

## A Promised Right

A Right to Life. A Righteous Right. A Righteous Life.

In His Epistle to the Galatians, Paul seeks to reveal how Christians are **justified, saved and perfected** by their faith in Christ through the Spirit without observing those elements which cannot do for any seeker what Christ does for the Heir's of promise. Therefore they should remain firm and not fall away from Christ and become beggars to that which cannot give them what they already have by Faith in Christ through The Spirit.

The Galatians had been saved by simply believing in Christ and now they have been told to keep the Jewish laws in order to live the Christian life, so Paul explains that salvation in Christ does not come from Moses and the Law, rather from Abraham and the Promise. Therefore, the Galatians should not seek to be Justified by obeying Jewish laws because they are already justified by their Faith in Christ and neither should they seek perfection from the law because the Holy Spirit can accomplish this if they walk by Faith.

Paul calls the law a **beggarly element** because it is the earthly element which the Galatians are asking for help in being a Christian. When anyone puts out his hand to seek a gift from another he can only receive what the other is capable of giving. So when a Christian begs the law for help he can only get what the law can give.

Paul explains that the law cannot justify neither can the law give life, for only Faith can justify and only Christ can give life. If a Christian puts out his hand to beg (seek) from the law he will receive no more than did those who first were under the law.

The law never did justify and the law never gave life. All the law ever gave was knowledge which condemned in the absence of Faith to justify.

Paul exhorts the Galatians to ask and seek from the Spirit of God rather than the Law of Moses because the Spirit can provide all that the Christian needs for

perfection in this life without making Him a slave to the letters of the law.

Why ask the Law to give what you already have and why ask the Law to do what only the Holy Spirit can do?

Consider Paul's own words as translated looking at Galatians 2:21:

I do not frustrate the grace of God for if righteousness comes by the law then Christ is dead in vain.

If this righteousness is understood to be a good moral behavior then Paul is saying that those under the law (the Jews) could not obtain righteousness without Christ, which obviously they could because many did.

The **Righteousness** that Paul refers to here is by **believing**, not by **behavior**. This **righteousness** is of faith and the faith came when Christ came. Abram had **faith** when the **promise** was made; Galatians have **faith** when the **promise** is kept.

Now consider the verse amplified with synonyms and context from other verses:

I do not **frustrate** (nullify, set aside, invalidate) the Grace (works of God in Christ) of God. When I say (Vs. 16) that no man is justified (made right or given a right) by the works of the law for if **righteousness** did come by observing the Mosaic law. as you Galatians teach that it did then you, not me, have frustrated the Death of Christ.

May I ask you (3:2) if you received the Holy Ghost (God's gift through Christ not through Moses) by the works of the law or by the works of faith? By **obeying** a law or by **believing** a message (Gospel)?

You desire to be under the law (4:21) but do you hear what the law says about Abraham's Children at Mt. Sinai?

You Galatians are like Isaac, the Children of promise born of the Spirit (4:28, 29); you are heirs to a **blessing** from God through this promise; you are not like the circumcision who are heirs of a **curse** from the law (3:10).

You are the Children of Abraham by Faith (3:7) not by circumcision or by law.

May I say it once again (5:3) that everyone (Jew or Gentile) that is circumcised is also obligated (in debt-bound, bondage) to practice and

keep all the laws from Mt. Sinai if he seeks to be **Right** under the law (in the sight of the law). Therefore, stand firm in your Christian liberty with your Christian justification, which is by faith in the promise (Christ). We Christians (vs. 5) are righteous (justified) by our faith which is in Jesus where circumcision and the works of the law can produce nothing but where faith working for love (not law) produces everything (5:6), even a new creature (6:15).

*Please read again without parenthesis.*

*Now, let me reduce, simplify, paraphrase and restate the case as I understand Paul to say.*

I do not make void or set aside anything which we Christians have by our faith in Christ. I contend that Justification is not a **birthright** of circumcision nor an acquired **legal right** through the law. It is, rather, a declaration from God upon a man's faith when it obeys and pleases God.

We find such justification in our Father Abram when he had such faith. God declared (reckoned) Him to be righteous by this faith, which he had before circumcision and Sinai.

You Christians at Galatia, who seek to be justified by circumcision are the ones who frustrate the Grace of God; that is, by seeking from the law what faith in God has already provided.

You could never have been Justified by faith in Christ until Christ came and died. Now that he has died and fulfilled the promise to Abraham, you who believe are heirs of that promise and heirs of the faith like Abram who believed the promise when it was first made.

Just as uncircumcised Abram was justified by faith when he **believed** the good news (3:8), so the uncircumcised heathen are likewise justified by faith when they **receive** the good news. So then (3:9) the believer in **Christ** is blessed with Abram the believer in the **promise**.

Just as Abram is the **Father of the Seed** (Christ) (3:16) through which the blessings would come he also is the **Father of the Faith** by which the blessing is received.

Just as the **Father of Faith** obtained the **Righteousness of faith** without the works of any elements of this

world, **the children** (heirs) of faith obtain the same **Righteousness of faith** as the **Father of Faith**.

Therefore, since the **Children of faith** have begun in the Spirit and already have been **Justified** they cannot now be **sanctified, perfected and glorified** by any element other than that by which they were justified. That is **faith** which is in Christ, which makes you an heir.

An **heir** to everything (blessings) which God endowed to the promise. An **inheritance** from this endowment (not affected by Mt. Sinai) purchased by the promised seed at Mt. Calvary and dispensed by the Grace of God at Mt. Zion, the new Jerusalem, to the heirs of that endowment by faith and through the Spirit.

How could circumcision benefit the Galatians in Christ when it never could the Jews in Moses? The Jew was circumcised when he was born but it availed nothing apart from faith.

**Faith** can be taken off **Mt. Sinai** and placed on **Mt. Zion** but faith can never go back to Mt. Sinai as this would be the work of unbelief, not belief. (**Faith**).

There is no **birthright** to the promise for circumcision to claim, there is no **legal right** to the promise for the law keeper to claim, there is only a **promised right** to the blessings for faith to claim (Gal. 3:14) (Gal 3:29).

**Faith** and **Love** can do what circumcision of the flesh and obeying the law in the letter, without the Spirit, never did for those who were occupied therein.

### God's Provision for Man's Faith

God does not give man faith, He gives to faith those things whereby faith may believe, trust, obey, and be faithful.

God does not give faith; rather gives to faith

God did not **create** faith He created a soul **capable** of faith.

God gives the soul a **will** where faith may enter and live (abide).

God gives knowledge so the will can obey or disobey; if the will disobeys, God declares it **sin**; if the will obeys, God declares it **righteous**.

God reveals Himself so faith can enter.

God reveals Himself for faith to believe.  
 God reveals Himself for faith to receive.  
 God initiates and faith imitates.  
 God goes first, then faith follows.  
 God gives the image, faith the likeness.  
 God justifies a faith that is just.  
 God is pleased with a faith that will trust.  
 God will open to a faith that will knock.  
 God rewards a faith that will seek.  
 God is honored by a faith that will serve .  
 God will help a faith that will try.  
 God does not follow faith, He requests that faith follow him.  
 God does not work in faith, He requires that faith work in Him.  
 God does not serve man's faith, He requires that faith serve Him.  
 God opens **ears** so that faith can hear.  
 God opens **eyes** so faith can see.  
 God heals the **lame** so faith can walk.  
 God heals the **dumb** so faith can talk.  
 God gives His word so faith can hear and obey.  
 God gives statues for faith to keep.  
 God gives promises so faith can hope.  
 God gives things for faith to do.  
 God gives places for faith to go.  
 God gives life so faith can live.  
 God gives light so faith can see how to live.  
 God provides salvation so faith can be saved.  
 God provides Himself so faith can worship.  
 God provides a school where faith may learn.  
 God provides a stage where faith may act.  
 God provides a gym where faith may exercise.  
 God gives a goal for faith to reach.  
 God gives wisdom so faith can be wise.  
 God is great so faith can be humble.  
 God is good so faith can be thankful.  
 God is faithful so faith may be sure.  
 God is powerful so faith can fear.  
 God is holy so faith must be reverent.  
 God is jealous so faith must be true.  
 God makes a way for faith to escape.  
 God makes a way for faith to come.

Anyone can see the many **works** of faith but God sees faith before it works and declares it **good, just,**

and **right.**

We see the **works of faith** God sees the **faith that works.**

We provide the **faith** to which God provides the Justification. Therefore, if we do not have faith we are not justified.

God has provided many things for mankind but all must be received by faith. God has always declared faith to be just and right; but not until Christ came did God provide eternal life for faith to receive.

Paul clearly demonstrates from the Scriptures that Justification is a declaration by God upon the faith of the one who believes; and now that Christ has come to give life, faith may obtain much more than justification. It can now receive from God **all** that is **in** Christ which includes Eternal Life, Redemption, Sanctification, Wisdom, etc.

Faith, during the era of the Promise, could only believe the Promise; but when Christ came and fulfilled the Promise, faith may now believe in Christ. Faith alone, apart from Christ, can obtain a good report from God. But it was not until Christ came that faith could obtain the Gift of God which is eternal life; in other words, **Justification Unto Life.**

The Jews believed that only Jews were the heirs to the things of God and, therefore, insisted on Circumcision for the Gentiles. But Paul shows the inheritance of eternal life to be in the Promise that God made to Abram before circumcision. Therefore, the Promise is to the uncircumcised as well as to the circumcised.

Both Jew and Gentile are heirs of the Promise of God to Abram which comes through Christ. Therefore, the uncircumcised together with the circumcised are the **true Israel of God.**

## A PROMISED LIFE

Ever since man fell into Death he has been in need of **life** and there has been a **promise** of this **life to** be provided by God through the seed of the woman (Gen. 3"15) ever since man was driven from the garden to return to dust.

God promised Abram (Gen. 12:3) that this **life** would come to the world through Christ the son of

Abraham (Gal. 3:16, His Seed) and that when this promised **life** is provided it will be for all the Nations of the world (Rom. 4:13). Therefore it will be Good News (Gospel. Gal. 3:8) to those outside the family of Abraham in the flesh because this **life** is for all the dead in Adam (Jn. 10:10 & 2 Cor. 5:14).

When this promised seed was born at Bethlehem to provide this promised **life** for every family which had fallen in Adam there had been a fall in the family of Abraham also. The fall in Abraham's circumcised family was the breaking of the covenant which God had with the children of Israel (Jacob); but God had also made **promises** to them through the prophets to restore the nation through the Seed of David.

The promises of God which we find in Genesis concerning **restoration** do not relate to the fall of Israel whose covenant is yet to be made in Exodus. The heathen have to go back to Genesis to find a promise which relates to them because once you are in exodus the **promise** relates to Israel where circumcision makes one an heir to the promise and where the Law of Moses is the covenant.

In exodus through Malachi we have the story of the rise and fall of Israel the Chosen Nation. We see the nation receive the Kingdom after her Passover Redemption and exodus from Egypt. Then we see the Nation in the land possessing her inheritance and then we see the nation lose the Kingdom in the Fall of the Kings. Now God's Prophets began to predict and promise that one day a prophet like Moses would come to redeem the people from this fallen state of bondage which resulted from their sins. And, that a King like David would rule in the restored Kingdom.

This restored Kingdom would have no boundaries and would include the gentile nations. Therefore, there would be peace on earth as well as in Judea.

Now the promise to Abraham [that he would be the heir of a worldwide blessing (Rom. 4:13)] was made to Abram, the uncircumcised Gentile. Since this blessing would come to the world through the seed of Abraham which was Christ, we may speak of this as the **Christian Promise**. Likewise the promise to circumcised Abraham of a national blessing which would come through Jacob we call the **Jewish Promise**. The uncircumcised Promise was a Gospel to

the uncircumcised, and the circumcised Promise was a Gospel to the circumcised; hence we have the Gospel of Uncircumcision which Paul preached and the Gospel of the Circumcision which Peter preached. The Christian is not an heir to the **Jewish Promise** but the Jew is an heir of the **Christian Promise**.

From Exodus to Malachi we see the **Jewish Promise** kept and provided to the circumcised children of Abraham but we do not see the **Christian Promise** until the Christ shall come. We see the **Jewish Promise** change from possession to the repossession while the **Christian Promise** remains only a hope.

From Malachi to Matthew the **Jewish Promise** is a promise of **Restoration** while the **Christian Promise** remains a promise of **Inauguration**.

When the **Jewish Messiah** came to fulfill the promise to the circumcision of **Restoration** he was the Christ Seed of Abraham coming to fulfill the promise to the uncircumcised of **inauguration**. A promised Jewish Kingdom had fallen but a promised World Kingdom had never been established.

The hope of a restored Kingdom for the circumcised was in the same seed (Christ) as the hope of a new kingdom for the uncircumcised. Therefore, the **hope** of Israel and the **hope** of the world are both in the same promise; and the same Kingdom; and the same King; and the same Messiah (Christ); and the same Gospel.

The **circumcised** look to the Messiah for restoration of a fallen Kingdom while the **uncircumcised** look to the Christ to establish a world Kingdom.

When the **Christ** brings in the Christian Kingdom it will be the Messianic Kingdom promised to the circumcised as well as the Christ Kingdom promised to Abram and the uncircumcised.

The Gospel of Circumcision is found in the **Jewish Promise** while the Gospel of Uncircumcision is found in the **Christian Promise**.

The Gospel of the **Jewish Promise** is found in the circumcision of Abraham while the Gospel of **Christian Promise** is found in uncircumcised Abram.

The last verses of Malachi point to John the Baptist and the Messianic days of Judgment upon the

Circumcised if they fail to accept their Messiah.

The four Gospels begin with this forerunner and his announcement that the long expected Kingdom was now very near and that only the pure in heart would see it. He points out Jesus of Nazareth as the Son of David the King of the Jews but he also reveals that he is a Lamb which will die for the whole entire world.

Now, the Jewish prophets had spoken of the death of the Messiah as well as the reign of a King in a new Kingdom but his death related to the sins of (the circumcised) his people, not the Catholic world. The Jews did not understand the Prophets concerning this apparent contradiction of a Messiah who would both die and reign. Some of them had concluded that the Prophets were speaking of two Messiahs, and now one Messiah shows up speaking of both Death and Life.

John also revealed that the Messiah would bring in a baptism never seen before and Jesus confirmed the testimony of John that indeed he would die as a lamb and that he would baptize with living water. Jesus also confirmed Malachi and John that the wrath of God would come upon the circumcised who did not have a change of heart (Jn. 3:36). The Acts and the Epistles pick up the story after the Lamb has died and the King is reigning and the Baptism of Living Water has begun. (Jn.7:38-39)

The Jewish Disciples go to the Jewish Nation with the Good News of a risen Messiah and the Baptism of living water but they are not yet aware of any benefits to the uncircumcised world within this Gospel.<sup>1</sup>

They now know how the Messiah died because of the sins of his people, and they preach this to the people in order to bring them to repentance. But they do not know that there is Good News in His death. They only speak to the circumcised about the Good News of His resurrection.

They also know of the Baptism of Living Water, but they do not yet know of its cleansing and regeneration.

Paul is called to be an Evangelist to the whole world, both the circumcised and the uncircumcised;

<sup>1</sup> Some believe that there are not any benefits at all for the world in The Gospel to the circumcised. They see The Gospel to the uncircumcised relating to a different Kingdom altogether.

and he is the Revelator of this new Kingdom with it's new Baptism and a Gospel for everyone with the power of Regeneration. Paul explains how the Messiah died as the Second Adam to pay the ransom wage on the death of the first; and how this redeemed the whole world and not just the circumcised; and how the new Kingdom was not of this world, so neither are the citizens, altars, or warfare, etc.

Paul reveals why and how the King reigns from Jerusalem above and not here below. He explains the spiritual nature of this new spiritual Kingdom and how every facet of the old Kingdom is found in the new but is now made spiritual. He explains how circumcision is in the heart; how Baptism is with living water; and how God lives **in** His people, not **with** His people, in a Temple of stone; and how Baptism regenerates, gives birth, and makes one a Son of God as well as a Son of Abraham.

Paul's revelation enables him to go to the revelation of Moses and find where death entered the human race and to see God's promise of restoration and life. Paul's revelation also enables him to find:

- how one is spiritual and eternal to spiritual children of the Spirit and how the other is earthly and temporal to earthly children of the Flesh
- how the earthly temporal promise comes first in order to be a picture and shadow of that which is eternal.
- how the fullness of time will come to the temporal and then it will merge into the Spiritual and become Eternal;
- how the heirs of the **Temporal** are the first to be heirs of the **Spiritual**;
- how the promise to Abram of Eternal Life to all the families preceded the promise to Abraham of Earthly Life and Blessing to Israel;
- how the heirs of the promise in **Abraham** must indeed be circumcised but the heirs of the promise in **Abram** need not be circumcised;
- how the heirs of the promise in Abraham broke the covenant and lost their inheritance and their blessing and, therefore, are cursed;
- how that circumcision was a token of the **Flesh Covenant** in Abraham but avails nothing when staking a claim to the **Spirit Covenant** in Abram.

Paul explains how the Spiritual Kingdom of Christ is in the Spirit where gender and circumcision and race and nationality don't exist. The people of old had been in the Kingdom of David but now the Kingdom of David is in the people.

Paul sought to clarify every Mystery that arose from this Holy Ghost Kingdom and the power of The Holy Ghost to regenerate and make new.

Paul is a chosen vessel to be the Revelator of this new covenant and new Kingdom with a new King reigning from a new Jerusalem which is above.

Paul is to this new Covenant what Moses was to the old Earthly Covenant which faded with the fullness of time (Gal.4:4).

Jesus had taught about the Mysteries of the Kingdom but when He died no one knew why, and when He arose and baptized with the Holy Ghost the Kingdom came, the New Covenant began and the King ascended to sit down at the right hand of God just as the Prophets had said.

More mystery arose as the Kingdom spread into the hearts of the Gentiles because they were not aware of the regenerating power in the Baptism of the Holy Ghost.

Jesus had spoken of the Mystery of Life by Regeneration when He spoke of the Baptism of the Holy Ghost that would soon come. He said that he would be **in** them and they **in** Him and all **in** the Father and now Spiritual Birth is taking place among the Gentiles as the Gospel goes to the world and Christ is in them also. (Col. 1:23)

When the circumcised were baptized in the Holy Ghost, Peter revealed that it was according to Scripture; but when Gentiles received the same Eternal Life from the Holy Ghost, no one knew except Paul that this also is according to the Scriptures.

The Jews perceived that salvation was by circumcision and law-keeping and the Election of God to the Old Covenant. Paul had to convince them that Jews were saved by believing (Faith) and that Gentiles also could believe and be saved.

Paul shows there is no difference in the Jew or Gentile when you go back past circumcision to Abram and Adam, for both Jew and Gentile are heirs to these promises. When the Holy Ghost

regenerates it makes a new man out of a Gentile as well as a Jew so there is no difference in the citizens of this new Kingdom of God.

Both Jews and Gentiles are heirs to the promise of Life and when either, by Faith, is born into the Kingdom he becomes a child of God and Brother to all the other citizens.

A Jew needs life as much as a Gentile and this life was provided by the promised seed of Adam and Abram and David. This seed was Christ, which was planted (Jn. 12:24) to provide fruit for the whole world to eat (Jn. 6:55).

Now Jews and Gentiles eat at the same altar and worship God in the Spirit and are not subject to mountains and Holy Days, meat and drink and divers washing and sacrifices because **The King of the Jews** is also **The High Priest** of the Church; and He has made one sacrifice forever to sanctify wholly, both the Jew and the Gentile, and both the Spirit and the Body.

Since this is a Spiritual Life in a Spiritual Kingdom, the outer things of the flesh cannot enter. Therefore, the female spirit is without gender in the Kingdom of God because the gender is in the body, which is of this world, and outside the Kingdom of God. But when Christ returns and gives Spiritual life to physical bodies, then those bodies will enter the Kingdom of God, but not the gender.

In Christ there is neither Jew nor Gentile, male or female...all such is swallowed up by Immortality (Life).

This is the power of God unto Salvation which Paul was not ashamed to preach (Rom. 1:16); and which he called his gospel, a revelation given to him, that had been a mystery concealed in the Jewish Scriptures but is now revealed for all nations to understand and believe (Rom. 16:25-26).

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