

Galatians

Chapter 5

All This They Must be Taught | Galatians 5:2-4

“Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:2-4).

Through unbelief and distrust of the promise of God in his covenant with Abraham, the eyes of Sarah and Abraham were hidden from seeing the truth and blessings of the Abrahamic covenant, God’s everlasting covenant. Therefore, the real truth and spirit of that covenant they must be taught. Through the disappointing experience of Sarai’s scheme in bringing in Hagar and her son Ishmael, Sarah and Abraham were brought to sincerely trust in the promise of God by which they received the child of promise; and by which Abraham was enabled to see the day of Christ, and, in seeing it, to rejoice and be glad. (John 8:56).

Through the darkness of Egypt, which was upon their minds and hearts, —the darkness of unbelief and self-righteousness, —Israel *at Sinai* could not discern the truth and blessings of the Abrahamic covenant. “All this *they* must be taught.” By their experience in the covenant at Sinai, they were brought to the knowledge of themselves, of “their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings,” and “were prepared to appreciate the blessings of the new covenant.”

Through the darkness of Egypt, which was upon their minds and hearts, —the darkness of unbelief and self-righteousness, —Israel *before Calvary*, and *at* Calvary, and “the Pharisees, which believed” *after* Calvary, could not discern the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings—the blessings of the new covenant. All this *they* must be taught. And by Stephen, and especially by Paul; and by the church in council at Jerusalem, and especially by inspiration in the epistle to the Galatians, they were taught that there was not to be put upon the necks of Christians the yoke which neither their fathers nor themselves were able to bear; but that Christians are to stand fast in the freedom of the Abrahamic covenant, —God’s everlasting covenant, —“the liberty wherewith Christ hath made us free.”

Therefore it is written: “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.”

It is the truth that Timothy was circumcised, and it is also the truth that Christ did profit Timothy unto the very fullness of the salvation of God. How, then, can it be true that “if ye be circumcised, Christ shall profit you nothing,” and yet Timothy be both circumcised and profited by Christ?

The key to this problem lies in the *purpose* for which circumcision was employed. The Pharisees, which believed, who had confused the Galatians, and were making this contention against Paul, “taught the brethren, and said, ‘Except ye be circumcised after the manner of Moses, ye cannot *be saved*’” (Acts 15:1). With them, then, circumcision was the means of salvation; and *to be saved* was the object in the

circumcision. *And how entirely salvation was made to depend upon circumcision is shown in the fact that this was said to persons who were already saved by the faith of Jesus Christ.*

The Galatians had heard the gospel in its purity, preached by Paul. They had believed the gospel; and in that they had believed on the Lord Jesus, and had received him as their Saviour. Thus, they were already saved by faith in Christ; for by that they received the gospel, which is “the power of God unto salvation [working salvation] to every one that believeth.” And it was to *these Christians* who were *already saved by Christ*, through the faith of Christ, —to *these* it was that “the Pharisees, which believed” had said, “Except ye be circumcised . . . ye *cannot be saved*.”

This was, therefore, nothing else than to put circumcision above Jesus Christ as the way of salvation. It was to set Christ aside as the Saviour, and to put circumcision in his place as the savior. Therefore it is perfectly plain, in itself, that whosoever was circumcised under that scheme and for that purpose, Christ would profit him nothing; because, in the very process, he set Christ aside for circumcision; he repudiated Christ as the Saviour, and took circumcision as his savior.

And while that controversy was going on, as yet unsettled, Paul would not give countenance for a moment to any suggestion to circumcise Titus, or anybody else. But when the controversy had been settled by the Holy Spirit, and the decree had been published by the Holy Spirit from the council at Jerusalem, that people are saved by Christ, without circumcision, and where there was no question of salvation in the circumcision that was performed, —*then* Paul circumcised Timothy, so that a wider door should be open to both Paul and Timothy in the preaching of the gospel without circumcision.

Now, with those “Pharisees, which believed” circumcision was the badge, the seal, the very pinnacle of works, of self-righteousness, and of *salvation* by works of self-righteousness. And these works included the law, —all law, moral and ceremonial, which the Lord had given, —and the ceremonies, which the Pharisees had heaped upon all that, the Lord had given. So that the scheme meant justification, salvation, by “law” and works of law, by ceremonialism, *not* by Christ and the faith of Christ. Therefore exactly as he wrote of circumcision, so now he writes of law: “Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace.” The Greek is *nomos* law, in general: not *ho nomou*, *the law*, in particular.

In this controversy the question was not whether it is right or wrong to *keep* the law of God. The question is whether or not men are *justified*, *saved*, by works of law, whatever law it may be. These people were already saved by Christ, and by faith in him; and now, to those who were saved by Christ, and by faith alone in him, these “Pharisees, which believed” insisted that these must be circumcised, and keep the law, *in order to be saved*.

This was putting the law, the keeping of the law, above Christ. It was, in fact, the setting aside of Christ as Saviour, and putting in his place *as the Saviour* their own works of law. And therefore, plainly enough, in the very fact of so doing they were

“fallen from grace.” For, for any one to turn from Christ, for any purpose whatever, — and, above all, for the purpose of being saved, — is most definitely to fall from grace.

And all this is true forever. Men are never saved by any of their own works in the keeping of any law. They are saved alone by Christ, and the faith of Christ: saved to the uttermost.

[Advent Review and Sabbath Herald | August 14, 1900]

A Debtor To Do the Whole Law | Galatians 5:3

“For I testify again to every man that is circumcised, that he is a debtor to do the whole law” (Gal. 5:3).

“Debtor to do the whole law.” It is curious that men, in considering this statement, have made it mark a distinction between two laws, and have made it exclude the law of God from the subject under consideration, by allowing to the word “debtor” only the sense of “obligation.”

They know, by the scripture, that it is the whole duty of man to fear God and keep his commandments. They know that there cannot be any other scripture to contradict that. They know that every man is under obligation to keep the whole law of God, whether he is circumcised or uncircumcised. And, allowing that this term implies only obligation, —that if he is circumcised, he is under obligation to do the whole law, — they conclude that this must exclude the law of God: they conclude that it must be some law that no person is under any obligation to do unless he be circumcised; and that therefore the “whole law” here under consideration must be only the whole ceremonial law of sacrifices and offerings.

On the other hand, there are those who hold themselves under no obligation whatever to keep the law of God, who bring in this text to support them in their disobedience and opposition. They will have it that only those who are circumcised are under any obligation to keep the law of God, and that it was only by being circumcised that the obligation comes; and they know that they are not under any obligation to be circumcised. From this they argue that they are under no obligation to keep the Ten Commandments.

But both of these are wrong; both of them fail to see the thought that is in this verse. And the cause of this failure is in their allowing to the word “debtor” only the sense of “obligation.”

It is true that the word signifies “obligation.” But, in this place, and in every other place in its connection with men’s moral obligations, the word has a meaning so much broader and deeper than that of mere obligation that the sense of mere obligation becomes really secondary.

The word “debtor” in this verse—Gal. 5:3—signifies not only that a person is in debt, and under obligation to pay; but that, beyond this, he is overwhelmingly in debt, with *nothing at all wherewith* to pay. If a man is debtor, and so under obligation, to pay one thousand dollars, and yet has abundance, or even only the ability to pay the one thousand dollars, that is easy enough. But if a man is debtor, and so under obligation to pay *fourteen million* dollars (\$14,000,000) and has not a single cent wherewith to pay, and is in prison besides, and has no ability whatever to make a cent wherewith to pay his debt, to that man the word “debtor” signifies a great deal more than mere “obligation to pay.”

And that is precisely the case here. That is the thought in this verse. That is the meaning embodied here in the word “debtor.” This because the word “debtor,” when used in connection with morals, implies, and can imply, only sin: that the man is a sinner.

This word “debtor” in Gal. 5:3 is precisely the word that is used in Luke 13:4, —“Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were *sinn*ers above all men that dwelt in Jerusalem?” —where the word “sinners” is in the text, is “debtors” in the margin.

It is the word used in the Lord’s Prayer (Matt. 6:12). “Forgive us our *debts*, as we forgive our *debtors*”; and which, in Luke’s version of the prayer, plainly expresses the thought of sin, in the words: “Forgive us our *sins*; for we also forgive everyone that is *indebted* to us” (Luke 11:4).

It is the same word also that the Saviour used in Luke 7:41, 42: “There was a certain creditor which had two *debtors*; the one owed five hundred pence, and the other fifty. And when they *nothing* [with which] *to pay*, he frankly forgave them both.”

It is the same word also that is used in the parable in Matt.18:23-35. Indeed, from the verse, Luke 13:4, where the word “sinners” is used in the text and “debtors” is in the margin, the reference is direct to this parable in Matthew 18. That is the parable in which it is said that when a certain king “had begun to reckon” with his servants, “one was brought unto him, which owed him ten thousand talents,”—about fourteen million four hundred thousand dollars, —and he *had nothing* with which to pay. Then the lord “forgave the *debt*.” But, when the servant found one of his fellow servants who owed him about fifteen dollars, he would not forgive him the debt, but cast him into prison until he should pay the fifteen dollars. Then the king called up his debtor, “and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their *trespasses*” (Matt. 18:23-35).

That thought of delivering the debtor to the tormentors until he should pay all that was due to his lord, belongs with the word, for “the use of the word involves the idea that the debtor is one that must expiate his guilt.” And “sin is called *hopheilema*, because it involves expiation and the payment of it as a debt, by punishment and satisfaction.”

From these scriptures the attentive reader can begin to see that in the words of Gal. 5:3, —“he is debtor to do the whole law,”—there is far more suggested than that he is merely under obligation to accept the claims of the law upon him, and do his best to meet them. All this shows that he is not only under *obligation* to recognize the binding claims of the law of God, but that he is actually *debtor* to render to that law all the claims that it has upon him. And in this it is further shown that, of himself, he must everlastingly be a debtor; because he has absolutely nothing wherewith to pay, and of himself has no means of acquiring anything with which to pay.

And this indebtedness lies not only in his obligation to do the law from this time forward; it also lies in obligation to make satisfaction for *all that is past*, —for all the accumulations of the past, up to the present time.

Accordingly, of himself, every man is everlastingly a debtor in all that is implied in this thought in Gal. 5:3, and the kindred texts that we have here cited; because “all have sinned, and come short of the glory of God” (Rom. 3:23). And whosoever would be circumcised in order to be saved and thus seek to be saved by works of self-righteousness, thereby takes upon himself the obligation to pay to the law of God his whole debt, from the beginning of his life unto the end of it. And in that, he also takes upon himself the obligation to *expiate all the guilt* attaching to his transgressions, and accumulated thereby.

That is what it is to be “debtor to do the whole law.” That is what is stated in the words: “I testify again to every man that is circumcised, that he is a *debtor to do the whole law*.” He is not only debtor; but, by that transaction, he himself voluntarily assumes *of himself* to discharge all that is involved in his indebtedness.

Now it is true that every man in the world is, of himself, that kind of a debtor. It is also true that any man today who seeks justification by his own works, even in the doing of the Ten Commandments, or of anything else that the Lord has commanded, does thereby assume, and bind himself to pay, all that is involved in the indebtedness. But he cannot pay. There is not with him the first element of any possibility, in himself, to pay any of the debt. He is overwhelmed and lost.

But, thanks be to God, whosoever has the righteousness of God, which is by *faith of Jesus Christ*, whosoever depends *only on the Lord Jesus* and that which *Jesus has done*, though he be of himself debtor just like any other man, yet, *in Christ*, he has wherewith *abundantly* to pay *all the indebtedness*. Christ has expiated, by punishment and satisfaction, all the guilt of every soul; and by the righteousness of God, which he brings; Christ supplies abundance of righteousness to pay all the demands that the law may ever make in the life of him who believes in Jesus.

Thanks be unto God for his unspeakable gift of the unsearchable riches of Christ. Oh, believe it! Oh, receive it! Poor, overwhelmed, lost “debtor,” “buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.” “Yea, come, buy . . . without money and without price” (Isa. 55:1).

[Advent Review and Sabbath Herald | August 21, 1900]

The Hope of Righteousness by Faith | Galatians 5:5

“For we through the Spirit wait for the hope of righteousness by faith” (Gal. 5:5).

Notice, it is not that we wait for righteousness by faith. This is the free gift of God, always open to every soul in the world, and does not have to be waited for a moment. Rather, *it* waits, in the longsuffering of God, for men to awake to receive it.

The word is, we “wait for *the hope* of righteousness by faith.” That is, righteousness by faith is the foundation of a “*hope*” not yet realized, but which is certain to be realized.

What, then, is this hope? —It is the inheritance, which none can receive except they have eternal life. And none can have eternal life—the *life* of God—who have not eternal righteousness—the *righteousness of God*.

This hope was referred to by Paul in his answer before King Agrippa: “And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promises our twelve tribes, instantly serving God day and night, *hope* to come. For which *hope’s* sake, King Agrippa, I am accused of the Jews” (Acts 26:6, 7). The promise made of God unto the fathers was the promise to Abraham, which embraces the world, even the world to come. As it is written: “By faith he sojourned in the land of promise, *as in a strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God” (Heb. 11:9, 10).

Paul said that it was for this “*hope’s* sake” that he was accused of the Jews, when he made his answer before King Agrippa. But before Paul was brought before Agrippa, he had also stood before Festus the governor; and before that, he had made answer before Felix the governor. And in his word before Felix, he said, I “have *hope* toward God, which they themselves also allow, *that there shall be a resurrection of the dead*, both of the just and unjust” (Acts 24:15).

But even before this, Paul had been obliged to stand before the Sanhedrin and answer; and there “he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of *the hope* and *resurrection of the dead* I am called in question” (Acts 23:6). Of the hope of the dead, and the resurrection of the dead; that is, even the dead have hope, if they be of the righteousness of faith; for it is written: “The wicked is driven away in his wickedness: but the righteous hath hope *in his death*” (Prov. 14:32). Therefore again it is written: “If in this *life* only we have hope in Christ, we are of all men most miserable” (1 Cor. 15:19). Not only in his *life*, but in his *death*, he who is in Christ has *hope*; and, being dead, his flesh rests in hope as did that of him in whom all the hope and promises of God are yea and amen.

The resurrection of the dead is an essential part of “the hope” which rests on righteousness by faith—this hope of the promise made of God unto our fathers. Indeed, the resurrection is the essential means of receiving “the hope.” For, though God promised to Abraham the land in which he sojourned, yet “he gave him none inheritance in it, no not so much as to set his foot on,” though “he promised that he

would give it to him for a possession, and to his seed after him, when as yet ye had no child” (Acts 7:5).

And even at that time, the Lord taught Abraham that it was through the resurrection of the dead that he was to receive the inheritance. For, in his call to the offering of Isaac, in whom was called the promised “seed,” he was brought to the point wherein he accounted “that God was able to *raise him up, even from the dead; from whence also he received him in a figure*” (Heb. 11:19).

It was through the seed only that Abraham was to receive the promised inheritance. And thus, in his receiving that seed “from the dead,” “in a figure,” upon his accounting that God was able to raise him up even from the dead, he was taught the resurrection of the dead.

There is another bright element that enters into this hope, which is begotten by righteousness, by faith. Without *the coming of the Lord* there can be no resurrection of the dead. For he said to his disciples: “Wither I go, ye cannot come” (John 13:33); but, “let not your heart be troubled . . . *I will come again, and receive you unto myself; that where I am, there ye may be also*” (John 14:1-3).

And so all the fathers, “having obtained a good report through faith . . . died in faith, not having received the promises . . . God having provided some better thing for us, that they without us should not be made perfect” (Heb. 11:39, 13, 40).

Therefore, “this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:15-17).

Thus the *second coming of the Lord* is the *crowning essential* in “the hope of righteousness which is by faith.” We cannot have the inheritance without the righteousness of God; we cannot receive the inheritance *without the resurrection of the dead*. And having the righteousness of God, and *the hope* of the resurrection of the dead, there cannot be the resurrection of the dead *without the coming of the Lord* in power and great glory.

Therefore, they who have the righteousness of God, which is by faith, are ever “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13).

And, so, it is the present truth forever that “we, through the Spirit, wait for the hope of righteousness by faith.”

[Advent Review and Sabbath Herald | August 28, 1900]

Faith Works by Love | Galatians 5:6

“For in Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith which worketh by love” (Gal. 5:6).

This is the climax of Paul’s argument in answer to the “Pharisees, which believed,” who preached to those who were saved by faith of Jesus Christ, that “except ye be circumcised and keep the law, ye cannot be saved.”

The force of it is more fully discerned when there is understood just what was claimed for circumcision, and what it represented to those who there preached it. By them it was held that “so great is circumcision, that, but for it, the Holy One, blessed be he, would not have created the world:” that “but for circumcision, heaven and earth *could not exist;*” “it is as great as *all the other commandments;*” and “how great is circumcision, since *it is equivalent to ALL the commandments of the law?*” Thus, in their estimation, he who was circumcised *had, in that,* all the keeping of all the commandments. How this emphasizes the weight of that sentence of Paul’s: “I testify again to every man that is circumcised, that he is a debtor to do the whole law.” Instead of his having *in circumcision* all the keeping of the commandments, he had *by that* none of it at all; but was still in debt to do *the whole law*, with nothing at all wherewith to pay.

From the value, which they gave to circumcision, it is easy to see how the “Pharisees, which believed” could insist that persons who *believed in Jesus*, and so *were saved* by the faith of Jesus, must yet be circumcised *in order to be saved*. This was so, and was so easy, simply because to them circumcision was greater than was Jesus; and because to them, in every sense, circumcision stood exactly in the place that Christ *in truth* occupies.

Thus the question involved between Christianity and “the Pharisees, which believed,” the question which was settled by the Holy Spirit, and which is made plain in Galatians, is: Are men saved by faith of Christ, or by *something else*? Is Christ the true Saviour, or is something else the savior?

Yet, in reality, though that was the question, it did not stand exactly that way. Notice: the people to whom came preaching the “Pharisees, which believed,” were already *believers in Jesus*; and the “Pharisees, which believed” *did not say that men should not believe in Jesus. They admitted that it is proper to believe in Jesus. They themselves professed to believe in Jesus. But they insisted that the faith of Jesus is not enough to save: salvation must be by the faith of Jesus and something else.*

Therefore the question in reality stood: Is Christ alone sufficient for salvation? Or must salvation be by Christ *and something else*?

Does faith in Christ alone, save the soul? Or must salvation be by faith in Christ *and something else*?

Is it by Christ alone? Or is it by Christ *and circumcision*?

It is by Christ alone? Or is it by Christ *and penance*?

Is it by faith of Christ alone? Or it is by faith *and works*?

Is it by *faith*, which comes from God as the gift of God, and therefore itself works the works of God? Or is it by a so-called faith, which springs from mere assent of the mind, is thus “of yourself,” and therefore must be supported by the works of the law in self and self-righteousness.

Is it by faith, which works? Or is it by faith *and works*?

And to this question, in all the various and subtle ways of insinuating self in place of Christ, the divine answer stands full and complete forever, in the single mighty sentence, “*In Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith which worketh by love.*”

“In Christ Jesus”—that is, *with whomsoever believeth in Jesus*—“neither circumcision avails anything, nor uncircumcision; but *faith.*”

“In Christ Jesus”—with whomsoever believeth in Jesus—“neither circumcision avails anything nor uncircumcision,”—neither works, avails anything, nor no works, —“but *faith WHICH WORKS.*”

“In Christ Jesus”—with whomsoever believeth in Jesus—“Neither circumcision . . . nor uncircumcision”—neither keeping the commandments avails anything, nor not keeping the commandments; “but FAITH WHICH *works by LOVE*”—FAITH WHICH *keeps the commandments* of God; for “*this is the LOVE of GOD, that we keep his commandments.*” And he who *has Christ, and is in Christ*, has IN CHRIST *all the keeping of all the commandments.*

Even as it is written in another place in Galatians: “In Christ Jesus neither circumcision avails anything, nor uncircumcision; but A NEW CREATURE” (Gal. 6:15). And “if any man be in Christ he IS *a new creature*” (2 Cor. 5:17). If he is not a new creature, his profession of being in Christ is only a vain profession.

And as it is written yet again in another place: “Circumcision is nothing and uncircumcision is nothing; but the keeping of the commandments of God” *is something*. But this only when the man “*is a new creature,*” only when the keeping of the commandments is the result of faith, which is of God, and which therefore works the works of God; only when the keeping of the commandments is the effect, of which the sole cause is “*faith WHICH works BY LOVE*”—faith which is of God and worketh by the love of God, which love in itself is expressed and can be expressed *only* in the keeping of the commandments of God, and which therefore *is* the keeping of the commandments of God; all of which is because of *Christ* within,—“Christ IN YOU the hope of glory,”—by whose obedience alone every believer in Jesus is made righteous.

[Advent Review and Sabbath Herald | September 4, 1900]

Called Unto Liberty | Galatians 5:7-15

“Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calls you” (Gal. 5:7, 8).

Verse 8 here ought to make plain to all who is the one, in chapter 1, verse 6 that called them into the grace of Christ. Some are inclined to hold that Paul refers to himself in that scripture, in the words, “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.” They think that Paul is marveling that the Galatians should be so soon removed from himself, because they think that Paul was the one who called the Galatians into the grace of Christ. But this is a mistake. Paul did not draw men to himself: and this for the simple reason that he did not preach himself. He preached Christ—Christ and him crucified, and Christ crucified in every place where Paul preached. Consequently, men saw Christ instead of Paul—Christ with themselves, just where they were. And Christ, being thus lifted up in person, drew men to himself. And since, even in that, it is forever true that no man can come to Christ except the Father draw him, it is evident that in this work of the grace of Christ it is God who called these people into the grace of Christ. And when men come to them, preaching another gospel, which was not another, but was a perversion of the gospel of Christ, as many as trusted in that false gospel were, by that, removed, not from Paul, but from Christ, who had drawn them to himself; and from God, who had called them into the grace of Christ, which drew them to himself.

And thus verse 8 of the present study—“This persuasion cometh not of him that calls you”—shows that it could not refer to Paul, because he had not been near to them, so that the persuasion could be an alternative between them and the others. But God was present with them, with his persuasion and his calling, so that whatever persuasion and calling were against that gospel which they had at first heard, could not possibly come from him who had called them, who was God.

“A little leaven leavens the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubles you shall bear his judgment, whomsoever he is. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased. I would they were even cut off which trouble you” (Gal. 5:9-12).

As we saw in last week’s study, if he had preached circumcision, it would have been but to put circumcision in the place of Christ; and that, in itself, would have been to reject the grace of Christ, Christ and him crucified; and so the offense of the cross would have ceased, and the persecution with it, in the preaching of circumcision.

“For, brethren, ye have been called unto liberty; only use not the liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: You shall love thy neighbor as thyself” (Gal. 5:13, 14).

Every soul, in being called unto Christ, is called to liberty; and every soul who receives Christ is delivered from bondage, in to the glorious liberty of the sons of God. Jesus Christ came into the world only to set men free, and to plant in their souls the genuine

principle of liberty. And this liberty with which Christ made men free is liberty actuated only by love. It is a liberty too honorable to allow itself to be used as an occasion to the flesh, or as a cloak of maliciousness. It is a liberty led by a conscience enlightened by the Spirit of God. It is a liberty in which he who has it, is made free from all men, yet it makes him who receives it so gentle by love that he willingly becomes the servant of all, in order to bring them to the enjoyment that same liberty. This is freedom indeed: this is the freedom which Christ gives to whomsoever believes in him: for “whom the Son makes free is free indeed.”

And thus “all the law is fulfilled in one word, even in this: You shall love thy neighbor as thyself.” This, because all that law, of which this “one word” is but one of the two great principles upon which the whole hangs, —that law is itself “the *law of liberty*.”

This is Christianity: this is the gospel and the liberty of the gospel. “But if ye bite and devour one another,” —if so ye repudiate the gospel and deny the liberty, which it brings: if ye be critical, narrow, and intolerant, —“take heed that ye be not consumed one of another” (Gal. 5:15). For utter destruction, at the last, is the only consequence that can come of such a course.

[Advent Review and Sabbath Herald | September 11, 1900]

Led of the Spirit | Galatians 5:16-18

“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law” (Gal. 5:16-18).

“If ye be led of the Spirit, ye are not under the law;” because “as many as are led of the Spirit of God, they are the sons of God.” As sons of God, these have the mind of the Spirit, the mind of Christ; and so with the mind they “serve the law of God.” Accordingly, whosoever is led of the Spirit of God, and thus has the mind of Christ, fulfill the law; because, by that Spirit, there is shed abroad in the heart the love of God, which, in itself, is the fulfilling of the law, in whomsoever has it.

On the other hand, whomsoever is led of the flesh, and so has the mind of the flesh, does the works of the flesh, and so serves the law of sin.

And the two ways, the way of the Spirit and the way of the flesh, are *always open before every man*. As certainly as the flesh is there, it “lusts against the Spirit”; and as certainly as the Spirit is there, it “lusts against the flesh.” Whosoever is led of the flesh cannot do the good that he would; he serves the law of sin, and so is under the law. But whosoever is “led of the Spirit is not under the law.”

And every man is always free to choose which shall be his way—the way of the Spirit, or the way of the flesh. “If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13).

Note that, in the text of Galatians now under consideration, and its kindred texts in Romans and also in Colossians, it is stated in words, and constantly held in view, that the flesh, in its true, fleshly, sinful nature, is still present with him who has the Spirit of God; and that this flesh is warring against the Spirit.

That is, when a man is converted, and is thus brought under the power of the spirit of God, he is not so delivered from the flesh that he is actually separated from it, with its tendencies and desires, so that, by the flesh, he is no more tempted, and that with it he has no more contest. No, that same degenerate sinful flesh is there, with its same tendencies and desires. But the individual is *no longer subject to them*. He is delivered from *subjection to the flesh*, with its tendencies and desires, and is now *subject to the Spirit*. He is now subject to a *power that conquers*, and brings under, crucifies, and keeps under, *the flesh*, sinful as it is, with all its affections and lusts. Therefore, it is written, “ye *through the Spirit* do mortify the deeds of the body.” “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil desire, and covetousness, which is idolatry” (Col. 3:5). Note that all these things are there *in the flesh* and would live and reign *if the flesh were to rule*. But since *the flesh itself* is brought *into subjection* to the *power of God*, through the Spirit, all these evil things are killed *at the root*, and thus prevented from appearing in the life.

This contrast between the rule of the flesh and the rule of the Spirit, is clearly shown in Rom. 7:14-24 and in 1 Cor. 9:26, 27. In the seventh of Romans is pictured the man who is under the power of the flesh, “carnal, sold under sin,” who longs to do good, and wills to do good, but is subject to a power in the flesh that will not let him do the good that he would. “For the good that I would I do not; but the evil which I would not, that I do.” “I find them a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see *another law* IN MY MEMBERS, *warring against the law of my mind*, and bringing *me* into *captivity to the law of sin* which is *in my members*. O wretched man that I am! Who shall deliver me from the body of this death?” That describes the man who is subject to the flesh, “to the law of sin” that is in the members. And when he would break away from the power of the flesh, and would do good, that power still brings him into captivity, and holds him under the dominion of the flesh, the law of sin, which is in his members.

But there is *deliverance from that power*. Therefore, when he cries out, “O wretched man that I am! Who shall deliver me from the body of this death?” there is given instantly the answer: “I thank God through Jesus Christ our Lord” (Rom. 8:1). There is the way of deliverance; for Christ alone is the Deliverer.

And now this man, though he is thus delivered, *is not delivered from A CONTEST*: he is not put into a condition where he has no fighting to do *with the flesh*. There is a fight still to be carried on; and it is not a make-believe fight; it is not the fighting of a phantom. Here is the man of 1 Cor. 9:26, 27: “So fight I, not as one that beats the air.” What *does* he fight? What *does* he beat? Read: “But I keep under *my body*, and *bring it into subjection*: lest that by any means, when I have preached to others, I myself should be a castaway.”

Thus, in the battle that the Christian fights, is *his body*, is *the flesh*, with its affections and lusts. The body is to be, by the Christian, kept under, and brought into subjection, by *the new power of the Spirit of God*, to which he is now subject, and to which he became subject when delivered from the power of the flesh and the law of sin.

This is made yet more expressive by the fuller rendering of the Greek word translated “keep under,” in 1 Cor. 9:27: “I *keep under* my body.” It means literally, “to strike under the eyes, hit and beat the face black and blue.” Accordingly, Conybeare and Hawson translate this passage thus: “I fight not as the pugilist who strikes out against the air; but I bruise my body and force it into bondage.”

Thus the seventh of Romans shows *the man* subject to the power of *the flesh* and the law of sin that is in the members, but longing for deliverance. The ninth of first Corinthians shows *the flesh* subject to the man through the new power of the Spirit of God. In Romans 7 *the flesh* is *ruling*, and *the man* is *under*. In 1 Corinthians 9 *the man* is *ruling*, and *the flesh* is *under*.

And this blessed reversal of things is wrought in conversion. By conversion the man is put in possession of the power of God, so that, by that power, he is made ruler over the flesh, with all its affections and lusts; and, through the Spirit, he crucifies the flesh with the affections and lusts, in his fighting “the good fight of faith.”

Men are not saved by being delivered utterly from the flesh; but by *receiving power to conquer* and *rule over* all the evil tendencies and the desires of the flesh. Men do not develop character (in fact, they never could) by being delivered into a realm of no temptation; but, by *receiving power*, in the field of temptation exactly where they are, *to conquer all the temptation*.

If men were to be saved by being delivered utterly from the flesh just as it is, then Jesus need never have come to the world. If men were to be saved by being delivered from all temptation, and set in a realm of no temptation, then Jesus need not have come into the world. But never, by any such deliverance as that, could man have developed character. Therefore, instead of trying to save men by delivering them utterly from the flesh, just where they were, Jesus came to the world, and *put himself IN THE FLESH*, just where men are; and *met that flesh*, JUST AS IT IS, with all its tendencies and desires; and by the divine power which he brought by faith, he “conquered sin *in the flesh*,” and thus brought to all mankind that divine faith which brings the divine power to man to deliver him from the power of the flesh and the law of sin, just where he is, and to give him assured dominion over the flesh, just as it is.

Instead of Jesus’ trying to save men in a way in which they would be limp and characterless, by setting them in a realm of no temptation, he came to man, just where man is, *in the midst of all his temptations*. Jesus came *in the very flesh such as man has*; and *in that flesh*, he met all the temptations known to that flesh, and conquered every one of them; and by that conquest brought victory to every soul in the world. Bless his name.

And every soul that will receive and keep “the *faith of Jesus*” can have the fullness of that victory. “This is the victory that overcometh *the world*, even our faith” (1 John 5:4).

[Advent Review and Sabbath Herald | September 18, 1900]

The Works of the Flesh | Galatians 5:19-21

“Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21).

Fornication, uncleanness, and lasciviousness are but different forms of the practice of adultery; as Jesus said: “Ye have heard that it was said to them of old time, You shall not commit adultery: but I say unto you, That whosoever looks on a woman to lust after her hath committed adultery with her already in his heart” (Matt. 5:27, 28).

Thus, adultery begins in the unclean thought, the lascivious desire. Indeed, truly and strictly speaking, it begins in any thought which, if carried to its ultimate extent, could possibly lead to adultery. This is why it is that the commandments of God are “exceeding broad.” Each of the commandments of God forbids the ultimate act, by forbidding the imagination of the thought, which, if followed up, could possibly lead to the ultimate act. And thus the law of God, with its eternal “You shall not,” forbids all unrighteousness of men, and asserts the righteousness of God.

Idolatry is the having of other gods before the Lord. And anything that, in the estimation of any one, stands, to him, before the Lord, is an idol; and he who so allows such a thing is an idolater. Perhaps the clearest and most comprehensive statement of what is idolatry is that by John: “Love not *the world*, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For *all that is in the world*, the lust of the flesh, and the lust of the eyes, and the pride of life, is *not of the Father*, but *is of the world*. And the world passes away, and the lust thereof: but he that does the will of God abides forever” (1 John 2:15-17). As expressed by James, it is “Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).

The world, with its ways, is not of God, but is of Satan; for it is written: “The whole world lies in the wicked one” (1 John 5:19). And it is “the god of this world” who blinds “the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor. 4:4). Accordingly, any way of this world that is followed by any one in preference to the way of God—that is idolatry to that person, and he is an idolater.

Witchcraft is, literally, sorcery; and in other translations is mostly rendered sorcery. The original word is *pharmakeia*, which means “the preparing or using of medicine,” and is the original of the present English word “pharmacy,” the art of compounding medicines and drugs. From the original meaning of “the preparing of medicine,” the word was applied to “the using of any kind of drugs, potions, or spell.” Hence, it signifies “the use of super natural knowledge or power gained in any manner, especially through the connivance of evil spirits, magic art, enchantment, witchcraft, spells, charms.”

How natural, a work of the flesh, is that tendency to divination! How many persons there are who like to know their fortune; and who, therefore, are always ready to respond to the invitations of a gypsy or a crone. And how ready people naturally are to wish to feel the experience of being mesmerized, or hypnotized! All these things come under the heading of this word *pharmakeia*, witchcraft, or sorcery. They are all works of the flesh. And bear in mind that it is written, “they which do such things shall not inherit the kingdom of God.” In the eternal righteousness, the eternal life, and the eternal promises, which God has given in Jesus Christ our Lord, the Christian already knows his fortune, even to the depths of all eternity; and he needs no pharmacy, no drugging, no charms, spells, witchcrafts, or sorcery, at any time, not in any way whatever.

Hatred, being the opposite of love, all the following-named works of the flesh—“variance, emulations, wrath, strife, seditions, heresies, envyings, murders”—are but variations of it, just as we have seen that fornication, uncleanness and lasciviousness are simply various forms of adultery. So the commandment, which says, “You shall not kill,” and which, in that, forbids hatred, which is, in itself, murder. For “whosoever hates his brother is a murderer.” As defined in the sermon on the mount, the thought stands: “Ye have heard that it was said to them of old time, You shall not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of hell fire” (Matt. 5:21, 22).

However, it is well to look at each of these words, that we may get as clear a view as possible of the subtlety and deceitfulness of sin in the works of the flesh. This, because few persons realize that they hate a person unless they actually do regard them “with a strong and passionate dislike, or aversion,” or “with extreme ill-will.” But when there is borne in mind the principle that the law of God in forbidding the ultimate act of evil, forbids the very imagination of the thought which, if carried out, could possibly lead to that ultimate act; and when it is borne in mind that, according to the Lord’s own definition, to hate a person, or to speak ill of a person, is to break the commandment that says, “You shall not kill,”—then it can be easily understood that hatred can be indulged without that direct and extreme ill-will and aversion to the presence, or even the thought, of the person hated, which alone is commonly recognized as hatred.

“Variance” suggests “difference,” especially “difference that produces disagreement or controversy; dispute; dissension; discord.” The original word signifies “strife, quarrel, debate, wordy wrangling, disputation, contention.” The spirit and tendency, therefore, of “variance,” is a readiness to differ and to raise questions, and then hold tenaciously to personal views, and run the difference into debating and dissension; then to ill-will, which, in itself, is hatred, which, in itself, in turn, is the breaking of the commandment that says, “You shall not kill.”

It is not in vain that, in the Scriptures, debate is catalogued with “envy, murder,” “deceit,” and “malignity,” and is placed definitely between murder and deceit. Whoever, therefore, would avoid murder must avoid hatred; and whoever would avoid variance must diligently avoid the spirit that raises questions and indulges differences

that lead to controversy, debate, and its further train of evils, which continues unbroken unto hatred, which itself is murder. And this thought is worthy of special attention everywhere in the study and recitation of the Sabbath-school lessons.

“Emulation” is the “love of superiority; desire or ambition to equal or excel others”; “the desire and the resulting endeavor to equal or surpass another, or others, in some quality, attainment, or achievement.” It is the expression of sheer love of self-superiority, and inability to endure the thought that another should be superior. The original word is, literally, “jealousy”; and in other translations it is so rendered; and the declaration of the word of God, as to jealousy, is that it “is cruel as the grave.” Its synonym is “envy;” and envy is “a feeling of uneasiness, mortification, or discontent, excited by the contemplation of another’s superiority, prosperity, or success, accompanied with some degree of enmity or malignity, and often, or usually, with a desire or an effort to discomfit or mortify the person envied.” Emulation appears first, and aims to attain to a standing of superiority over another. And when that cannot be attained, then envy sweeps in with its tide. When emulation has obtained its aim, it is succeeded immediately by exaltation at the defeat of the foe. When emulation in itself is defeated, it is immediately followed by envy, which, being “enmity prompted by covetousness,” waits in secret for an opportunity to vent its malignity, which, it itself, is hatred.

It is easy to see how, in association with variance, emulations, and envyings, there should also appear “wrath, strife, seditions [a going apart], heresies [a choosing for one’s self],” and, finally “murder,” which is but the ultimate of any *one* of the works of the flesh named in this list, beginning with “hatred” and ending with “murders.”

Drunkenness and revelings are simply all manner of intemperance, which, in itself, is idolatry, and carries in its train a multitude of the evils already described in the dreadful works of the flesh.

“And such like” of the which I tell you before, as I have also told you in time past, that *they which do such things SHALL NOT INHERIT THE KINGDOM OF GOD.*”

[*Advent Review and Sabbath Herald* | September 25, 1900]

The Fruit of the Spirit | Galatians 5:22-26

“BUT the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the passions and the lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another” (Gal. 5:22-26),

We have seen somewhat of the essential evil and deceitfulness of the works of the flesh. But, thank the Lord; there is a better picture.

The Spirit of God, which, in his fullness, is freely given to every believer, lusts against the flesh, so that in him who is led by the Spirit of God the flesh cannot do the things that it would. In such the Spirit of God rules, and causes to appear in the life “the fruit of the Spirit,” instead of “the works of the flesh.”

And though it be true “that they which do such things” as we described in the list of the works of the flesh, “shall not inherit the kingdom of God,” yet in the gift of the Holy Spirit, through the grace of Christ, God has made full provision by which every soul, in spite of all the passions, lusts, desires, and inclinations of the flesh, can “inherit the kingdom of God.”

In Christ the battle has been fought, on *every point*, and the victory has been made complete. He was made flesh itself—the *same flesh and blood* as those whom he came to redeem. He was made in all points like these; he was “in all points tempted like as we are.” If in any “point” he had not *been* “like as we are,” then, on *that* point he could not possibly have been tempted “*like as we are*.”

He was “*touched* with the *feeling* of our infirmities,” because he “was in *all* points *tempted* like as we are.” When he was tempted, he felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. “Every man is tempted, when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed” (James 1:14). All this Jesus could experience without sin; because to be tempted *is not* sin. It is only “when lust hath conceived,” when the desire is cherished, when the inclination is sanctioned, —only then it is that “it brings forth sin.” And Jesus never even in a thought cherished a desire, or sanctioned an inclination, of the flesh. Thus, in such flesh as ours, he was tempted in all points as we are, and yet without a taint of sin.

And thus, by the divine power that he received through faith in God, he, *in our flesh*, utterly quenched every inclination of that flesh, and effectually killed at its root every desire of the flesh; and so “condemned sin *in the flesh*.” And in so doing, he brought *complete victory*, and *divine power to maintain it*, to every soul in the world. All this he did “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by “the faith of Jesus,” which he has wrought

out in perfection, and has given to every believer in him. For “this is the victory which overcometh *the world*, even our faith.”

He “abolished *in his flesh* the enmity,” that separated mankind from God. (Eph. 2:15). In order to do this, he took *the flesh*, and *must take* the flesh, *in which that enmity existed*. And he “abolished in his flesh the enmity,” “for to make,” in order to make “*in himself* of twain,” God and the estranged man, “one new man, so making peace.”

He “abolished in his flesh the enmity,” in order “that he might reconcile both” Jew and Gentile—all mankind who are subject to the enmity—“unto God, in one body by the cross, having slain the enmity *in himself*” (Eph. 2:16), margin. “The enmity” was “*in himself*,” by being “*in his flesh*.” And there “*in his flesh*” he slew it and abolished it. And he could do this only by its being indeed “in his flesh.”

Thus Jesus took upon him the curse, in all its fullness, precisely as that curse is upon mankind. This he did by “being made a curse for us.” The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the *curse* as it is *upon* us, he must meet *sin* as it is *in* us. Accordingly, God “hath made him to be *sin* for us, who knew no sin.” And this “that we might be made *the righteousness of God* IN HIM” (2 Cor. 5:21).

And though he thus placed himself entirely at the same great disadvantage as are all mankind—made in all points like us and so, “in all points tempted like as we are,”—yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, he brought to humanity.

And thus, “as the children are partakers of *flesh and blood*, he *also* HIMSELF LIKEWISE took part of THE SAME; that through death he might destroy him that had the power of death, that is, the devil; and *deliver them who* through fear of death were all their lifetime *subject to bondage*. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in *all things* it behoved him to be *made like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered *being tempted*, he is able to succor them that are tempted” (Heb. 2:14-18).

And this victory, which Christ wrought out in human flesh, is brought by the Holy Spirit to the rescue of everyone in human flesh who today believes in Jesus. For by the Holy Spirit the very presence of Christ himself comes to the believer; for it is his constant desire to “grant you, according to the riches of his glory, to be strengthened *with might* by *his Spirit* in the inner man; *that Christ may dwell in your hearts by faith*; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passes knowledge, that ye might be *filled with all the fullness of God*” (Eph. 3:16-19).

Thus the deliverance from the guilt of sin and from the power of sin, which holds the believer in triumph over all the desires, the tendencies and inclinations, of his sinful flesh, through the power of the Spirit of God, —this is wrought today by the personal

presence of Christ Jesus IN HUMAN FLESH in the believer, *precisely as it was wrought* by the personal presence of Christ in human flesh eighteen hundred and seventy years ago.

Christ is ever the same—“the same yesterday, and today, and forever.” The gospel of Christ is ever the same—the same yesterday, and today, and forever. The gospel of Christ today is the same that it was eighteen hundred and seventy years ago. *Then* it was “God manifest in the flesh;” and *today* it is the *same*—“God manifest in the” *same flesh*, the flesh of sinful men, human flesh, just as human nature is.

That gospel is “Christ in you, the hope of glory,” (Col. 1:27) —Christ in you *just as you are*, sins, sinfulness, and all; for he gave himself for our sins, and for our sinfulness. And you, *just as you are*, Christ has bought, and God “hath made accepted’ in him. He *has received you just as you are*; and the gospel, “Christ in you, the hope of glory,” brings you under the reign of the Spirit of God, makes you so subject to the power of Christ and of God that “the fruit of the Spirit” appears in you, instead of “the works of the flesh.”

And the fruit of the Spirit is—

LOVE: the love of God, which is shed abroad in the heart by the Spirit of God. And instead of hatred or any of its kin ever being allowed, even in thought, no man can possibly do anything to you that can cause you to do anything but love him. For this love, being the love of God, is “the same yesterday, and today, and forever;” and loves not for reward, but for the mere sake of loving; it loves simply because it is love, and being only that, it cannot do any thing else.

JOY: is “ardent happiness arising from present or expected good.” But in this case, the alternative “or” is excluded; for this joy is ardent happiness arising from present AND expected good; for the cause of it is eternal. Accordingly, it is everlastingly present, and is everlastingly to be expected. And therefore, it is “exultant satisfaction.”

PEACE: perfect peace that rules in the heart—“the peace of God, which passes all understanding,” and which “keeps the heart and mind” of him who has it.

LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH: This faith (*Greek-pistis*), Greek—is “firm persuasion; the conviction which is based upon *trust*, NOT upon *knowledge* [the faith of “the *heart*,” not of the *head*; the faith of *Christ*, not of the creed,]: a firmly relying confidence cherished by conviction, and bidding defiance to opposing contradictions.”

MEEKNESS, TEMPERANCE: Temperance is self-control. Thus, the Spirit of God delivers the man from subjection to his passions, lusts, and habits, and makes him a free man, master of himself.

“Against such there is no law.” The law of God is against nothing but sin. In human lives the law of God is against everything that is not the fruit of the Spirit of God. Therefore it is certain that everything in human life that is not the fruit of the Spirit of God is sin. And this is but stating, in another way, the eternal truth that “whatsoever is *not of faith* is sin.”

Therefore “if we live in the Spirit, let us also walk in the Spirit.” And because we do live in the Spirit and walk in the Spirit, “let us not”—yea, we shall not; yea, we cannot—“be desirous of vainglory, provoking one another, envying one another.”

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