

Galatians Unearthed Part 8: 3:26-28; 4:1-7: One in Christ; Circumcision of Christ; To the Jew First (2/10/ 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=sPj67WYGPW8>

***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 are in week eight of our study. Last week we left off in Galatians 3:26; that is where we will pick it up again—**For you are all sons of God through faith in Christ Jesus.** Think about that statement for a second because it shows you the power of faith. We were not always sons of God. There's a familial status change. Something happens. This faith is the linchpin to take us out of the devil's grip. We were sons of the devil and sons of the world. We were caught in the deception. We were people who believed the lies that there was no hope.

However, through the powerful act of faith that we put in the Messiah Yeshua, now all of a sudden we become sons of God. Now we are given hope and have the truth. We have wisdom and can have life through the very same avenue by which Abraham accomplished it, which is faith.

Paul could not stress this more. Go back and reread Galatians from the beginning to end. Paul is trying to stress and emphasize the power of faith. It is a life-changing supernatural change, where you change families immediately. That is an incredible thought and concept.

Now Paul goes on and says—²⁷ **For as many of you as were baptized into Christ have put on Christ (Galatians 3:27).** What is the meaning of this? What is the mark Paul is trying to hit? What is he conveying to us in this Epistle to the Galatians? We already understand the baptism, in that we were baptized. We made the profession of faith; therefore, we go through the baptism of His death and resurrection. We understand that. But what does it really mean to put on Christ? Where is Paul coming from when he says this?

For that answer, let's go back to Colossians 2:11-12—¹¹ **In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,** ¹² **buried with Him in baptism.** The very same structure which Paul is laying out to the Galatians regarding baptism, he lays out here to the Colossians. He says the same thing in that to put on Christ is to put on that circumcision. Yeshua is our husband of blood. Continuing with verse 12—¹² **buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.** So this is the same thing Paul is conveying in Galatians 3:27—²⁷ **For as many of you as were baptized into Christ have put on Christ.** To put on Christ is to put on that circumcision.

Moving on to Galatians 3:28—**There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus (emphasis added).** So Paul is making this point that God does not make a distinction between circumcised and uncircumcised, between the Jew and Gentile, when it comes to faith. Remember what the Torah says in Deuteronomy 10:17—**For the**

LORD your God *is* God of gods and LORD of LORDs, the great God, mighty and awesome, who shows no partiality nor takes a bribe. What did the prophet Joel say in 2:32? He said—**whoever calls on the name of the LORD shall be saved**. Slave, free, male, female, Jew or Gentile; it doesn't matter. Whoever calls on the name of the LORD will be saved. This is the very point Paul is getting across to us.

Having said that, there are a few things I want to clarify when it comes to this statement. The first thing I want to begin with is right here— **for you are all one in Christ Jesus (Galatians 3:28)**. The first thing I want you to recognize about this statement is it is the heart of God. If you want to appreciate all these controversial statements the Apostle Paul is making to the Galatians, be able to preach the New Testament, and understand the New Covenant in a better light, you need to understand God's purpose, His will, His heart, and His intent.

What is His intent? To take two men, Jew and Gentile, circumcised or uncircumcised, and make them one. That is God's heart. If you understand that, you can get your mind wrapped around what Paul is saying. Then you can understand why he stood so vehemently against his own brethren regarding this issue.

Let me paint the picture for you, so you can appreciate where I am going with this. I want to take you to John 17:20-21 where Yeshua prayed this intercessory prayer before he was crucified. This is one of the most important prayers you will ever read. Look at how Yeshua prays to the Father because there are things we can learn from this.

I want to point out, in this prayer He mentions something very specific that deals with our topic today regarding oneness. John 17:20-21—²⁰ **I do not pray for these alone** [His Jewish Apostles and Jewish disciples], **but also for those who will believe in Me through their word**. Think about that statement. It is prophetic because His apostles would take the Gospel and go preach to the Jew first, and then it would be to the uncircumcised, the Gentile nations. The Gentiles would receive the gospel. According to Yeshua's prayer to His Father, He's praying for His own Jewish brethren according to the flesh, and He's praying for everyone who is going to believe the words that come out of the Jewish apostles and disciples mouths. All these people would believe the testimony that Yeshua has risen from the dead. Now that's amazing! That is what He was praying for. He was praying for them all to be one. That is the prayer. That is the heart of Yeshua.

Think about this for a second. Whoever believes in Him, whether Jew or Gentile, circumcised or uncircumcised, Yeshua's prayer from His heart is they all be one. And how "one" does He want them? **As You, Father, are in Me, and I in You (John 17:21)**.

Think about the whole concept of what Paul understands, as he's expressing to the Galatians, that they dare not be required to be circumcised in the flesh. They have the circumcision of Mashiach upon them. Paul knows Yeshua's prayer and what He would do to make them one. He would make them so one that the relationship between the circumcised and uncircumcised was to emulate the very relationship that exists between the Father and the Son. It is an unbreakable relationship; a relationship so intimate it cannot be separated. This is what Paul knows.

Do you wonder why Paul has a fire lit in him against the Galatians? It is because what he's seeing in the Galatians is not emulating the relationship between the Father and Son. That is the relationship which is supposed to be happening. This is so powerful!

Now given the importance of this message in what Paul is trying to convey to the Galatians, I want to take you to Ephesians 2. I have mentioned this a little bit in a few of the past messages, but we haven't formally gone here. What I need to do is I need to take you here today because there's a lot of information that is going to fill in gaps for you regarding what Paul is expressing to the Galatians. This should help it come full circle for you. I want to read Ephesians 2:11—**Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made in the flesh by hands.** In other words, what Paul is saying is the Jews, those who are circumcised, have always made a distinction between themselves and everyone else. There has always been a line in the sand. We know what the Torah says, and we know what the prophets said. How many times do we have to go through and read there is a separation? Everywhere you look in Torah, it is there.

In fact, one of the things you'll notice is when the nation of Israel was walking away from God, what were they doing? They were going to the uncircumcised; they were joining themselves to the uncircumcised. When they repented and turned back to God, guess what they did? We can read about it in Nehemiah 13. The Jewish people totally separated from the uncircumcised. They had nothing to do with the uncircumcised. That is very important to remember.

Paul goes on in Ephesians 2:12—**that at that time you** [the uncircumcised, the Gentiles] **were without Christ, being aliens from the commonwealth of Israel.** The word commonwealth in the Greek is *πολιτεία, politeia*. What it refers to is citizenship. So what Paul is really saying is you are not a part of or a citizen of Israel. What do we know about citizenship? With citizenship comes benefits. Right? There's protection. There are certain rights afforded to you. These are the very rights, protection, and benefits Paul goes on to explain in this very next statement when he says—**and strangers from the covenants of promise (Ephesians 2:12).**

So when we go look at the Tanakh, we find that given to the circumcised, Jews, were these covenants, promises, benefits, and promise of healings the Jews get to receive which the Gentiles were totally separated from. The Gentiles did not get to have or possess these things because they were exclusively for the Jews. Then Paul ends his statement—**having no hope and without God in the world.**

Paul couldn't have possibly employed stronger language. He basically tells them, "You were nothing. You had nothing. You didn't have the Messiah." Everything that was beautiful in the Kingdom of Israel that had been given to the Jews directly by God was something the Gentiles couldn't even touch. They were totally separate from the Jews and had no right to any of those things.

So Paul conveys this idea, but fortunately for the Ephesians and everyone else who is outside of Israel who is calling upon the name of Yeshua, there is good news. Ephesians 2:13—**But now in Christ Jesus you who once were far off have been brought near by the *circumcision of the flesh*.** Nope, that is not what it says. It says—**by the blood of Christ.** Yeshua is a husband of blood to us. This is how we were brought near. We put that circumcision on.

Continuing in Ephesians 2:14—**¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation.** So Yeshua made both Jew and Gentiles, circumcised and uncircumcised, one by tearing down the middle wall of separation. Again, look at the Torah, prophets, and the writings. There is a massive middle wall of separation between the Jew and the Gentile.

I want to give you a literal example today from Exodus 12. There is a plethora of information we need to collect in this process because it's going to be very beneficial for today. So you need to pay close attention as we go through this. Exodus 12:43-45—⁴³ **And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it (emphasis added).** You need to pick up on some of these terms. Take notice and put them on the shelf because you're going to need them in a little bit. Continuing—⁴⁴ **But every man's servant who is bought for money, when you have circumcised him, then he may eat it.** ⁴⁵ **A sojourner and a hired servant shall not eat it (emphasis added).**

This is what we were talking about before. The Gentiles have no rights. They have no right to come and celebrate the Passover. What is the Passover all about? It is all about deliverance, freedom. Think about that statement. The Gentiles have no right to celebrate deliverance unless they get circumcised in the flesh. Then they can come in and celebrate this great deliverance and great victory.

Exodus 12:48—**And when a stranger dwells with you and wants to keep the Passover to the LORD, let all his males be circumcised, and then let him come near (emphasis added).** So you have all these terms being utilized to express uncircumcised Gentiles such as stranger, foreigner, and sojourners. And you need to pay close attention here because if a Gentile desires deliverance, if he desires this celebration and wants to celebrate the blood of the lamb, he has to come and get circumcised, and then he has the right to draw near to the LORD.

It continues in Exodus 12:48—**and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.** This is absolutely amazing! We have all this information we just picked up here. We have terms such as foreigner and stranger depicting the uncircumcised. We have this picture of a Gentile who is uncircumcised who wants to keep the Passover. He can come near only after he is circumcised and has that desire in his heart.

Let's go back to the Ephesians 2:13-14—¹³ **But now in Christ Jesus you who once were far off have been brought near (emphasis added).** This is interesting. It is not an accident Paul utilize this language. He is very intentional here. He is expressing to these uncircumcised Gentiles how they have been brought near. It is through the Messiah Yeshua. They were far off, but now they've been brought near. How? By the blood of Messiah, who is the husband of blood. This is how we get this circumcision.

Continuing in Ephesians 2:14—¹⁴ **For He Himself is our peace, who has made both one, and has broken down the middle wall of separation.** Think about this. If in fact, the plan was simply to have all the Gentiles who are coming into the faith be circumcised in the flesh, at some point in their life, in order to be saved, there would be no tearing down of the middle wall. The middle wall would still be up. We would simply have guys being thrown over, catapulted over, and getting circumcised in midair. I'm totally being silly, but that is the idea.

Continuing in Ephesians 2:15—**having abolished.** Abolished in the Greek is καταργέω, *katargeō*. It means exactly what is being expressed here, abolished. Why is this important? Because in Matthew 5:17, Yeshua says He did not come to abolish, καταργέω, the Law.

There were things that changed, and we are going to get into that in the coming weeks. We will talk about the Old Covenant, and what the Old Covenant really was. Then we will talk about moving from there to the New Covenant. There are changes, and here's one of the most significant changes that was made as we enter into this New Covenant—**having abolished in His flesh the enmity, that is, the Law of**

commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace (Ephesians 2:15).

What did he just say? He said—**abolished in His flesh the enmity, that is, the Law of commandments contained in ordinances.** Contexts very important, and today is a perfect example of that. What is at the forefront? What is the subject Paul is dealing with? He is talking about the middle wall of separation. What do we know about the Torah? We just read it in Exodus 12:43-45, 48. There were lots of commandments contained in ordinances that separated the stranger, the foreigner, and the sojourner from Israel.

What did Yeshua come and abolish? He abolished those commandments that separated the circumcised from the uncircumcised. There is no question about it. This is really powerful. What Paul is conveying, and he's very careful about how he articulates this, is answered in Ephesians 2:16—**and that He might reconcile them both to God.** You see, the focus is the circumcised and the uncircumcised; it's not the whole of the Torah. He didn't come to abolish the whole of the Torah. No! He came to deal with those commandments that separated the Jew from the Gentile.

Continuing in Ephesians 2:16—**and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.** Moving to Ephesians 2:19—**Now, therefore, you are no longer strangers and foreigners.** Isn't that amazing! That is exactly what Exodus 12 says. He had to define what an uncircumcised person is. He brings to light what he is dealing with in that we are not to be called strangers and foreigners. Those are the terms used in the Torah to identify these uncircumcised Gentiles before Messiah came. But not anymore. Through faith in Messiah, they have this circumcision of the heart which is a spiritual circumcision where they have been marked by God with the Ruach HaKodesh.

Continuing in Ephesians 2:19—**but fellow citizens with the saints and members of the household of God.** You were cut off, but now you have citizenship within Israel, with the Saints, and with members of the household of God. Continuing in Ephesians 2:20—²⁰**having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.**

Let me take this a step further. After going through Exodus 12 and everything else we've covered, we're starting to connect a lot of dots here. I want to show you what the truth of the gospel looks like when it is implemented, and these concepts actually come to light. I want to do this by taking you to 1 Corinthians 5:6-7—⁶**Your glorying is not good. Do you not know that a little leaven leavens the whole lump?** ⁷**Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.**

The backdrop of chapter 5 specifically is Paul rebuking the Corinthians because they have sin in the camp. There is sexual immorality happening in Corinth, and Paul is really concerned. Why? Because Passover is coming. Paul wrote this epistle with Passover in view, and he's concerned about the Corinthians and how they will enter into this festival. That is why Paul is utilizing these particular terms like leaven. Paul doesn't typically employ these terms, but he does so here with Passover in mind because what do you do during Passover? You get the leaven out of your homes. All the Jews throughout the world have leaven in their houses until Passover comes, and they get it out at that time. So Paul shares this message that you better get the leaven out of your camp because Passover is coming.

This is interesting because as you go to 1 Corinthians 11, Paul sends them a further warning which is frightening. He tells them, "If you don't get your act together before you enter into this festival, you're going to die." He tells them this is why many of them sleep (die) and are sick among you who have not feared God. Amazing!

I'm moving on to 1 Corinthians 5:8—**Therefore let us keep the feast.** I want to be very clear. This is Paul writing to Gentiles who are the uncircumcised, and Paul is commanding them to keep the festival of Passover. It is a direct commandment, but he is careful to state it is to be done—**not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth (1 Corinthians 5:8).**

I want you to understand my point. Here you have Paul talking to Gentiles, the uncircumcised, telling them to get sin out of the camp and to keep the Passover. What else did he tell them? 1 Corinthians 7:18-19—¹⁹ **Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised. ¹⁹ Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God is what matters.** When you keep in mind what we just read in Exodus 12, this is mind-blowing. Paul just told the uncircumcised to keep the feast, and in the same breath, told them, "Don't you dare become circumcised if you came into the faith uncircumcised." When I'm talking circumcision, I'm talking according to the flesh.

How crazy is that? Think about what he's actually telling these Corinthians. That's an amazing thing. But that's not all. Paul is not done. He adds something else that is really amazing here in 1 Corinthians 7:20-23—²⁰ **Let each one remain in the same calling in which he was called. ²¹ Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. ²² For he who is called in the LORD while a slave is the LORD's freedman. Likewise he who is called while free is Christ's slave. ²³ You were bought at a price; do not become slaves of men (emphasis added).**

Does that ring any bells because we just read that in Exodus 12:43-44—⁴³ **And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it. ⁴⁴ But every man's servant who is bought for money, when you have circumcised him, then he may eat it (emphasis added).** Isn't that amazing! Do you think it's a coincidence Paul used this terminology when he's talking to the uncircumcised? He is telling them to keep the Passover, and then he mentions, "You were bought at a price." That is the very same thing depicted in Exodus 12:44— **who is bought for money.** It is also interesting in the Exodus 12:44 verse it says—**every man's servant**, and what does Paul specifically say? He tells them—**do not become slaves of men.**

This is absolutely amazing when you're considering what Paul is doing and how he understands circumcision and the uncircumcised coming into Israel. He shows us what it looks like and lays out such a clear trail for us to understand that there's absolutely no question about it. Paul would never command uncircumcised Gentiles to keep the Passover if, in fact, Paul believed the only way they can be saved is by being circumcised in the flesh. He would never allow that to happen, but he understands what kind of circumcision they have received. A circumcision made without hands.

With that said, we're going to go back to Galatians 3:28 because we're not done with this passage—²⁸ **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.** Now, unfortunately, we have to deal with this passage in a whole other light because of certain individuals coming on the scene and really taking this to the extreme. What do I mean by extreme? I mean the dangerous extreme. They are taking this statement to places Paul never

intended it to go. And what do I mean by that? For example—**there is neither male nor female**. I can tell you this right now, and you can go check it out for yourselves, the proponents of the transgender community are using Galatians 3:28 in speeches, talks, lectures, and blogs to try to get the Christians to support the agenda or the ideology of transgenderism. They will go to Galatians and say, “See, in Christ, which is all about love, there isn't male or female. Therefore, if you're a male, and you feel like a woman, it's OK. Christ supports that because Christ is love. This is what the Apostle Paul said. If you feel like a woman, and you want to become a man, there's neither male nor female. It's perfectly fine because in Christ it is gender neutral.” This is happening right now. I'm not making this up.

So we have the devil, who is very crafty, loving to use Scripture. Do you know why he does that? Because he wants the support of the Church. To run his gamut, and to run his deception, he wants the support of the Church. This is a very sad thing, but I want to be clear on something. Paul is not saying biological classifications disappear with the coming of Christ. That's not what he is saying.

In fact, you can look at the immediate context and figure out that idea doesn't exactly work. Classifications don't just disappear. Right? Simply look at the next part of the verse in Galatians 3:28—**There is neither slave nor free**. If classifications just magically disappeared, why does Paul deal with this very thing in Ephesians 6:5—**Bondservants, be obedient to those who are your masters**. Would he not rather say, “Bondservant, guess what? In Christ, you don't have the status of a bondservant. You're completely free. Don't worry about it.” No! Instead, Paul addresses their physical classification, “If you're a bondservant, be obedient to your masters.” He doesn't just stop there. Then he deals with the masters. He basically tells them, “Masters, you better watch out for you also have a master in heaven.”

What I am saying here is these physical classifications Paul is talking about don't just disappear. I want to deal with this one—**There is neither Jew nor Greek (Galatians 3:28)**. Does that mean there are genetically no longer Jews after the coming of Christ? Or is Paul saying them being physically Jewish is irrelevant? You can see where this conversation can go astray really quickly. It is scary!

Think about replacement theology. One of the fundamental pillars of replacement theology is right here in Galatians 3:28—**There is neither Jew nor Greek**. In the conversations I've had with Christians, they will insist there are no Jews anymore. This is how many Christians have understood this passage. They will tell you it really doesn't matter there are physical Jews on the earth; it's completely irrelevant. I am here to tell you that is not true. It's not true at all, and we need to be very careful in this arena. We need to be very careful not to take Paul's words completely out of context.

Let me offer you a few passages just to build on this to help you understand what is being said. In Romans 3:1-2—¹ **What advantage then has the Jew, or what is the profit of circumcision?** Paul is explicitly dealing with the flesh here. Continuing—² **Much in every way! Chiefly because to them were committed the oracles of God (emphasis added)**. Now that is an amazing statement. Paul is saying. “Look at the Jew according to the flesh. What advantage do they have? Then he points back to Mount Sinai. He is telling them, “Our fathers were at the mountain receiving the Holy Word of God and literally seeing tongues of fire come down on them, and according to the rabbis, being preached in seventy different languages. These are the people of God. This is where Israel was while the Gentiles were at the altar of demons.” I call that significant. I call being Jewish very significant and relevant in the flesh. Right?

Let me go back to Romans 9:3-4—³ **For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh**, [Paul is simply looking at his brothers in the flesh who

are fellow Jews] ⁴ **who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the Law, the service of God, and the promises.** Again, everything that mattered was given to the physical descendants of Abraham whether or not they follow it because God gave them free will. That, however, is another matter. But what Paul does is he shows the relevance of the physical descendants of Abraham, Isaac, and Jacob.

It gets better in Romans 9:5—**of whom are the fathers and from whom, according to the flesh, Christ came.** There is the crescendo. Christ Himself came through this lineage of Jewish people. He was born among His brothers. That was the prophecy in Deuteronomy 18:8—**I will raise up for them a Prophet like you from among their brethren.** This is very significant. Right? You can't read something like this and say being Jewish, or a physical descendant, doesn't matter.

Going to Romans 1:16—**For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek (emphasis added).** You see, these physical classifications don't evaporate. When Paul says there is neither Jew and there is neither Gentile, the Jewish people don't just evaporate. They're still physical descendants. Jews who still exist today are to be noted.

What did Yeshua say to the Samaritan woman at the well? **You worship what you do not know; we know what we worship, for salvation is of the Jews (John 4:22).** This statement—**of the**—in the Greek means out from. So salvation is out from the Jews. Salvation did come from them according to the flesh. You can trace Yeshua's genealogy records in both Matthew and Luke. My point is it's very significant.

I want to give you a practical example of what I mean in all of this. I think this is really going to help bring this full circle for you. Deuteronomy 23:19—**You shall not charge interest to your brother--interest on money or food or anything that is lent out at interest.** The command is very straightforward. In the Torah, the Jewish people, Hebrews, are not allowed to charge their brothers interest. It is forbidden. You can read the book of Nehemiah where again what you will find is they did not always abide by that command. What happened when they did not abide by that command? Nehemiah rebuked them because they were charging their brothers interests, which is forbidden according to the Torah. It is abominable in the sight of God.

However, he's not done. Deuteronomy 23:20—**To a foreigner you may charge interest, but to your brother you shall not charge interest, that the LORD your God may bless you in all to which you set your hand in the land which you are entering to possess (emphasis added).** See, your blessings rest upon you getting this right. However, it is interesting. You can charge interest to the Gentile, the uncircumcised. It is perfectly permissible for the Jew to do that. It's totally Lawful, and here's where I'm going with this. I want you to appreciate this in the light of the New Covenant. For you Gentiles, who have been grafted into the tree of Israel, when you come into Israel, you are prohibited from charging the Jewish people interest. I am not just talking about Jewish believers who are part of the Body of Christ. When you become a believer in Yeshua, and you are grafted into Israel, you can't charge any Jew interest whether they are a believer in Yeshua or not. Like I said, this physical status doesn't just disappear.

Now here's the interesting thing about this. A Gentile who is either an uncircumcised or circumcised [in the flesh] believer in Yeshua, yet you're not a physical descendant of the Jews, should never be charged interest by Jewish believers because you are now a brother. You are grafted into Israel. You are now as a native of the land. Does this make sense as you start to go through this? It is powerful!

So getting back to Galatians 3:28—**There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.** What Paul is conveying here is the LORD doesn't show partiality when it comes to the faith. It doesn't matter if you're male or female. It doesn't matter what status or class you belong to. Whoever calls upon the name of the LORD is going to be saved, and that is a promise. That is awesome. It doesn't matter if you're in jail because you've been convicted of a crime. They can be bound in the faith because the LORD is forgiving.

I want to look at Acts 15:8-9—⁸ **So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us,** ⁹ **and made no distinction between us and them, purifying their hearts by faith (emphasis added).**

Moving on to Galatians 4:1-2—¹ **Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,** ² **but is under guardians and stewards until the time appointed by the father.** Now you've got to keep in mind sometimes in these studies you tend to get into one verse, and you spend an entire day on it like we almost did today. You can lose sight of the passage, the bigger passage. All Paul is doing here is grabbing the concept we just covered in Galatians 3:24 regarding the pedagogue, tutor. This is where the children were kept under guard by the Law. Paul is saying we are no longer under that tutor. Paul is bringing that concept back to the table. This is important because he's going to go on to express what he means by this. He is going to temper this in a way. This is, if you will, his anchor statement.

Continuing in Galatians 4:3-5—³ **Even so we, when we were children, were in bondage under the elements of the world (emphasis added).** What is the meaning here? What does it mean to be in bondage under the elements of the world? It means sin. Right? We were in bondage to sin. So you need to define these terms as we continue. ⁴ **But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law** [What Paul is saying is Yeshua was born into a broken and corrupt world. People were cursed because the Law was cursing them because they had fallen short of the glory of God], ⁵ **to redeem those who were under the Law, that we might receive the adoption as sons.**

Isn't this interesting because in Galatians 4:3, Paul uses the term—**under the elements of the world.** However, when you get down to verse 5, he uses the term—**under the Law.** Do you remember from Romans chapters 6 and 7 how Paul uses the terms sin and Law synonymously to the point sin sounds like Law and Law sounds like sin? When he gets to Romans 7:7, he asks—**Is the Law sin? Certainly not! On the contrary.** Paul understands the relationship between sin and Law. We also see this in 1 Corinthians 15:56—**The sting of death is sin, and the strength of sin is the Law.** There is a relationship between sin and Law. Sin, in and of itself, has no power. It needs the Law to condemn.

Paul is expressing the very same thing to the Galatians he did to the Romans. One time he says— **under the elements of the world.** Then another time he says—**under the Law.** He is very consistent in his approach and uses the anchor statements, so you understand what he means about being under a pedagogue, tutor. The pedagogue is there until the time of grace, freedom, liberty, and forgiveness of sins.

Continuing in Galatians 4:6-7—⁶ **And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"** ⁷ **Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ (emphasis added).** We get this understanding with the term heir. In

the Greek it is *κληρονόμος*. The definition is an heir or an inheritor (by implication a possessor, a sharer by lot).

Think about what's being expressed here in light of what was expressed to Israel. What do I mean by that? Let's go back to Numbers 26:55—**But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers (emphasis added)**. Heir is the very root word of inherit. That's the whole concept.

That is amazing when you look at this in light of the prophetic undertones found in the book of Ezekiel which shows prophetically what Paul is talking about in Galatians. Ezekiel 47:22—**It shall be that you will divide it by lot as an inheritance for yourselves, and for the strangers who dwell among you and who bear children among you. They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel (emphasis added)**.

You don't typically read this unless there is circumcision involved as we read in Exodus 12. This Ezekiel passage is a unique passage. There are a lot of prophetic undertones regarding what would happen to all the Gentiles in the world who would call on the name of the Messiah Yeshua. Those believing Gentiles are grafted into Israel. They are receiving an inheritance. They are now heirs through faith in Messiah Yeshua.