

Galatians Unearthed Part 17: 4:21-31; 5:1-14; 6:1-2; Circumcision; Liberty; Unhitch Old Testament? (5/19 2018)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at https://www.youtube.com/watch?v=3EQsdH9_dLc

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.

We are returning to Galatians chapter four today. We have been looking at the Spirit of Torah and the differences between the Old Covenant and the New Covenant. That information is invaluable if you are going to be reading through the New Testament, and you're going to be proclaiming the Gospel. This information is something you need to have under lock and key more now than ever because of what is happening to the Church. It is frightening.

So with that said let's move back a few verses to Galatians 4:21—**Tell me, you who desire to be under the Law, do you not hear the Law?** Again, just as a recap, what does Paul mean by this? The problem was in Galatia certain men, Pharisees, believers in Yeshua, had gone to Galatia and told the Galatians unless they were circumcised, they could not be saved. That, therefore, was the issue. Paul, however, had told them they were circumcised with the circumcision made without hands and been sealed with the Holy Spirit of God.

So here Paul starts in verse 21 by saying—**Tell me, you who desire to be under the Law, do you not hear the Law?** I love this because now he's going to take them back to the Torah. Paul is basically telling them— you think you're listening to the Torah, but you're not. Then Paul proceeds to say—²² **For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.** ²³ **But he who was of the bondwoman was born according to the flesh (Galatians 4:22-23).** What is he talking about? He's talking about Ishmael.

What is going on in Galatia? The people were being told they needed to be circumcised in the flesh. So here Paul brings this man, Ishmael, into the conversation and says he—**was born according to the flesh, and he [Isaac] of the freewoman through promise (Galatians 4:23).**

Continuing in Galatians 4:24-26—²⁴ **which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar--** ²⁵ **for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--** ²⁶ **but the Jerusalem above is free, which is the mother of us all.**

So Hagar represents the old Jerusalem or the Jerusalem that is now, but Sarah represents the New Covenant or the New Jerusalem, or you could say the Kingdom of God. This information is going to be vital as we continue. Now Paul is going to quote Scripture, Torah, to us in Galatians 4:27—**For it is**

written: "Rejoice, O barren, You who do not bear! Break forth and shout, you who are not in labor! For the desolate has many more children than she who has a husband" (emphasis added).

What Paul just did in that verse is profound! Paul was just talking about Sarah. What do we know about Sarah? She was completely barren. She could not have children.

This is not man putting this together. Paul has an anointing of the Holy Spirit, and He is weaving these Scriptures together supporting the puzzle. He is doing all the hard work for us. It is absolutely amazing.

So what is he doing? He is telling us to look at the Scripture and notice what it says— **Rejoice, O barren (Galatians 4:27)**. What is significant about this passage? It represents Sarah; she was barren. Paul is bringing this to the table, but where is he drawing this passage from in the Bible? He draws it from Isaiah 54:1, this is where it gets very significant. What precedes Isaiah 54:1? Isaiah 53. And what is Isaiah 53 all about? It's about the suffering servant. It is about how the Mashiach—**He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes, we are healed (Isaiah 53:5)**.

That is an amazing thing! This is one of the most amazing Messianic prophecies we have telling us the Messiah is going to come and intervene to do away with sin and give us victory and deliverance. And then you move into Isaiah 54:1 where it says—**rejoice**. That is the crescendo; it's the response—**rejoice, O barren**—in the kingdom of God.

This is what's amazing. Through the ministry of Yeshua and Him coming to the earth, what happened? The Kingdom of God exploded. The Kingdom of God got her children. She was barren, but through Yeshua's work, the Kingdom of God got her children.

I think of the passage that says—**The Law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it (Luke 16:16)**. So what the Apostle Paul is doing is powerful. It is multi-leveled. The more you go back, and the more you think about it, the deeper it is.

Now Paul goes on in Galatians 4:28—**Now we, brethren (emphasis added)**. I love he says—**we brethren**—because he is a Jew in the first century speaking to Gentiles. You didn't find Jews running around calling Gentiles their brethren, but that shows you Paul understood the middle wall of separation had come down. That is what Yeshua did—and the two are to be one. You can see the intimacy of relationship because Paul calls them—**we, brethren**.

Continuing in Galatians 4:28—**Now we, brethren, as Isaac was, are children of promise (emphasis added)**. Paul is telling them, "Look at Isaac. That's who we are." Remember Sarah couldn't give birth. Isaac was a miracle. He was a product of the Holy Spirit, and as Isaac was, so we are.

Continuing—²⁹ **But, as he (Ishmael) who was born according to the flesh [Paul again intentionally bringing that flesh component out] then persecuted him (Isaac) who was born according to the Spirit, even so it is now (emphasis added, Galatians 4:29)**. I'm going to say it again—**even so it is now**. What is now? Paul just dropped the story of Ishmael and Isaac on us and said, "Read this. Understand what this story is about. This is you. This is what is happening to the Galatians right now." What does Paul mean by that? Remember, we have men who have come to them and have told them, "You cannot be saved

unless you are circumcised in the flesh. There is no salvation for you. You'll be kicked out of the Kingdom.”

Understand something. Only children of flesh, who rejected what was prophesied and rejected what the Apostles, through the inspiration of the Spirit of God, had accomplished at Jerusalem, would go out and bring a message the Galatians were receiving. Only men of flesh would do that.

You want to talk about chutzpah! Paul had a double dose of it. If you read this carefully and read it from the historical context, what do you realize? Paul is likening these believing Pharisees, who were going out corrupting the Galatians by telling them they can't be saved unless they're circumcised in the flesh, to Ishmael. This is what he's doing. If you want to cause riots, get kicked out of cities, and get stoned, just liken this intimate circle of Jewish brethren known as the Pharisees to Ishmael. That will get you stoned, thrown out of cities, and thrown out of the Temple.

That's an amazing thing. This tells you something about the Apostle Paul. He is fearless; he will not back down. He doesn't please men; he is only seeking to please God. He is the ultimate warrior for the Most High; he is a soldier. He doesn't care who the enemy puts in front of him because he's not going to back down. No matter how great the pressure, and Paul was under great pressure because of this topic, he would not back down.

Moving on to Galatians 4:30—**Nevertheless what does the Scripture say? "Cast out the bondwoman and her son (emphasis added).** So the children who are established on flesh are going to get cut off. Continuing in Galatians 4:30-31 & 5:1-2—**Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."** ³¹ So then, brethren, we are not children of the bondwoman but of the free. ¹ Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. ² Indeed I, Paul, say to you that **if you become circumcised, Christ will profit you nothing (emphasis added).**

If you have any question what this whole epistle is about, it is about circumcision. Notice Paul doesn't say, "I say to you, if you keep the Torah, if you keep the commandments of God, and if you hear the instructions of the LORD, Christ will profit you nothing." There is not a whisper of that coming from Paul. He tells them—**if you become circumcised [in the flesh], Christ will profit you nothing.** That is what is on the chopping block. That is the thing being discussed. Christ will profit you nothing if you do that.

So if the Apostle Paul is right, and he is, and he says regarding this particular matter, "If you grab hold of it, Christ is going to mean nothing to you," what does that mean to you personally? In other words, what Paul is addressing is salvational? This is not a potatoe/patatoe thing. This is not something where you could say, "Well, you know it sounds important, but it's not salvational. Paul, you know you're getting all worked up over this, and it is really kind of nothing. You are not going to lose your salvation over this matter." If that is what you think, you need to read his words carefully because he's under a completely different impression. He believes this is salvational. He believes this is a big deal. That is why it is important for us today to work through this.

Moving on to Galatians 5:3—**And I testify again to every man who becomes circumcised that he is a debtor to keep the whole Law.** You're sentencing yourself to death if you think getting circumcised in the flesh is going to save you. If that is what you believe, the whole Law is going to come down upon

you because you then have to keep the whole Law to be saved. This is why Paul is saying this is salvational and telling them they are not going to make it into the Kingdom. He is telling them they are going down.

Continuing in Galatians 5:4—**You have become estranged** [Meaning you're cut off. You're separated from Mashiach. Again, this is no small matter] **from Christ, you who attempt to be justified by Law** [This means in the context of what is being dealt with here, circumcision]; **you have fallen from grace** (emphasis added).

So first Paul tells us— **Christ will profit you nothing**. Now he says—**you have fallen from grace**. This is salvation! This is the end of the world stuff, and there's a reason why Paul is taking this so seriously and vehemently as he comes against these adversaries. It is because they are corrupting and deceiving the Galatians.

Moving to Galatians 5:5-6—⁵ **For we through the Spirit**. Notice he doesn't say—we through the flesh. He says—**we through the Spirit**. When you read through the New Testament, this is what was happening. The anointing of the Holy Spirit was coming down on the Gentiles who believed. Continuing from the start—⁵ **For we through the Spirit eagerly wait for the hope of righteousness by faith.** ⁶ **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.**

I want to tell you, if someone comes to you and asks you what the book of Galatians is about, you can condense the entire epistle by quoting Galatians 5:6—**circumcision nor uncircumcision avails anything, but faith working through love**. That's what it is. It is the same thing Paul says to the Corinthians in 1 Corinthians 7:19—**Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters**. If you want to understand what this epistle is really about, and you want to be able to condense what this verse is all about, this what it's all about.

Galatians 5:7—⁷ **You ran well. Who hindered you from obeying the truth?** Paul is saying, “You were on the right path, you were clinging to it, and you were walking the way you should walk, but now you've abandoned it. What has happened?”

Now notice what it goes on to say here in Galatians 5:8—⁸ **This persuasion does not come from Him who calls you**. This is not of God. Paul is telling them, “You're listening to something else. It's demonic. This is total deception.”

We live in this make-believe world where we think if we are in the Church, everything is safe, and the enemy is not coming after us. It is the exact opposite because we are the target. Galatia was a target. These Gentiles were rejoicing in Yeshua and in the sacrifice. They were rejoicing in the Holy Spirit, and then the enemy came right for them. You can't have that—⁹ **A little leaven leavens the whole lump** (Galatians 5:9).

It's kind of scary when you think about the backdrop of the story. When these believing Pharisees came, they did so on the premise of Torah. They did so because—unless you're circumcised you cannot be part of Abraham's household. Go read Genesis 17. What does it say?

This is what's scary. The devil is leveraging the Torah against the believers. Make no mistake, he will do it today. I'm telling you, he is doing it today because I'm dealing with demonic powers as I am talking to

people who do not understand this. It is insane! It's hard for me to conceive it as it unfolds right before me, but it is happening. Be careful you do not get deceived and get pulled in. Do not let the adversary use Scripture against you. He will attempt to do it. If he used it against Yeshua, he will use it against you.

Moving on to Galatians 5:10 we get some good news—I **have confidence in you, in the LORD, that you will have no other mind**. I love this statement because it shows Paul's heart. He believes the Galatians are going to adhere to everything he told them at the front end. He believes they are going to circle back and cling to it. He has confidence they're going to come to their senses.

However, he is going to address the people who brought this message, and this is what he says in regard to them— **but he who troubles you shall bear his judgment, whoever he is (emphasis added, Galatians 5:10)**. It is important you pick up on the little terms popping up in this epistle—**he who troubles you**. Do you remember the document, the verdict that was written in Jerusalem by the apostles regarding what they were going to do with the Gentiles (Acts 15)? Right at the head of the document in Acts 15:24 it said— **Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, “You must be circumcised and keep the Law” —to whom we gave no such commandment (emphasis added)**.

Who troubled you—this is very important. Paul is bringing the reality or declaration back to the table and saying—**but he who troubles you** [Paul knows who these men are] shall **bear his judgment**. They're going to come under the judgment of God. I'm going to tell you, I don't care how you want to spin that, it is pure death. The most atrocious way to leave this earth is under the judgment of God.

All right. Moving on to Galatians 5:11—**And I, brethren, if I still preach circumcision, why do I still suffer persecution? (Emphasis added)** The first thing I just want to say, there is this whole notion out there regarding the Gentiles who are being grafted into Israel. The thought is, "They are supposed to be circumcised. It does not have to happen right away but at some point in the future when there is more conviction. We are not going to trouble them with that right now. We're just going to ease them into it." That is total fiction. It is baloney because here is Paul coming back on the scene long after and saying—**if I still preach circumcision**. His message doesn't change. It hasn't changed, and he's suffering persecution for it. Then he says—**then the offense of the cross has ceased (Galatians 5:11)**.

One thing every Christian needs to know is the fact when you carry the true, anointed in the Holy Spirit message, you're going to be offensive. Yeshua went out with His ministry, and everywhere He went He offended people. He offended the most respected religious leaders of the day. What does Paul say in 2 Timothy 3:12—**Yes, and all who desire to live godly in Christ Jesus will suffer persecution**. We're going to suffer persecution and scoffing, just like Isaac experienced from Ishmael, if we are carrying the truth. We can expect this even from our own. This is a reality.

Galatians 5:12—I **could wish that those who trouble you would even cut themselves off!** In the Greek, the phrase, cut themselves off, is *ἀποκόψονται* (*apokopsontai*). What's interesting about this is there are other translations that translate it as castration or mutilation. So here the verse would read the same thing, and so here you would see, "I could wish those who trouble you would go castrate themselves." That is a bit of irony don't you think? Especially considering this group is going around telling them, "Hey, you need to be circumcised in the flesh," and Paul is saying, "Hey, I wish you'd go get castrated."

When you actually follow this term through the New Testament like in Mark 9:43 where it says—If your hand causes you to sin, cut it off. Again, the Greek is ἀποκόψοντα. This is the same term Paul uses in defense of what he is saying. So what I really want you to draw away from this is understanding, these individuals are offending, and they are to be cut off. They're not to be regarded with the body of Christ. It is better to go into heaven lame and maimed than to go to hell with your hands intact.

There is no ambiguity with this statement regarding what Paul is thinking regarding these men who are bringing this message, and it's why I make a big deal out of it. I have people calling me, asking me, and telling me they feel pressured they have to be circumcised as adult males. They also feel the same about their fifteen-year-old children. This happens. This is real, and this is where I get worked up. The only reason I get worked up is I see this vexed Paul to such great lengths. This is a spiritual war. This is not potatoe/patato. It is salvation.

Moving on to Galatians 5:13—**For you, brethren, have been called to liberty (emphasis added).** I want to stop right here because we find Paul is circling back to where we began in Galatians 5:1— **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. (emphasis added).**

Now here's what's interesting about this. So he circles back. This is what we're called to. We're called to liberty. He ends the statement—**Do not be entangled again with the yoke of bondage.** This is how we are to do it. Notice something very different happens as we come to verse thirteen. As we come to verse thirteen, he says—**only do not use liberty as an opportunity for the flesh, but through love serve one another (Galatians 5:13).**

What did the Apostle Paul just do? He just threw an anchor statement. This is an anchor statement. When Paul is throwing anchor statements, passages of clarification, where he is being careful, we know there's a real threat you're going to take his words to a place he never intended for you to take them. Therefore, he throws this anchor statement saying, "No, this is not an opportunity." He is trying to define what liberty really means, and he's saying, "No, this isn't for the flesh that you can do whatever you want." That's not what this is about. The Liberty is not a calling to abandon the Law of God. It is not as they say, a license to sin, and Paul made that very clear with this statement.

So given the importance of what we see Paul saying in this passage, and the fact Paul was worried about it, and what we see regarding it has come to full fruition within the Church today, we are going to spend a little bit of time addressing this. How I want to do this is I want to break into the epistle of Peter. You see, Paul wasn't the only one who threw anchor statements. Paul wasn't the only one concerned about how you interpret liberty, and as to how I would interpret liberty.

In 1 Peter 2:15-16—¹⁵ **For this is the will of God, that by doing good you may put to silence the ignorance of foolish men--** ¹⁶ **as free, yet not using liberty, ἐλευθερία (eleutheria), as a cloak for vice [wickedness], but as bondservants of God (emphasis added).** ἐλευθερία (eleutheria) is the same Greek word Paul used. This is absolutely amazing! So Peter does the exact same thing Paul does. He throws an anchor statement. He says, "Yes, we are free," and Peter is talking to Jews instead of Gentiles like Paul was. This is fascinating! What Peter is telling the Jews is exactly what Paul is telling the Gentiles, "We are men of freedom. We are men of liberty; however, don't you dare get caught putting this liberty into such a way where you cover your wickedness. Don't you justify the things you want to do that don't line up with the Bible. Don't you wrap your little sins in a pretty package that says grace, freedom, and liberty and put a nice little bow on it and say everything is OK. That is not going to happen."

So there's a serious threat. When you start to see patterns like this in Scripture where Peter throws anchor statements on the topic of liberty, and Paul throws anchor statements on the same topic, our antennas should be fully extended to the ceiling. We should be careful because there's a real threat of this being taken to a place where it ought not to be.

In fact, I want to give you a real-life example of this. It happened just last week. I don't know if any of you know who Andy Stanley is. He is a prominent, national pastor who is one of the most prominent pastors in America right now. His father is Charles Stanley, and he is a very reputable man.

Andy Stanley kind of rocked the Christian world, and it's all ablaze. There is a firestorm of debate, as I say, that has erupted. The reason is he gave a message in his series called *Aftermath*.

I want to show you what he said, and I want to be clear, I don't use this pulpit to go after other pastors. I don't know Mr. Stanley at all. He's probably a wonderful human being. He probably has great character and integrity. He is probably a father. He is Charles Stanley's son. He's probably somebody's mentor. When I look at him, I want to personalize him as a human being. He is going out trying to confess Yeshua as the Messiah and trying to save souls. For that I'm very thankful and respectful.

I didn't plan on actually showing you this. This is a little bit of irony here, but this just came in last week, and I was dumbfounded because the very thing I was working on in the sermon, this is a real-life example of what Paul and Peter were worried would happen. Let me show you the article that came out in the *Christian Post* by the writer Michael Gryboski.

This is the headline. *Christians Must 'Unhitch' Old Testament From Their Faith, Says Andy Stanley*. Now let me take you through what he says here. This is in the article: "[First century] church leaders unhitched the church from the worldview, value system, and regulations of the Jewish Scriptures," said Stanley. "Peter, James, Paul elected to unhitch the Christian faith from their Jewish Scriptures, and my friends, we must as well."

Again, this is another bit of irony. I did not plan this. I just threw this in as an afterthought to the sermon to give you a real-life example, but the fact he's bringing up Peter, James, and Paul is ironic. These are the three men I had already prepared to go to in this message.

So here you see Stanley say, "Unhitch from the Jewish Scriptures." This is the mindset of progressive, modern-day Christianity which says we have to separate from the Old Testament because the Jewish Scriptures are not for the Church.

Continuing on—Stanley argued that it had to be done for the same reason the Church in Acts 15 did so. I want to stop right here. Do you understand why I spent so much time on Acts 15 several weeks ago? Do you understand how important it is to understand that chapter regarding modern-day Christianity? It is because there are men going out teaching Acts 15 is all about abandoning the Jewish Scriptures. They claim it is about walking away from Torah. This is how they see it.

Continuing—which was so that "we must not make it difficult for those Gentiles who are turning to God." This is their understanding. This is their interpretation—because you have all read about the 613

commandments in the Torah. Therefore, we're not going to make it difficult. Never mind the fact there is not even a whisper about what the problem was, circumcision. Nothing is mentioned to that fact.

Going on—Stanley argued that the early church showed that there was a need to move past the Old Testament for the sake of Gentile believers and that the resurrection of Jesus was enough. Jesus' new covenant, His covenant with the nations. I have to stop here and say something. When you go to Scripture, it is very clear. The New Covenant was given specifically to Israel. You will not find in Ezekiel 37 it was given to the nations. You will not find in Jeremiah 31:33 it was given to the nations. It is given to Israel, and this is the breakdown of reality. Do you understand, do you see, the domino effect? If you understand it was given to Israel, then you understand, "Oh, what gracious and unbelievable mercy! This was given to Israel, but now a door into Israel has opened for Gentiles to be grafted into Israel." That's way different, and there's a connection that is made when I understand Yeshua's mercy to Israel, and Yeshua opened the door to the Gentiles to be one with His people not building up the middle wall of separation but tearing that thing down.

Returning—Jesus' new covenant, His covenant with the nations, His covenant with you, His covenant with us, can stand on its own two nail-scarred resurrection feet. It does not need propping up by the Jewish Scriptures," noted Stanley.

He said it—Doesn't need propping up by the Jewish Scriptures. Let me tell you this. Somebody should tell the Apostles Paul, Peter, and James that piece of news because guess what? Everywhere they went they said no other things than that which the Torah and the prophets said would come, and I am quoting from the New Testament. Read Acts 8, Acts 24, Acts 26, Acts 28, and 1 Corinthians 15 for just a few references. These men went out and showed from the Scriptures Yeshua is the Messiah. They did not set the Jewish Scriptures aside. None of these men believed statements like Stanley's.

Finally, and this is where I really want to go—Stanley acknowledged that his comments may be considered "a little disturbing" to some, but then added that for many it is "liberating." Liberty. Liberty. Freedom. This is what we have. This is what is being sold. So you see how important it is to understand these anchor statements Peter and Paul are throwing out? They are vital in order that we don't understand liberty in a corrupted and perverse way.

Let me take this a step further. I want to take you to what James, Paul, and Peter have to say. These are the very three men Mr. Stanley mentioned. As we look at this, in many ways, this is going to bring our whole discussion full circle. This is a very powerful section of Scripture. James 1:22-23—²² But be doers of the word, and not hearers only, deceiving yourselves. A warning goes out, and he says there's deception involved which is the difference between hearing and actually doing.

What did Paul say in Romans 2:13—**for not the hearers of the Law are just in the sight of God, but the doers of the Law will be justified?** Remember, Paul was writing to Gentiles when he said this. So here we find James saying the exact same thing Paul says and essentially what Peter was saying.

Back to James 2:22-24—²² But be doers of the word, and not hearers only, deceiving yourselves. ²³ For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; ²⁴

But he who looks into the **perfect Law of liberty** [We are talking about liberty and what he calls the perfect Law of liberty] **and continues in it, and is** [What?] **not a forgetful hearer but a doer of the work (emphasis added)**. He is a doer of the Word. This is fascinating!

What did James just do? He just defined what liberty, the perfect Law of liberty, actually is. Isn't that interesting? To walk in the perfect Law of liberty means I am walking in the obedience of the commandments of God. That's what the perfect Law of liberty is. He is very specific. Then James ends with this phrase—**this one will be blessed in what he does**.

James get the last piece from Deuteronomy 11:26-28—²⁶ **Behold, I set before you today a blessing and a curse: ²⁷ the blessing, if you obey the commandments of the LORD your God which I command you today; ²⁸ and the curse, if you do not obey the commandments of the LORD your God**. Here James paraphrases the commandment—**if you do the commandments of God, you're going to be blessed**. That is how you walk; that is liberty.

Now, this helps illuminate where the Apostle Paul is actually coming from and the context in which he is using the term liberty. This is why he had the anchor statement where he said—**only do not use liberty as an opportunity for the flesh (Galatians 5:13)**. This is why Peter said—**yet not using liberty as a cloak for vice (1 Peter 2:15)**. All three men, Peter, Paul, and James are all saying the same thing.

Let's take this a step further in James 2:8—**If you really fulfill the royal Law**. Now, this is interesting. James is utilizing this term synonymously with that of the perfect Law of liberty. It's important to pick up on this. One time he calls it the perfect Law of liberty. Another time he calls it the royal Law or βασιλικός (*basilikos*) νόμος (*nomos*) in the Greek. It refers to literally being associated with the king, connected with the king, or belonging to the king. And that's important because when we look at this, we're looking at the King's Law. This is the Royal Law.

James continues in 2:8—**according to the Scripture**. So his understanding of this Royal Law is—**according to the Scripture**. So here is the verse again from the start—**If you really fulfill the royal Law according to the Scripture, "You shall love your neighbor as yourself," you do well**.

Where did James go to get this information? He went to the Torah, Leviticus 19:18—**but you shall love your neighbor as yourself**. Again, I ask you, what is the Torah? It is a book of love. It promotes love which is the very thing that destroys the kingdom of Satan. Love destroys it.

So there we have the Royal Law— **You shall love your neighbor as yourself**. Then James goes on in 2:9—⁹ **but if you show partiality, you commit sin and are convicted by the Law as transgressors**. Here again, James goes back to the Torah, but instead of Leviticus, he goes to Deuteronomy 16:19 which explicitly says—**you shall not show partiality**.

Continuing in James 2:10—¹⁰ **For whoever shall keep the whole Law, and yet stumble in one point, he is guilty of all**. This is amazing because he has been in Leviticus 19 and Deuteronomy 16. Now he is going to Exodus 20 or Deuteronomy 5—¹¹ **For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the Law (emphasis added, James 2:11)**. He's going through the Ten Commandments, and what's his

advice? ¹² So speak and so do as those who will be judged by the **Law of liberty** (emphasis added, James 2:12). In other words—so speak and so do—means we are to walk in perfect righteousness and in holiness.

That is the Law of liberty! However, it means the exact opposite to the Church today. They look at the Law of liberty as having to reject the Torah. They believe they can't have grace, they can't call on the name of Yeshua, if they are following the commandments. They believe they are going to fail anyway by failing to keep the commandments, so following the commandments isn't for them. They believe the Torah has nothing to do with grace. This is how the enemy has come in and so twisted and perversely changed the definition of what liberty is.

With that said, I want to take this information and go back to Galatians 5:13-14. Let's utilize what we've just learned—¹³ For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. ¹⁴ For all the Law is fulfilled in one word, even in this: **"You shall love your neighbor as yourself"** (emphasis added). Paul quotes the exact same verse James quoted in regard to the exact same topic—liberty. Paul tells us we need to be a doer of the Word. We need to fulfill this, which is the very thing the Church will tell you doesn't exist. They will tell you it has been thrown away.

Here is the problem. How can I fulfill that which has been thrown away? You can't. We are called to walk in liberty, and that means walking in righteousness.

Now here's where things get really interesting. I need you to pay close attention here because if you're ever going to scripturally defend the legitimacy of Torah through faith in the Messiah, this is something you're going to want to have in your arsenal. It is very powerful!

Jumping ahead to Galatians 6:1-2—¹ Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. ² Bear one another's burdens, and so fulfill the Law of Christ (emphasis added).

That is a fascinating statement—so fulfill the Law of Christ. I have had so many discussions with Christians in regard to the Torah, and I'm going to tell you this one comes up more times than not. People are amazed when they learn I am following the Torah, and they tell me they are going to follow the Law of Christ. They tell me, "Go ahead and try to establish your own righteousness within the Torah, but I'm going to follow the Law of Christ."

Well here's something important that needs to be pointed out. Let me go back to Galatians 5:14 and show you something—For all the Law is fulfilled in one word, even in this: **"You shall love your neighbor as yourself"** (emphasis added).

I want you to understand something. These two passages are identical; they're saying the same thing. In Galatians 6:2 it says to bear one another's burdens is loving your neighbor as yourself. Then in Galatians 5:14, his usage of the Law is defined as using the Torah. The Torah, the Law, is the Law of Christ. Paul uses them synonymously. He uses the Torah with the term, Law of Christ. So the next time you get engaged in a conversation where people want to tell you they keep the Law of Christ, and you

can go ahead and keep the whole Torah, insinuating there is a difference, you can say, "Time out. Did you know the term Law of Christ is only found once in the New Testament? And did you know it's used synonymously with the Torah? The term, Law of Christ is equated to the actual Torah. So the very thing you're abandoning when you abandon the Torah is the Law of Christ."

Remember what Yeshua said? **For if you believed Moses, you would believe Me; for he wrote about Me (John 5:46).** We have a Christian Church that doesn't believe Moses. You can't tell me you believe in Christ when you reject His Word. That doesn't work. How scary is that because we're sitting here thinking about family members, and we're thinking of friends we love so dearly, who are rejecting the instructions of the Holy One? That's as scary as it gets!

You know it's time we, as Torah observant believers in Yeshua, who have been shown grace, establish a correct perspective of the Christian faith and a correct perspective of the Torah because the devil is laying waste to the truth. He is casting truth to the ground, and I'm telling you right now the spirit of anti-Christ is in the Church, and it is preaching from the pulpits, and nobody wants to say the spirit of anti-Christ is doing this. The things that are coming out of these preacher's mouths is the spirit of anti-Christ promoting rebellion against God. Cloaking it with liberty as like a warm blanket, "Let me comfort you in your sin and throw this blanket of liberty across you."

Here's some commentary worth sharing from the second century. There was a Christian apologist known as Irenaeus of Lyons. He was a heresy hunter. He went after the heretics, and this is what's going to blow your mind. Keep in mind this was the second century. Look at what he had identified as the problem or the heresy—**Those persons prove themselves senseless who exaggerate the mercy of Christ, but are silent as to the Judgment (emphasis added).** There's more here, but I want you to take the statement in for a second. According to Irenaeus of Lyons, as he was looking at the heretics in his day moving about, what is the one thing he noticed? The heretics—**exaggerate the mercy of Christ.** This is what they do. How do they exaggerate the mercy? Real simple. Read Deuteronomy 29:19—**I shall have peace, even though I follow the dictates of my heart.** I shall see heaven though I live like hell!

This is how they exaggerate the mercy. They blaspheme the Holy Name when they walk according to the world and yet call upon the name of Yeshua. Go back to Galatians 2:17—**But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not!** This is the reality.

Today, believers want a Jesus who gives them heaven when they live like hell. They want a Jesus who doesn't convict them but rather soothes their pursuits as they pursue the world. They want a Jesus who affirms them. Just listen to the Gospel that is being preached today. It's all about, "I'm going to affirm you. I'm going to coddle you." Coddle with what? With total deception. They want a Jesus who entertains them.

I can't even believe the stuff my eyes are seeing happening in the Church today. It is absolutely mind-blowing. I saw something last night that absolutely scared me. It was an event that took place locally. All it was, was just a big entertainment show all under the guise of, "We're going to go and preach Christ here. Say a two-second prayer, and then we are going to baptize you in the world's largest pillow fight."

It's an apostasy. It's an apostate Church. It is the spirit of anti-Christ. You can smell it and see it. It is demonic straight from the pit of hell, and people have got to call it out.

Listen to what Irenaeus of Lyons goes on to say—and look only at the more abundant grace of the New Testament (Gospel); but forgetful of the greater degree of perfection which it demands from us, they endeavor to show that there is another god beyond Him who created the world (Irenaeus of Lyons, *Against Heresies*, Bk 4 Ch 28). What he is saying is they are following another Gospel. They're following another Jesus. It is total perversion!

Irenaeus of Lyons is dealing with a lot of Gnostic issues. This is what the Gnostics did. The Gnostics had some really perverted thoughts in regard to creation and salvation. But it is amazing Irenaeus of Lyons states the very platform they rolled on was exaggerating the mercy of Christ.

Do you remember what Tertullian said of Marcionism in the second century? He said Marcion's primary exploit was—*The separation of Law and Gospel is the primary and principle exploit of Marcion*. This is the very thing the Church is doing today. They separate the Law from the Gospel.

Continuing with Tertullian—*His disciples cannot deny this, which stands at the head of their document, that document by which they are inducted, into and confirmed in this heresy. For such are Marcion's Antitheses, or Contrary Oppositions, which are designed to show the conflict and disagreement of the Gospel and the Law, so that they may argue further for a diversity of gods (Tertullian, Bk 1 Adversus Marcionem)*.

Marcion believed the God of the Jews was a wicked and vile God. He was a barbaric God, and the Law was barbaric. He claimed that was the demiurge. The God of the Law was the God of creation, but He was not the God of the Christians or the Christian Church. He claimed the God of the Christians is a loving God, and His Emissary is the Messiah Yeshua. And yet these men Tertullian and Irenaeus of Lyons are dealing with are Christians, and this is what they are doing! The only way they could argue for these dual Gods, if you will, was they had to separate the Law from the Gospel because when you separate the Law from the Gospel, the sky is the limit. You can do anything if you do that.

Continuing—*[Marcion] who set up the separation in opposition to that peace between Gospel and Law (emphasis added)*. Here in the second century, Tertullian identified there was peace, harmony, and unity between Gospel and Law. He did not say there was conflict or separation.

Continuing—*which previously, from the appearance of Christ until the impudence of Marcion, had been kept unimpaired [It was never broken. That unity wasn't broken] and unshaken by virtue of that reasoning which refused to contemplate any other god of the Law and the Gospel than that Creator against whom after so long a time, by a man of Pontus, separation has been let loose (emphasis added)*.

What we are seeing today is a revival of Marcionism. It is the spirit of anti-Christ. Even the early Church fathers, which I don't agree with everything they stood on, were appalled. Men like Charles Spurgeon, and more recently Leonard Ravenhill and David Wilkerson. These men preached against this apostasy.

They preached against the things we are seeing in the Church right now today. And they did it with power and Scripture.

In closing, I want to take you back to a passage from Matthew we looked at a couple of weeks ago because it coincides with everything we're dealing with. In Matthew 7:12, we find Yeshua making this statement—**Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets** (emphasis added).

This means everything the Law and prophets are, which apparently is something we are supposed to unhitch ourselves from today, is to love our neighbor. We are to do unto them as we would have them do unto us. This is the golden rule.

We need the perspective of what Torah really is. It is the Law of Christ. That is what Torah is. It is the perfect Law of liberty.

I am going to close with this commentary. I took this from the Torah Treasury, but it really unpacks it powerfully—**Most people are servants of their passions, but the truly free person is the one who can control his desires. When the sages taught “Only one involved in Torah is truly free”, they meant to say that only Torah allows one to free himself from the shackles of desire and to truly exercise free choice. Without Torah, one is not free at all, he is a slave, controlled by a master foreign to his better instincts. While intellectually he might have correct ideas of how to live, ultimately his master – his passion – will force him to act otherwise** (emphasis added, The Torah Treasury, excerpt from pg 146, Artscroll Publications).

You can take that to the bank. I want to be clear on something because someone from the outside reading this could say, “Daniel, the Bible is very clear. We are not justified by Torah; we are justified by Christ.” I agree! I want you to understand something in regard to the context of what was written here. Make no mistake. None of the righteous men of the Old Testament believed they were saved in and of their own righteousness. None of them.

Look at what David says in Psalm 16:2—**My goodness is nothing apart from You.** As you go on to Psalm 31:1, David says—**Deliver me in Your righteousness.** Does David sound confused? No! Go to Psalm 71:16—**I will make mention of Your righteousness, of Yours only.**

Then you can go to Isaiah 54:17—**And their righteousness is from Me.** Again in Deuteronomy 9:-4-5—⁴**Do not think in your heart... ‘Because of my righteousness the LORD has brought me in to possess this land....** ⁵**It is not because of your righteousness or the uprightness of your heart.**

So that is the context by which the statements of these men are being made. What they are saying is, “If you cast the Torah away, and you are not listening to God, your flesh is going to get you. The Devil is going to get you, and you are going to fall. You are not free; you are not in liberty.”