

Galatians Unearthed Part 4: 2:11-18; Gentiles and Jews; Justified by Law? Paul's Anchors. (Presented 1/6/2018)

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=I9X0vTXNMH4&feature=youtu.be>

***Portions of this document have been edited from the video message to better present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

We're going to continue in the series Galatians Unearthed. I want to open with special commentary from the scholar F.F. Bruce. In this particular commentary, he's going to make this distinction between two specific groups of Gentiles. This is very important information. These Gentiles are coming from the same place in that both groups have this affinity, they identify with, the Jewish faith. They have this love for Israel, and they're moving into the Jewish faith. However, what F.F. Bruce mentions is their placement in that they don't end at the same place. They came from the same place, but they're not going to end at the same place.

As we read this, you want to be very careful to pay attention because this is going to impact the way you process the information we look at as we continue in our study. Regarding the weight of gravity of the controversy over this circumcision issues, you're going to appreciate this commentary. He says—**Those Gentiles who went all the way in the direction of Judaism but stopped short of circumcision were treated as God-fearers, still outside the Jewish fellowship, and not admitted as proselytes to membership within it (emphasis added, F.F. Bruce, the Epistle to the Galatians).**

He acknowledges two specific classifications of Gentiles; both identify with the Jewish. God fearers on the one hand; proselytes on the other. What is the difference? Both groups identify with the Jewish faith. They both confessed there's no other God other than the God of Israel. They both go through a mikveh, but that is where the God-fearer stops.

The only difference between the God-fearer and the proselyte is circumcision. That is the only thing, but the effects of that can hardly be measured. It is dramatic. So when you look at God-fearers, and you look at proselytes, what you should notice with the God-fearers is they have a limited membership status, and the proselyte has full membership status. That is a significant difference.

Let's talk about this on a practical level. How would this apply practically? The God-fearer who loves Israel, and Israel may love them, is not family. They're not within the Jewish fellowship; therefore, they won't be intermarrying amongst the Jewish people. They won't be allowed to keep the festivals like Passover, and they can't eat at all with the Jewish people. They're totally separate. There's this massive wall between the God-fearer who fears the God of Israel and loves the Jewish nation. There's a massive wall between them and the Jewish people in Israel.

In fact, this is one of the things I was mentioning the other week regarding Peter. When Peter saw the sheet come down three times, and the LORD commands him to go to these uncircumcised men

(Cornelius, Acts 10), and Peter obeys the LORD and goes to Cornelius, what was one of the first things that came out of Peter's mouth? Peter said—**You know how unlawful it is for a Jewish man to keep company with or go to one of another nation (Acts 10:28)**. Peter was telling Cornelius that there was a wall between them because Cornelius and his family were uncircumcised, and Peter was circumcised.

That is the thing about God-fearers. They are excluded from the benefits of full membership. I want to preface something that is really important. Cornelius, in the first century, was the very definition of a God-fearer. If you read the text in Acts 10, you find he had an amazing reputation amongst all those in Israel. They loved him, and he loved them. He called upon the God of Israel and prayed only to Him. In fact, the only reason Peter was at his door is because the LORD answered Cornelius' prayer.

Cornelius was a God-fearer, yet he was totally excluded from the promises given to Israel and excluded from the covenants given to Israel. You want to talk about a limited membership status? That's what a God-fearer has.

This is controversial. We know what Peter did here by going to Cornelius' house was not accepted. After this event, Peter ended up in Jerusalem, and his Jewish friends caught wind of what he did. How did they respond? Acts 11:3—**You went into uncircumcised men and ate with them!** They were saying "What are you doing? This is not allowed. They have no access into our family, and our family does not mix with the uncircumcised."

Let's jump the tracks for a second. A proselyte is not at all treated like that. A proselyte has full membership status, all the promises, and all the covenants. Everything is afforded to them. They are not excluded from Passover; they're not excluded from eating with their fellow Jewish brethren. In fact, Torah goes as far as to say that a proselyte like a Gentile who goes through this whole conversion and receives the circumcision, they are Israel. They are a natural born citizen. This is how they are to be considered. In other words, they are considered as much a Jew as anyone else.

Think about that. On the one hand, you have proselytes. Understand who they are and what's afforded to them. On the other hand, you have God-fearers, the uncircumcised. With that said, let's break into this chapter.

Galatians 2:11—**Now when Peter had come to Antioch**. Why is Antioch important? This is where all the controversy started regarding what to do with the Gentiles who were coming into the faith. The controversy was over whether or not they had to be circumcised? Paul and Barnabas said, "No, they absolutely don't." Then they went up to Jerusalem. It is after all these events we have the events in Galatians.

Starting again in Galatians 2:11—**Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed**. Think about this. Two of the most influential men who ever walked on planet Earth were going toe to toe. The Apostle Paul had to go and correct his brother, Peter. This was unthinkable.

Let's talk about Peter so we can appreciate why Paul is bringing this story into the narrative. The fact that Paul is bringing the story into the letter to the Galatians is because he is pulling out every weapon at his disposal. This is a sign of desperation from Paul. He is willing to do whatever it takes to turn these Galatians back to the truth of the gospel.

This story bears so much weight when you think about who Peter was. Peter was the guy who Yeshua told—I will give you the keys of the kingdom of heaven (Matthew 16:19). Peter was one of the guys Yeshua told—you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel (Matthew 19:28). Peter was one of three who was chosen to go up to the mountain of transfiguration and literally see Yeshua in a glorified state. Peter was the guy who walked on water. Peter was the guy who people were running to get into his shadow so they could be healed. Think about what Paul just dropped on the Galatians and the weight of that. They knew who Peter was.

When you go through and study the early church fathers, you pick up on little things. One of the things I'll never forget I picked up on as I went through the early church fathers was this passage in Galatians 2:11. Some of the early church fathers couldn't handle it. This was so painful and so utterly unobtainable in regard to attempting to understand this that they actually created a different Peter. They were like, "There's no way this is Peter. This is not Simon Peter. This couldn't be because we can't wrap our minds around that. How could Paul and Peter, the two titans of the faith, come up against one another? This is a different Peter." You can read Clement's commentary on it. They created a different Peter.

Make no mistake. This is not a different Simon Peter, and this is the weight Paul is laying on the Galatians. He knows the impact this has on them. This is a shock to the system. Paul was telling the Galatians he had to go correct Peter.

The LORD was wise because not just anybody can go correct Peter. It has to be a man like the Apostle Paul who had such an anointing. Garments were taken from his body and brought to other people who were healed supernaturally. Evil spirits would fly out of people because of the anointing on Paul. Don't forget Paul also raised the dead.

That's the kind of guy who had to come to deal with Peter. Now imagine if you're the Galatians, and you're reading this. Everyone in the kingdom who's a believer knows who Peter is. This is the guy who would be talked about behind closed doors regarding the magnitude of things the LORD was doing through him. It was awesome! So the reason Paul was telling this story to them was to rock their world and flip them upside down. The Galatians were probably listening because of the chastisement they received earlier in the letter, but then Paul puts this story in the letter and probably really got their attention. When you throw this story in, it gets really intense.

So Peter had come to Antioch. Isn't that interesting because we know this is where all the eruption started? We need to put this into context before we continue. We read in Act 11 how Peter got chastised for hanging out with the uncircumcised as soon as he got to Jerusalem. They were all over him. Remember that information as we continue to read on as to why Peter was to blame. What did Peter do?

Continuing in Galatians 2:11—for before certain men came from James. Where is James? He is in Jerusalem. These are the very same people who rebuked Peter as found in Acts 11. Again in Galatians 2:11—for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

The first thing I want you to recognize here, and it's the most critical part, is Peter's own personal conviction. He had no reservation whatsoever about identifying these uncircumcised Gentiles as individuals who had full membership status in the Jewish community. That is critical to know. This is

not a God-fearing status; Peter was eating with them. They were family. Peter's own personal conviction and what he knew to be true was he understood what God had done with them and how they had been circumcised with the circumcision made without hands. They bore the seal of the righteousness, of the faith. Peter had no reservation whatsoever about sitting down and eating with them.

So what happened? Peter got scared. Right? What does it say here? At the end, he was—**fearing those who were of the circumcision.**

We can speculate all day long. But knowing the history here, knowing what happened in Acts 10 and 11, and knowing the grilling Peter received because he went and ate with the Gentiles, I can appreciate why Peter did this. He may have been thinking, “Do I really want to go through this again? Do I really want to cause and stir all this controversy? It might just be easier to quietly remove myself. I know these men coming up; I've already dealt with them.” That could have been the expectation.

Unfortunately, Peter withdrawing from the Gentiles was a tragedy on an epic level because what did Yeshua do? Yeshua did a new thing in that He broke down the middle wall of separation. You can read of this in Ephesians, and we'll be covering it later in more detail. The text is very clear how Yeshua took two men, the circumcised and the uncircumcised, and he created one new man. Think about that! That needs to resonate in your heart. If you are going to understand this whole series, you have to understand what Yeshua really did by tearing down this middle wall of separation to make Jew and Gentile, the circumcised and uncircumcised, one new man in Him.

Here, however, we have a situation where Peter withdraws. Isn't that just like the devil? All the beautiful work Yeshua does is holy, righteous, and pure; it is the devil who will come in to destroy it. That wall of division Yeshua tore down; the devil is coming in to build back up. That is exactly what's happening. That is exactly what we're seeing. So Paul has to come on the scene, and he has to confront Peter about his actions regarding his separation from the Gentiles.

Now to show you how destructive Peter's actions really were, as we continue, you're going to see the impact this separation had because it didn't stop with Peter. It didn't stop with him at all. In fact, it was very infectious; the whole thing blew up. This is exactly what Satan wanted—**And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy (Galatians 2:13).** All the Jews there saw Peter get up and leave, and knowing the stature and anointing of Peter, all of them left. There was total separation.

So here you have all these Jews mingling shoulder to shoulder with the uncircumcised Gentiles. All of them were identifying with the truth of the Gospel. Then Peter gets up and leaves, which causes total separation. This middle wall, that had been torn down just got resurrected. Even Barnabas left. Think about that for a second. Barnabas was the guy who stood shoulder to shoulder with the Apostle Paul to stand for the truth of the gospel declaring the Gentiles do not need to become circumcised to be saved. He was one of them to stand against his Jewish brethren. So even Barnabas got up and separated himself from the Gentiles.

How does Paul handle this? Peter and that group were reducing these Gentiles to God-fearer status. Paul came on the scene, and this is what he did—**But when I saw that they were not straightforward about the truth of the gospel (Galatians 2:14).** I want to be very clear on something. This term— **truth**

of the gospel—is a term that Paul explicitly utilizes in the context that the Gentiles don't need to be circumcised to be saved, and yet they have full membership status.

I challenge you to go through this epistle. We will cover this even more on a deeper level farther on. If you remember, in the last message we came across the same statement used in the exact same context regarding the Gentiles, circumcision, and the fact they are still family. That is the context by which Paul is utilizing this—**truth of the gospel**. The truth is what the LORD had done with the Gentiles in tearing this middle wall down.

We continue in Galatians 2:14—I said to Peter before them all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews? Did you just hear what he said? Unfortunately, this is one of those passages I have heard twisted, contorted, and maligned in the ugliest ways to where people don't even understand the true context of the verse. We need to spend some time on this passage because there is a mountain of information embedded within this verse that is going to bring some serious clarity to this study.

What does he mean here? What is he really saying? The first thing I want to draw your attention to is the statement—**if you being a Jew, live in the manner of Gentiles**. I want to be very clear how Paul is using this term against Peter. Keep in mind Paul, a Jew speaking to a Jew, is utilizing these terms in a traditional, Jewish fashion. In other words, a Jew is someone who has the one true God. A Jew is someone who has the truth. In Romans 2, Paul talks about how the Jews are an instructor of the foolish, they're a teacher of babes, they're a guide to the blind, and they're a light in the darkness.

That is what the term "Jew" means as Paul is speaking Jew to Jew. This is what it's always meant to the Jew. Whereas the term Gentile or uncircumcised is anathema to them. To the Jews, the very definition is, "You don't have God. You don't have promises. You don't have covenants; you don't have the truth."

That is critically important. You're going to see what I'm expressing here, and the way Paul is using these terms will be continued to be used by Paul. The term "Gentile" in Galatians 2:14 is used in a negative context. Paul continues to do this; this is not just some anomaly.

Think about King David. When David went to fight Goliath, he said, "Who is this uncircumcised Philistine who comes and defies the armies of the Living God." Goliath was described as a filthy, uncircumcised Gentile.

With that said, let's walk through this and see what Paul is really saying in Galatians 2:14—I said to Peter before them all, "If you [Peter, you're a Jew; you know truth, and you have the one true God of Israel], being a Jew, live in the manner of Gentiles [Paul is accusing Peter, if you live in a manner where you're not acknowledging the truth, which is what's at stake here. Peter is not acknowledging the truth of the gospel] and not as the Jews [who receive the truth; who know the truth], why do you compel Gentiles to live as Jews?

I like some of the translations that say, "How can you compel Gentiles to live as Jews." What an amazing statement! So Paul is saying, "Peter, you're a Jew. Your whole purpose is to go out to make Gentiles to start living like Jews. How are you going to do that when you're not living like a Jew; you're not acknowledging the truth?"

There's something on a whole other level I want to address here because a lot of church history, unfortunately, has destroyed it. It is that last statement—**compel Gentiles to live as Jews**. Let me ask you a question. What were Jews doing in the first century as they went out to bring the Gospel to the Gentiles? They were compelling them to live as Jews. Think about what's being said—**compel Gentiles to live as Jews**. Jews didn't go out to the Gentiles in order to make them Gentiles. They went out to make them Jews. That's what's happening here.

Now let me be clear after saying that. Am I referring to a physical Jew as in circumcision? Obviously not. Am I even referring to traditional Orthodox Judaism with the commandments of man where a lot of these commands help them identify their culture? I am not. I am talking about how they went out seeking to make these Gentiles biblical Jews. In other words, you need to walk out the faith in spirit and in truth like us. In Yeshua's own words—**Salvation is of the Jews (John 4:22)**. They are the light of the world; they're the ones bringing the truth of the Gospel.

I want to take you to the Book of Romans because Paul really unpacks this reality, and we don't want to miss it. I'm going to Romans 2:26-27—²⁶ **Therefore, if an uncircumcised man keeps the righteous requirements of the Law** [Pay attention. This is some of the best commentary you're going to see], **will not his uncircumcision be counted as circumcision** [It is called circumcision of the heart; it's called the Spirit]? ²⁷ **And will not the physically uncircumcised, if he fulfills the Law** (emphasis added). It does not say, "If he walks away from the Law or if he destroys the Law." It doesn't say, "If he makes null and voids the Law." It says—**if he fulfills the Law**. Continuing—**judge you who, even with your written code and circumcision, are a transgressor of the Law?** Think about what's being said here.

Romans 2:28-29—²⁸ **For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh**. In other words, he's not a physical Jew. ²⁹ **but he is a Jew who is one inwardly** (emphasis added). Paul is describing an uncircumcised individual who had absolutely no attachment into the family, was totally separated from the promises and covenants, and they were beyond the wall, as now being called family. They're now being identified as a Jew. Continuing—**and circumcision is that of the heart, in the Spirit, not in the letter**. This means Gentiles weren't physically circumcised according to the Torah, according to the letter. Finally—**whose praise is not from men but from God**.

I want you to understand something. When the Gospel went out in the first century, and how it's supposed to be today, it should be Jews, and Gentiles by extension, going out to make other Jews. The converts are to be Jewish in heart. That is why today you have Gentiles doing all sorts of "weird, bizarre" Jewish things like keeping Passover and Yom Kippur, and they are making a distinction between clean and unclean. Don't you love it when you're in the store and you're asking if something is turkey bacon or just bacon, and they tell you it is bacon, and it will be fine? Your response is, "Whoa!" Then they ask if you don't like pork. You answer, "No, it's not about that. It is a biblical thing." To which they ask, "What, are you Jewish?"

Of someone will ask if you want to get a coffee on a Saturday. You have to tell them, "I am sorry. I can't. Can you pick another day because that day is Sabbath, and I'm going to be at church or synagogue on that day?" Their response is, "What, are you Jewish?" What is funny is my own experience when I have had Jewish people asking me, "What, are you Jewish?"

Why do we get asked these questions? Because you keep the righteous requirements of the Torah. It is because you understand and want to adhere to the righteous requirements of the Torah.

So what should be our response? Our response should be, yes! Yes, I'm Jewish. But don't just leave it at that because you would be letting them off easy. At this point, how many of you would be thinking, "I don't want to get into this. We're not going to do this right here. There are other people looking, and this could just open up different doors. This is very uncomfortable." Am I the only guy who has these feelings?

Seriously, when you're asked if you are Jewish, respond with a, yes. Then tell them, "But here's the thing. I'm not a physically born Jew. I'm not a physical descendant of Abraham, but I'm a Jew at heart. The circumcision of the Torah that I've been given is of the heart, and God has written His Torah in my heart. I delight in it. I love the nation of Israel, and here's the thing, I call upon the Jewish Messiah."

I want you to think about something. Whether or not we're called to be Jews, what is the message they're going out preaching? Tell them, "You need to confess Yeshua of Nazareth. He is the Jewish Messiah." When you're being grafted into the Jewish nation, and you're being instructed by a Jewish book written by Jewish prophets, what are you? You are Jewish. Every aspect of the faith is completely Jewish.

Continuing in Galatians 2:15—**We who are Jews by nature [meaning physical descendants of Abraham], and not sinners of the Gentiles.** Remember I told you how Paul is utilizing this term Gentile in the context? It is anathema; it's total wickedness. The Jews are **not sinners [like] the Gentiles** because the Gentiles don't have the truth. The Jews do. The Jews were given truth, the Jews were given the temple, the Jews were given the covenants, and they were given the promises.

Galatians 2:16—**knowing that a man is not justified by the works of the Law but by faith in Jesus Christ, even we [Paul is speaking to Peter] have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the Law; for by the works of the Law no flesh shall be justified.** This is a powerful verse with a lot more context to it than you might imagine.

Paul makes it very clear to Peter here, and by extension to all the Galatians, we Jews know there are Jews, the circumcised, over on one side, and there are the uncircumcised over on the other side. Guess what? Both groups are saved in the same way. Hence, this whole concept of the two becoming one only happens through Yeshua.

Here's what's interesting. This is a little backdrop to this. Paul brings this up to Peter, and what did Peter say at the Jerusalem Council? He said the same thing during his testimony. When Peter rose to tell the Council he believed the Jews were going to be saved in the same manner as the Gentiles; it is the same testimony. Paul simply reminds Peter of what he said. Paul reminds Peter that this is the truth of the gospel.

This particular verse is kind of a turning point in the epistle because Paul brought the Law into the discussion. You can't talk about whether or not Gentiles have to be circumcised in the flesh, which is an actual commandment of the Torah, without bringing the Law to the table. You have to bring the Law into the discussion and start talking about it. We find in the letter to the Galatians that is exactly what Paul has to do. He is going to have to deal with how this works. What is the relationship between us and the Law? What is the relationship between sin and the Law, and what's the relation between sin and us? What is it? So this is where Paul begins to ascend, if you will, to the mountain.

Paul is so brilliant. Please appreciate the Apostle Paul in his brilliant writing style because when he brings it to the table, he builds the foundation and covers the most important thing we need to understand regarding the Law. That is you cannot be saved in and of yourself through works of the Law. That is the most important aspect of the Law you need to know. If you don't get that right, you are going to build your doctrinal house on sand. Whether you realize it or not, you're wallowing in deception. It is not a matter of if, but it is only a matter of time until you find yourself in Orthodox Judaism.

That's where you're going. You may delude yourself for a while, but if you do not understand we cannot be saved by our works, when you stand before Yeshua and tell Him about all your good works and question why He is not letting you into the Kingdom, you will be prostrate on your knees begging for mercy, and it will not come. This is the reality. In brilliant fashion, Paul lays the foundation as he brings this Law into the salvation mix; salvation only comes through faith in Yeshua.

Why? Romans 3:23—**for all have sinned and fall short of the glory of God.** We've all failed. This is why we can't be saved by the very thing that we failed in, works.

This is an aspect regarding our relationship to the Law we've got to absolutely understand and be able to explain to others. If you are going to be talking to others about the Torah, you better be taking heed to how Paul moves in his wisdom, and how he portrays the Torah. The first thing you say is, "Let me be clear. We cannot be saved by the Law. If we could, what's the point of Yeshua coming?"

I want to go back to Galatians 2:16 where Paul brings the Law into the mix. When we read this—**knowing that a man is not justified by the works of the Law but by faith in Jesus Christ...for by the works of the Law no flesh shall be justified**—let's be honest. If you isolate this verse, and you are just looking at that verse, what does it appear Paul is saying about the Law? Does it look like he puts a lot of emphasis in the Law here? No it doesn't. However, if you are having a discussion with Christian pastors, scholars, or teachers about the validity of the Law, one of the go-to verses you be discussing is Galatians 2:16. This will probably happen very quickly in the conversation. This is because, according to them, you apparently don't understand how we're saved, and Paul made it very clear we can't be saved by Law in Galatians 2:16. So when we look at this verse and come to this conclusion, the question is, is that what Paul is saying?

Well, this is the beauty of Paul in his methodology. He has a particular teaching style; he writes in a specific manner. I always make the joke, and it's not really hyperbole, I have invested more hours than I can count into the Pauline Epistles; I have labored over them. What happens is you begin to know him; you start to see all these patterns you never saw before. But all of a sudden you get to know the patterns. It is like when you are married, and over time you know what your spouse is going to say before they say it. It is the same thing with Paul if you have studied his writings. I have gotten to know his style so well that you could dig up an old manuscript, plop it on my desk, and tell me the author is unknown. I could tell you if it was written by Paul just from the sense of how much time I've spent with him. He has specific literary techniques he utilizes in his epistles.

This is where I am going with all of that. This statement—**knowing that a man is not justified by the works of the Law but by faith in Jesus Christ...for by the works of the Law no flesh shall be justified (Galatians 2:16)**—in and of itself, could be scary if you're attempting to defend the Torah as being legitimate. But here's the thing. Let's go back to Peter. What did Peter say? Peter gave a warning concerning Paul's epistles which was—**as also in all his epistles, speaking in them of these things, in**

which are some things hard to understand, which untaught and unstable *people* twist to their own destruction (2 Peter 3:16).

I want to be very clear about this. Could it be true some of the things Paul writes could be hard to understand? Yes. But listen to me carefully. Paul knew some of the things he would be writing could be taken and twisted out of context. How do we know this? Because he cleverly and brilliantly takes the time to throw in what I call anchor statements. I start showing you this, and this is going to blow your mind because he does it all the time. This is one of the literary devices he utilizes; he throws these anchor statements where he knows you're going to take it out of context. He does this when someone might read a passage and think the Law is done away with.

When I was growing up, my family was adamant sportsman, and we would fish a lot. I was the guy who always threw the anchor overboard. Why? I wanted to hold the position because that is where the fish were. We needed to hold that position. I want you to understand these anchor statements are to hold the position on doctrine so we don't go off and don't get tossed to and fro by the wind and the waves. That is the point of these anchor statements.

So, Galatians 2:16 has an anchoring statement. Go to Galatians 2:17—**But if, while we seek to be justified by Christ, we ourselves also are found sinners.** I want to stop here. As you're reading it, it doesn't do you a whole lot of good if you don't know how to define the terms. What is a sinner? We get that answer in 1 John 3:4—**Whoever commits sin also commits Lawlessness, and sin is Lawlessness.** If we want to read this in its proper context, then we need to go back and read Galatians 2:17 as such—**But if, while we seek to be justified by Christ, we ourselves also are found** [Lawless which is the very essence of walking away from the Law]—**sinners, is Christ, therefore, a minister of sin? Certainly not!** In the Greek, it is μή γίνομαι, which means, may it never be.

What did he just say here? With this anchor he just threw over, he doesn't allow you to go off and say all the Law is null, void, and done away with. He says, "If you believe in Yeshua, and you confess Yeshua as your LORD or master, yet you walk in Lawlessness, you are a blasphemer." If you are walking in Lawlessness, but you're confessing Yeshua as your Messiah, you have now made Him a minister of Lawlessness. You've made Him a minister of sin. Should that be? What does Paul say? **Certainly not!** May it never be! God forbid; that should not happen.

I want to build upon this by giving you some more anchor statements, and I want to show you this pattern of Paul's. I want to take you to the book of Romans. One thing you need to understand about Romans is on a scholarly level, scholars will tell you this right up front, Romans is merely the expanded version of Galatians. That is all it is. It is a comprehensive expanded version of Galatians. This is why when the scholars start talking about Galatians, they will put Romans right next to Galatians and study these things together. Oftentimes, you'll find if pastors and teachers are going to be studying Romans or Galatians, they will go back and forth between the two books.

I'm going to warn you up front, during this study we're doing, we are going to be spending some time in Romans because they're both dealing with the same things. I want to take you to Romans so I can show you what Paul just said in Galatians 2:16-17 he also says in Romans. Romans 6:14—**For sin shall not have dominion over you, for you are not under Law but under grace.** Here is where some will say, "See the Torah is done away with. We're not under the Torah." When you think about it, so many Christians look at this verse and think, "The Torah has nothing to say to me anymore. I'm done with it. Goodbye. Put it in the back seat because now I'm under grace."

Now, remember how Paul's literary style is brilliant? Remember his literary devices, which are the anchor statements. Lest you be carried away into a different doctrine and twist what he's saying, he throws this anchor, and this is what he says in the very next verse. Romans 6:15—**What then? Shall we sin because we are not under Law but under grace? Certainly not!** What is sin? Lawlessness. It is walking away from the Torah. **Certainly not!**

Every time you see Paul say— **certainly not**—you know it's an anchor statement. There are times he doesn't use it, but he is still providing the anchors. However, every time you see a “certainly not,” it's not even a question. Pay attention. He just threw the anchor overboard. There is something he does not want you to misunderstand about what he is saying.

Let me take you to another one. Romans 7:6—**But now we have been delivered from the Law, having died to what we were held by.** It sounds like you're dead to the Law. To some, it can't be any clearer. Continuing—**so that we should serve in the newness of the Spirit and not in the oldness of the letter.** How many have you dealt with this passage as you're in these conversations? Let's be honest, when we isolate this verse, it looks to me like the Law has nothing to do with my life in general. I actually should throw it away.

Paul knows this. He is not a fool. He is brilliant. He has this Holy Spirit inspired wisdom that is so profound. When you see people coming around and using particular passages of Paul out of context to support annulment of the Law, go find the anchor.

Now he throws the anchor out. Pay attention. Romans 7:7—**What shall we say then? Is the Law sin?** I want to stop for a second. Paul realizes what he just said sounds like he's calling the Law sin. He knows this. We can ask the question, how should Christians respond to sin; what should be our reaction? Turn your back on it.

As believers in Yeshua, you should be turning your back on sin. When you're confronted with sin, go the other way. That really makes this statement profound. Is the Torah sin? In other words, should I treat the Torah the way I treat sin by turn my back on it? Should I run the other way? Should I flee? This is what is happening with Christianity today. They're fleeing from the Law. **Certainly not! On the contrary.**

There's your anchor in Romans 7:7—**Certainly not! On the contrary.** So he just turned the other way; he is embracing Torah. Paul goes on in Romans 7:7—**I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, "You shall not covet."** What did he just tell us? He just flipped the whole thing up on its head. If you try to say the Law is done away with, he flipped it up on its head through that anchor. He basically said, “Stop! Torah is actually the opposite. I'm not saying it should be dead to you. The Torah is how you see. It is how you are given eyesight in a dark world. This is how you're going to know sin.”

David said— **Your word is a lamp to my feet, And a light to my path (Psalm 119:105).** That's what the Torah is. It is a light. Proverbs 6:23—**For the commandment is a lamp, And the Law a light.** We read in Hebrews 4:12—**For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow.** Now we're talking! The Torah has such power! What is the heart? It is the most deceitful thing on planet Earth. The greatest lies we ever receive are the ones we tell ourselves. It is so scary. The greatest manipulator you have ever met is you.

Think about that. Yet God's Word is so powerful it brings total discernment to every situation. Remember what Spurgeon said? I love this. He says—**Wisdom says discernment is not a matter of being able to tell the difference between right and wrong. Discernment is the ability to tell the**

difference between that which is right and that which appears to be right. Both look right. That's when you need the Torah. You go to the Torah because you by yourself are not equipped for this. We need the Spirit of God; we need His Word. We need the light in this darkness. What is the whole point of having—*Your word is a lamp to my feet, And a light to my path (Psalm 119:105)*? So we don't stumble.

So look at these anchor statements. Paul could not be clearer. Yet it is amazing how believers can go to the text, and they grab the main text and try to make it say something it doesn't. The anchor, however, gets cut off. They are floating in the sea, being tossed to and fro. It is scary.

Let me continue. Romans 7:9-11—⁹ *I was alive once without the Law, but when the commandment came, sin revived and I died.* ¹⁰ *And the commandment, which was to bring life.* Why would Paul say the commandment was to bring life? Because that's exactly what the Tanakh says. Read Psalm 119:50— *This is my comfort in my affliction, For Your word has given me life.* Continuing Romans 7:10-11—¹⁰ *And the commandment, which was to bring life, I found to bring death.* ¹¹ *For sin, taking occasion by the commandment, deceived me, and by it killed me.* So when we isolate this verse and read it by itself—⁹ *I was alive once without the Law, but when the commandment came, sin revived and I died*—it appears to me that the problem here is the commandment. If I want to live a very free and loving life, I'll just get rid of the commandments. I don't have to worry about the commandments. If you simply read this for what it says, it appears Paul is saying. "It's the commandment that brings death."

We're going to get into all of that a little bit more next week or so. I don't want to share too much on that right now. But you look at this passage, and you can understand why Christians would walk away from the commandments. You look at that verse by itself, and you can see why they turn their backs and run from the commandments. They don't want death. They think the commandments are a bad thing.

However, what does Paul continue to say? Romans 7:12—*Therefore the Law is holy, and the commandment holy and just and good.* Think about the characteristics Paul just used to describe the Torah. He said it is *holy, just, and good*. Does this sound like sin? Does this sound like something you want to flee from? Everything I've read in my Bible tells me I'm supposed to run to everything that is good, holy, and just. Paul tells us in Philippians these are the things we are to be meditating on. Same thing in Deuteronomy 6:7; these are the commandments, and we are to—*talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.* Our body is supposed to be saturated with the Torah.

Romans 7:13—*Has then what is good become death to me?* Do you think Paul recognizes the things he says can sound a little crazy? Probably. That is why he then says—*Certainly not!* So look at the Romans 7:13 verse in its entirety—*Has then what is good become death to me? Certainly not!* May it never be! Then he goes on to explain what he is saying—*But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.*

Moving on to Romans 7:14—*For we know that the Law is spiritual, but I am carnal, sold under sin.* Oh my goodness! Paul comes out with all these terms, these descriptors, regarding how he describes the Torah. These descriptors don't sound anything like what the church is describing to me today. What does the Torah do? The Torah or Law reveals sin. It brings life. It is holy, just, and good. And now Paul tells me it is spiritual. Think about that concept.

People will come up to me and say, "You know Daniel. You want to talk about the Torah, but I'm under the Spirit. I believe in the Spirit." I can remember having this conversation with a particular gentleman who is actually a leader in a church, and I said to him, "Are you aware that the Law is actually spiritual?"

Do you know that?" He had no idea. I took him to this verse; he closed his Bible. There was nothing more to say. He didn't know what to do with that. It really shocked him. It blew his mind because he, as a believer, had never thought about the Torah in the context that it is spiritual.

Well, that gets really profound when you start thinking about the new covenant mentioned in Jeremiah 31 and the promise God would go out and write His Torah on their hearts. It would spiritually be on their hearts. The Torah is totally spiritual. If you want to understand something, understand the Torah, or Law, is holy, just, good, and spiritual. It's eternal.

Let me jump ahead to Romans 8:6-7—⁶ **For to be carnally minded is death, but to be spiritually minded.** Stop! What is spiritual minded? What did Paul say in Romans 7:14—¹⁴ **For we know that the Law is spiritual.** Now Paul tells us in Romans 8:7—⁷ **to be spiritually minded is life and peace (emphasis added).** To be Torah minded and obey the Law is life and peace—⁷ **Because the carnal mind is enmity [hatred] against God; for it is not subject to the Law of God, nor indeed can be (Romans 8:7).** Again, why is it hatred against God? He tells us—**for it is not subject to the Law of God, nor indeed can be (Romans 8:7).** So when people say, "I'm not under the Law. I don't have to do the Law. I don't have to keep the Law; therefore, I don't want to hear about the Law." You need just to step back and say, "Woe." At that point, remember you are dealing with the mind of flesh, and you're dealing with a pound of deception. Only those who are rebellious and are rejecting the voice of God will walk away and refuse the Torah. Frightening!

We are going to close by going back to Galatians. Paul threw that anchor statement out in 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!** There's another component to this anchor. Paul says—**For if I build again those things which I destroyed, I make myself a transgressor.** A transgressor is someone who is Lawless (1 John 3:4). Think about what he's saying. We should not be dogs returning to our vomit.

Again, I say the Jews did not go out turning Gentiles into Gentiles; they went out to turn these Gentiles to live as Jews in righteousness and holiness according to what was given them on Mount Sinai. There they were given the commandments. They were given the promises that are hidden in the prophets. This is what is actually transpiring in the first century.