything moment by moment of his life from his Head in Heaven.

Do you not see here the intensely personal character of living faith? A man may know all the Bible yet never possess this living faith. The writer of these words was a student for the ministry and preached about salvation many times and several years before he found in any sense what it meant to say, "The life I now live, I live by faith in the Son of God who loved me and who gave Himself up for me."

In passing over this verse did you notice how every movement of true faith in the Christian's heart has its spring in the cross which Jesus bore for us? "He loved me and gave himself up for me." The man of faith believes that Jesus loved him and went even unto death for him. Let us ever remember this.

Now surely, there is for you a Person great enough to trust—the Son of God! And surely, there is love enough to risk and ever lean upon; he loved and died!

Fifth, we come now to the closing verse of this great chapter, the verse that seals up the rest. "I DO NOT MAKE VOID THE GRACE OF GOD, FOR IF RIGHTEOUSNESS IS THROUGH THE LAW, THEN CHRIST DIED FOR NAUGHT." Here at once, let us remark, that clear-cut confidence in Christ as our righteousness is the divine key to holy living. The question before these Galatians was, how should we be perfected? They were beginning to observe days and seasons and months and years, and to be perfected in the flesh (Gal. 3:3, and 4:10). Paul says their trouble was regarding righteousness; they had not submitted themselves to the righteousness of God. They had failed to judge themselves utterly, hopelessly bad, therefore they were seeking to establish their own righteousness (Romans 10:2, 3) . This is the canker at the root of other holiness seeking than that of the Galatians. Why, my friends, many who make the highest professions of holiness are the quickest to take offense if you doubt they have any special distinction before God.

Now note in this verse Paul's tremendous accusation against Peter, that he by turning back from gospel liberty was making void the grace of God. That expresses his very heart was being doubted. To turn back to the law in any sense whatever, for any confidence whatever, is to trust in that self that God has utterly condemned and thus to make God a liar. To make void His grace is probably the highest offense we can give in this gospel age, to the God who at this time has chosen to sit on a throne of grace. If God is on the throne of grace, to turn to law is to turn one's back on God and all his unfolded love in Christ in the gospel. "Christ died for nothing!" crieth Paul. If righteousness is through the law, let us cease from the

law and gather about Christ whom the law has smitten on our behalf and who has been raised from the dead and who alone is the glory of the saints of God who know themselves lost sinners, nothing but sinners without any righteousness whatever. Let us not make void God's grace, but let us magnify it by believing in it for ourselves and preaching it to others.

Probably only one here and there among us realizes fully or in any adequate sense what grace means. Grace means blessing right now for you and the fact that your heart objects, "I am not worthy of it," shows you do not appreciate what grace is. Grace is favor and blessing for the unworthy and often for the unseeking as in Paul's own case, who was not seeking righteousness on the Damascus road when he found Him who is our righteousness!

## CONCLUSION

At any rate, after all our poor words, it is most abundantly manifest that Paul had a gospel from Christ, from heaven, a special message; that this message had no connection with Judaism as its source, but rather the opposite—it announced the end of Judaism and all human religion.

And it is also most manifest that the spirit and core of Paul's message was this, that the believing soul was set free utterly from law claims and brought to a place of rest and delight in Christ as his Righteousness and Sanctification and in God as Father who, before, under law, had been his Judge.

It is also most constantly affirmed by Paul that the means of such a relation of liberty toward God has been brought about by our death and burial with Christ and our resurrection with the Risen Christ into that same realm in which the Risen Christ dwelleth, even the heavenly places.

Again, it is constantly affirmed by Paul that those who receive this message of grace simply through faith will bear fruit unto God; instead of doing works in the power of self, or even of the renewed will. It will be "the fruit of the Spirit."

Finally, the root, key, center, means and consummation of all was this, Christ living in us. It is not that we live out the Christ life, but that Christ indwelling, lives out in us His own life, so that we become vessels, not agents. Agents work for their masters; vessels are wrought in by masters. Note the "Master's use" in 2 Tim. 2:21.

Also, we need to let it be eternally settled in our souls that holiness is the child of that faith in Christ as our righteousness which Paul's gospel setteth forth. Many and varied are the seekers after "holiness"; some looking upon it as an ecstatic state of being; others as a conscience-satisfying state of righteousness; others as a condition of general good feeling towards all men, etc., etc.

Paul sets forth in these closing verses of Galatians 2 that the true God-pleasing attitude of the soul is one of simple faith regarding Christ and His work—that He died for us, therefore, all guilt has been removed by His blood; also that we died with Him, therefore our legal existence has ceased, and with it, the bond of the law. And now in joyful rest we have Christ dwelling in us and rejoice in Him, knowing His love and His all sufficiency,—that otherwise, by any other arrangement whatever, grace is frustrated utterly. A little leaven leaveneth the whole lump. There are no dead flies in this alabaster box of ointment most precious, most gracious of savor.

The whole question of our existence in this earth, I say, the whole question in the inner core of the human soul is this one of righteousness before God. The question the soul keeps asking in response to the conscience is "Do I stand righteous before God?"

Now no good conduct of the soul can give it relief when God is thought of. The soul must learn to look wholly without to the work of Another and to rest in that, difficult as it seems. This miracle is accomplished only by divine grace, yet there is no peace apart from it. Not one of a thousand believes that rest of soul depends on the work of Another apart from themselves. This is the foolishness of the cross, that a crucified Christ, when looked upon by my heart, can, in itself, apart from any effort of mine own, bring me salvation and rest. A foolishness and a stumbling block. But it is the only way. Furthermore, God's announcement that we were in Christ, died with Him and are to reckon ourselves as having died and as now dead to sin and dead to the law and discharged therefrom, this I say is great folly to the unbelieving mind and the proud heart of man,—indeed, of us all, but it is God's only relief from sin and from self. I say it is God's only way of relief. Faith in both cases, regarding judgment and regarding self. Faith, simple faith, in the facts accomplished at the cross is God's way. People would rather spend their labor for that which satisfieth not. St. Simon Stylites spent over thirty years on the top of a pillar in Italy, winter and summer, day and night. Though he was a religious devotee renowned among men for great holiness, he was probably the proudest sinner alive.

Relief lies here. It is contained in the message about the cross when believed. Do you not see that one whose heart is set perfectly free from all doubt regarding righteousness will bask in the love and grace of God as a child in its mother's arms or as a flower in the sun? Clouds, hindrances, burdens and bondages are gone.

Now when we come to the fourth of Galatians, we shall find that God for a while kept his children, though they were heirs of course, under bondage to the law in the Old Testament, but when the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them, those that were under the law, so that even the Jews who were under the law, if they now believe on Christ for complete deliverance from that bondage which God set over them at Sinai, might be delivered. For Paul says in Col. 2:14, Christ took away the bond (that is, the obligation) having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross. For freedom did Christ set us free, Paul declares in Gal. 5 :1.

I have been living in the sunshine of Florida for nearly 20 years and have taken particular care to observe those marvelous results accomplished by continuous days of cloudless light from the sun—how the flowers are drawn forth and the fruit grows before one's eyes and ripens into yellow gold as ever by happy compulsion!

Let those who seek liberty and deliverance believe the gospel set forth in Gal. 2:19-21 concerning righteousness. When the heart rests in Christ alone, it just rejoices; it ceases from all efforts to produce anything. It knows it is not under law, but under grace; its bondage has ceased; the bond of the

law has been taken away; Christ is there instead of law as the hope of the heart, and its object.

"For, lo, the winter is past;  
The rain is over and gone;  
The flowers appear on the earth;  
The time of the singing of birds is come,  
And the voice of the turtle-dove is heard in our land."

-Song of Solomon 2:11, 12.

Note: The readers attention is called to the similarity of Galatians to Romans in this, that the work of Christ Calvary for us is rest forth first as a fact,—the foundation fact of the gospel. Then the work of the Spirit in us is presented as also a necessary and vital (though not the fundamental) part of God's salvation. Romans viii follows Romans 3 to 6. So in Galatians 5 to 6 the work of the Holy Spirit in us is shown, as the alone power of our new life in Christ, the alone victor over the flesh, the alone producer in us of that divine "fruit" which belongs to the heavenly life, the risen life, the life in Christ.

But the work of the Holy Spirit was not the fundamental question with these Galatians. It was the work at the cross, it was Christ and the grace, the divine favor in Him, from which they were turning. Of course this would involve the hindering of the Spirit's work in them, as seen in Chapter 3:1-3. It is very necessary to remark that faith is in Christ. It is when we look to Him we "walk by the Spirit," and "do not fulfill the lusts of the flesh." Conversely, yielding to the motions of the indwelling Spirit makes us conscious of our risen Lord and Head.