

The Gentile Believer and The Law

Lesson 7

This study is given in the context of the Dispensation of the Law, that we might understand Israel's relationship to the law and ours in the church age.

Galatians 5:4 says:

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

For as there were in Paul's day, so are there now, many who desire "to be of the law, understanding neither what they say, nor whereof they uphold."

The condition of those people, even if they be earnest and sincere in their desire to keep the law, is **"wretched" to the extreme.**

In Romans 7 it speaks of deliverance for the _____ from the yoke of the Law. The book of Galatians speaks against Gentile believers against putting themselves under that yoke.

In looking into Galatians, our goal will be simply to seek the light it throws upon the conflict described in Romans 7.

What we find in Galatians affords strong confirmation to the view that the experience described in Romans 7 is that of a conscientious unconverted Israelite, and not at all a "Christian" experience.

I believe the main object of the Apostle in writing to the assemblies of Galatia was to warn them against teachings which would lead them into such an experience.

Galatians 2

In Galatians 2 Paul relates how he worked with the Apostle Peter for compelling the Gentiles to live as do the Jews (v. 14).

Galatians 2:14

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

This is a very important matter; otherwise it would not be brought to our attention in the form of a rebuke administered by Paul, who was the Apostle to the Gentiles, to Peter, who was the leader of the twelve.

Paul draws the line sharply between Jews and Gentiles, saying:

Galatians 2:15-16

15 We who are Jews by nature, and not sinners of the Gentiles,

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.

Galatians 2:18

18 For if I build again the things which I destroyed, I make myself a transgressor.

Paul says: "For if I build again the things I threw down, I constitute myself a transgressor." That is to say, if he should set up the Law again as an obligation for himself, he would make himself a _____.

Galatians 2:19

"For I through the law am dead to the law, that I might live unto God."

Galatians 2:20

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It is possible for every believer to reach the place where he can make this saying of Paul his own.

- 1- It involves _____ to sin
- 2- Life to God in Christ,
- 3- The _____ of the Spirit of Him who raised up Christ from the dead.

This verse obviously contains a condensed statement of the truth revealed in Romans _____ concerning the believer's death (*as to his old nature*) with Christ, and his living again in the supernatural life of the risen Christ. That new life is not lived under the Law of _____.

See **Rom 3:28-31**

Galatians 2:21-

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

"frustrate" means _____.

The death of Christ and blood of Christ would be a _____ thing if there were any possibility one person could be justified by the law.

Galatians 3

Since Peter dealt with the case of the believing Jew, who had been delivered from the Law by means of Christ's death, the Apostle directly addresses the Galatians.

Being Gentiles, who were never under Law, but began their relations with God in the Spirit.

The Jew began his service of God in the flesh. For him, therefore, there might be found some excuse for continuing after conversion as a man in the flesh under Law, not exercising the liberty wherewith Christ had made him free.

But..... for Gentile believers, who never were under the Law, but had the great advantage of beginning in the Spirit, to put themselves under Law and to attempt to be perfected in the flesh, was the "senseless" action of those who had been "bewitched."

Gal 3:1-6---It was "senseless" in the extreme to seek to perfect one's self in the _____ of the work that was begun in the Spirit.

The Apostle then refers to _____, whose faith was accounted to him for righteousness, and points out that the Scripture, foreseeing that God would justify the Gentiles by faith, proclaimed that good news to Abraham, saying, "In thee shall all nations (Gentiles) be blessed."

Galatians 3:8

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

The Galatians are warned of two serious facts.

1- Paul teaches that all who are of the works of Law (in contrast to those that are "of faith") are under the _____ of the Law.

Galatians 3:10

2- Paul declares that the curse comes upon every one who continues not in all things which are written in the book of the Law to do them.

From this it follows that no one is being justified with God in virtue of Law:

Galatians 3:10-12

How does it come about that the Jews, who were placed under the Law, which none of them has kept, have escaped from the curse of the Law?

The answer is, "Christ has redeemed us (Jews) from the curse of the Law, having _____ for us." This statement manifestly applies solely to Israel, because the curse of the Law was never pronounced against _____.

An additional result of the endurance by Christ of the curse of the Law is then set forth, namely, the we might receive the promise of the Spirit through faith.

The promise was made to Abraham and to his seed long before the Law was given. From this it follows that the promise cannot be nullified by the Law, which was given _____ years after.

WHY WAS THE LAW GIVEN?

It was added for the sake of transgressions, that is in order that the repeated transgressions of the Law by every Israelite might reveal the presence and nature of sin in the flesh. It was intended by God to show the futility of attempting to secure justification out of Law-works.

Galatians 3:19

The law was given, not as a permanent institution, but only "*until the _____ should come to whom the promise was made.*" (3:19).

The period of the Law was **strictly limited in** _____, as it was **limited also in** _____ to the children of Israel.

When the Dispensation of the Law begin?

When did it end?

The curse of the Law was exhausted when Christ was made a curse by hanging on a tree (Deut. 21:23).

Deuteronomy 21:23

"His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."

Whatever God's purposes were with the Law, they were all accomplished when the promised Seed _____ on the Cross.

Since that event even the Jew is no longer a man under Law, for by no amount of law-keeping can he now secure the promised blessings of the promised land. The old covenant is entirely at an end (2 Cor. 3:7-11; Heb. 7:13).

The words on the Cross, "It is finished" included the purpose of the Law, which thereupon came to an end.

The temporary character of the Law is seen in Scripture:

Galatians 3:23-25

The Gentiles were not kept _____ Law, but were left _____ Law.

God has called Israel His "Son" (Hosea 11:1; see Amos 3:2); and of Israel alone, of all the peoples of the earth, can it be said that they were under _____ awaiting the time appointed of the Father.

After speaking in the first person of the Jews, the Apostle, addressing the Gentile Galatians, says by way of contrast:

Galatians 3:24-25

Galatians 4:2-6

The bondage of the Gentiles was a different kind of bondage. They, not knowing God at all, were in bondage to those who by nature are not gods (4:8); but the

point we wish to examine is that they were not under Law at any _____, and this point is very clearly presented in the passage we have been examining.

The Believer's State Is Not One Of Lawlessness

In emphasizing the important truth that the believer is not under the Law, because, if a Jew he was delivered from the yoke of the Law by _____, and if a Gentile he was never under the Law at all, must not obscure **the important fact that the state of the believer is not one of lawlessness - far from it.**

What is spoken of in Romans 7 as "the Law" is the Law given to the Israelites through Moses. That Law was by no means a complete statement of God's requirements but it demonstrated the utter _____ of human nature, and for making _____ the exceeding sinfulness of sin.

The believer is "not in the flesh, but in the Spirit." (Rom. 8:9). He is not, therefore, in the sphere in which the Law of Moses was effective.

1 Corinthians 9:21

"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

He owns the risen Christ as His Lord, and judges that his entire life in the body is to be lived no longer unto himself, but unto Him who died for him and rose again (2 Cor. 5:15).

Being in the Spirit he is to be governed by " _____ " (Rom. 8:2).
Being in Christ he is to "fulfill the law of Christ" (Gal. 6:2).

The Christian life is a life of freedom - not freedom to sin, but freedom _____ sin. The Word of God abounds in directions addressed to the children of God, by which their walk, while yet in the body, is to be guided and controlled.

Galatians 5:13

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Having been brought, through the resurrection of Christ, into the sphere of the Spirit, the believer is commanded to remain there; that is, to be occupied with and interested in the things of the Spirit.

While so engaged he cannot at the same time be fulfilling the desires of the flesh. "This I say then, walk in [or by] the Spirit, and you shall not fulfill the desires of the flesh" (Gal. 5:16). "If you be led of the Spirit you are not under the Law" (Gal. 5:18).

The main points, then, of the teaching we have been examining are these:

1. That the sufferings of Christ were endured for the sins of His people, that is to say, the sins of those whom God justifies upon the principle of _____.
2. That the death of Christ delivers the believing sinner, whether Jew or Gentile, from the _____ of sin.
3. That the death of Christ also brought the economy of the _____ to an end and delivered all converted Israelites from the yoke of the Law.
4. That the resurrection of Christ brings all believers into the sphere of a new humanity, where there is a new life, whose Source is the _____, which life is imparted by the Spirit of God to the believer while the latter is yet in the mortal body.
5. That believers, though not under the Law of Moses, are governed by the Law of the Spirit of life in Christ Jesus, and are required to "fulfill the law of Christ."