

Wherefore Then Serveth the Law (Gal 3:19)? – Part 10

In this next to the last post of this series on, 'Wherefore Then Serveth the Law', we're going to play 'google maps' on a verse to prove the importance of keeping things in context. A verse out of context is a pretext. The verse we're zeroing in on is Galatians 2:16 and we're zooming in on the last sentence of this verse.

Galatians 2:16 "...for by the works of the law shall no flesh be justified."

Well, that should settle it! From Genesis to Revelation, no flesh was or shall ever be justified by the works of the law; correct? Before shouting out a resounding, "YES!", let's zoom out to include the entire verse.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

If you've been following along in this series, several issues should immediately stand out. First, the law most definitely played a role in Israel's righteousness though faltered because she sought it not 'by faith'. Second, last post proved that NOBODY was justified by the 'faith of Christ' under the OT. This brings us to the third thing and that being Paul is writing from his perspective... "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ,".

We're now going to zoom out to see exactly from what perspective Paul is writing. If you want to start an argument with a denominational preacher or get a stare from the average Christian, make suggestion that there is more than one gospel in the bible; this typically does it! We're not only going to make the suggestion, but prove it in Galatians. We're going to combine passages with this common thread in so doing.

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) **Galatians 1:11-12** But I certify you, brethren, that the gospel which was preached of me is not after man. **12** For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. **Galatians 2:1-2** Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. **2** And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. **Galatians 2:7-9** But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) **9** And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

Failure in denominational indoctrination to rightly divide the word of truth and rejection of the King James Bible, as God's final authority in scripture, are the two biggest contributing factors in not recognizing two distinct gospels.

Obviously, Paul didn't get his gospel from John the Baptist. Nor did he get it from the Apostles who got their marching orders during the earthly ministry of Christ and before His final ascension. Paul got his instructions from a heavenly appearance... "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:" **Acts 26:19** Be sure... the foundation is the same to both gospels, the Lord Jesus Christ, but the means and method by which God chose to justify the circumcision from that of the uncircumcision are opposite! The circumcision 'by faith' and the uncircumcision 'through faith' (**Rom 3:29-30**).

The gospel (means & method) of the uncircumcision, which Paul preached among the Gentiles, was one of 'of faith', through faith and by grace without works (**Eph 2:8-9**). The gospel of the circumcision was the kingdom gospel, the baptism of repentance for the remission of sins. Many translations, outside of the KJB, misrepresent this doctrine! The NIV and ESV, among other perversions, simply have Peter and Paul preaching same gospel to both groups... FALSE!! Compare verse 7 (KJB) with the NIV:

Gal 2:7 (KJB) But contrariwise, when they saw that the gospel **of** the uncircumcision was committed unto me, as the gospel **of** the circumcision was unto Peter;

Gal 2:7 (NIV) On the contrary, they recognized that I had been entrusted with the task of preaching the gospel **to** the uncircumcised, just as Peter had been **to** the circumcised.

The two gospels aren't the same! There are two H U G E differences between the gospel of the circumcision and the gospel of the uncircumcision. **1.** The gospel of the circumcision was justification 'by faith' whereas Paul's gospel was 'through faith' which is 'of faith'. Paul never preached the baptism of repentance for the remission of sins nor was he 'sent' to baptize (**1Cor 1:17**). **2.** At the counsel in Jerusalem, it was determined that the Gentile was free from observance of the law (**Acts 15:13-31**), but such restrictions were NEVER lifted for the Jewish believers in Christ... "And when we were come to Jerusalem, the brethren received us gladly. **18** And the *day* following Paul went in with us unto James; and all the elders were present. **19** And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. **20** And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:" **Acts 21:17-20**

The question is... from what or whose perspective does Paul write? This question is easily answered. Paul writes from the perspective and time frame in which 'his' gospel was entrusted unto him from the moment of Paul's conversion (**Rom 16:25-26**)!

1 Timothy 1:15-16 This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. **16** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

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- > Jesus Christ might shew forth **all longsuffering**
- > for a **pattern to them**
- > which should **hereafter** believe on him to life everlasting

We end this post in answering the question... Wherefore then serveth the law today?

1 Timothy 1:8-11 But we know that the law *is* good, if a man use it lawfully; **9** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, **10** For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; **11** According to the glorious gospel of the blessed God, which was committed to my trust.

No wonder courthouses across this nation are removing the 10 Commandments!

You want to determine whether a particular teaching or doctrine is for us today? Do it from the perspective of the glorious gospel of the blessed God which was committed to Paul's trust and always in light of a King James Bible! TODAY, "... for by the works of the law shall no flesh be justified." **Galatians 2:16**

Though I had stated, in last post, that this would be the last in this series, I felt that I needed to deal with the legitimacy in using the phrases of either 'by faith' or 'through faith' when referencing justification and imputation of righteousness for today; next post will be the last in this series.

2 Tim 2:15 "Study...!"