

1 Corinthians 5:8

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

This verse is the most read disjointedly of its meaning of what Paul wants to put across in the whole chapter extending to Chapter 11. The early church faced a lot of problems with Gentiles who didn't want to relinquish their superstitions and Jews who prided themselves in their ceremonies. A judicial reading wouldn't start at verse 8 but verse one and extent to Chapter 11's last verse of the same book. There was a lot of factions in the Corinthian church and many made nought of the holy institution that Jesus had left to His disciples. The most debasing licentiousness that never even happens amongst the heathen were being reported of the church and instead of purging the leaven amongst them, the Corinthian church was boasting about it. These open sins were even being carried to the Lord's Supper. No respect was being shown to it and instead of it being taken in awe and solemnity, it was being dealt with like a common meal and with many differences and malice taking place. Paul takes his time to explain to this converts of their folly and instructions and actually what the Passover meant.

In verse 7: After having borrowed a similitude from *leaven*, he pursues it farther, though he makes a transition from a particular point to a general doctrine. For he is no longer speaking of the case of incest, but exhorts them generally to purity of life, on the ground that we cannot remain in Christ if we are not cleansed. He is accustomed to do this not infrequently. When he has made a particular statement, he takes occasion to pass on to general exhortations. He had made mention of *leaven* on another account, as we have seen. As this same metaphor suited the general doctrine which he now subjoins, he extends it farther. *Old leaven* receives that name on the same principle as the *old man*, ([Rom 6:6](#);) for the corruption of nature takes the precedence in us, previously to our being renewed in Christ. *That*, therefore, is said to be *old* which we bring with us from the womb, and must perish when we are renewed by the grace of the Spirit. While the Corinthians church was professing to be a new man, it was walking in the nature of the old man hence these extortions connecting their past with the body of Christ was necessary for these people lest they should take on liberties that were forbidden in new life.

Albert Barnes' NT Commentary:

Let us keep the feast. Margin, Holy day--eortazymen. This is language drawn from the paschal feast, and is used by Paul frequently to carry out and apply his illustration. It does not mean literally the paschal supper here--for that had ceased to be observed by Christians--nor the Lord's Supper particularly; but the sense is, "As the Jews when they celebrated the paschal supper, on the slaying and sacrifice of the paschal lamb, put away all leaven as emblematic of sin, so let us, in the slaying of our sacrifice, and in all the duties, institutions, and events consequent thereon, put away all wickedness from our hearts as individuals, and from our societies and churches. Let us engage in the service of God by putting away all evil."

This is further emphasized in Romans 12:1, 2

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The admonition given in 1 Corin 5:8 at this time would have not been appropriate to the Jews but to the gentile converts it was timely. For the Jews didn't want to have anything to do with anyone preaching something that seemed against their ceremonies.

When working for the unconverted Jews, he did not at once begin to preach that which they regarded as dangerous heresy, but commenced with doctrines upon which they could agree. Beginning with Moses and the prophets, he led them gradually from point to point, comparing scripture with scripture, tracing down the fulfillment of prophecy, showing the evidence that Messiah was to have come, and the manner of his coming. He then clearly presented before them the object of his coming, and what he was to have done upon earth, and how he was to have been received. {LP 160.2}

Some have strongly contended that Paul kept the feasts that met the antitype because they have to continue forever, but this is not true from Paul himself or from the Testimonies.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more: And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 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. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some: And this I do for the gospel's sake, that I might be partaker thereof with you. (1Co 9:19-23)

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. (1Co 10:32, 33)

*When he had given many discourses upon these subjects, he testified that the Messiah had indeed come, and then preached the simple gospel of Jesus Christ. **This was the craft which Paul mentions, saying that he caught them with guile. He thus tried to allay prejudice, and win souls to the truth. He refrained from urging upon the Jews the fact that the ceremonial laws were no longer of any force.** He cautioned Timothy to remove any occasion for them to reject his labors. He complied with their rules and ordinances as far as was consistent with his mission to the Gentiles. **He would not mislead the Jews nor practice deception upon them; but he waived his personal feelings, for the truth's sake.** With the Gentiles his manner of labor was different. **He plainly informed them that the sacrificial offerings and ceremonies of the Jews were no longer to be observed, and preached to them Christ and him crucified.** {LP 161.1, 2}*

How plain does it get? How do you tell folks not to keep feasts yet be presented as telling them to keep them? Now, in the solemnity of this sacred feast we must abstain from *leaven*, as God commanded the fathers to abstain. But from what leaven? As the outward Passover was to them a figure of the true *Passover*, so its appendages were figures of the reality which we at this day possess. If, therefore, we would wish to feed on Christ's flesh and blood, let us bring to this feast *sincerity and truth*. Let these be our loaves of *unleavened bread*. Away with all *malice and wickedness*, for it is unlawful to mix up *leaven* with the *Passover*. In fine, he declares that we shall be members of Christ only when we shall have renounced *malice* and deceit. In the meantime we must carefully observe this passage, as showing that the ancient Passover was not merely *μνημοσυλον*, a memorial of a past benefit, but also a sacrament, representing Christ who was to come, from whom we have this privilege, that we pass from death to life. Otherwise, it would not hold good, that in *Christ* is the *body* of the legal shadows. (Col 2:17.) This passage will also be of service for setting aside the sacrilege of the Papal mass. For Paul does not teach that Christ is offered daily, but that the sacrifice having been offered up once for all, it remains that the spiritual feast be celebrated during our whole life. Our author most probably alludes to [Exo 12:14](#), "And this day shall be unto you for a *memorial*," etc. The term used in the Septuagint is *μνημοσυλον*, answering to the Hebrew term *זכרון*.

Sacrifices were in old times accompanied by feasts in which the reconciled God and His worshippers ate together. In the feast of Passover the lamb which had been used as a sacrifice was consumed as food to strengthen the Israelites for their exodus. This idea Paul here adapts to his present purpose. "Christ, our Passover is sacrificed for us," he says, "let us therefore keep the feast." The whole life of the Christian is a festal celebration; his strength is maintained by that which has given him peace with God. By Christ's death God reconciles us to Himself; out of Christ we continually receive what fits us to serve God as His free people. Every Christian should aim at making his life a celebration of the true deliverance Christ has accomplished for us. We should see that our life is a true exodus, and being so it will bear marks of triumph and of freedom. To feed upon Christ, joyfully to assimilate all that is in Him to our own character, it is this which makes life festal, which turns faintness into abounding strength, and brings zest and appetite into monotonous labour. The feasts with their appointed times were intrinsically tied with the sacrifices separating them would be like separating the skin with the bone and yet still think to have something that is still alive. ***The old life and the new should not run parallel with one another so that you can pass from the one to the other. They are not side by side, but end to end; the one all preceding the other, the one ceasing and terminating where the other begins.***

SHOULD WE KEEP THE FEAST DAYS DOES THE SHADOW SUPERSEDE THE REALITY?

"On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type." — Patriarchs & Prophets, p. 539.3 – EGW

"The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the Ten Commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met anti-type in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with the Saviour. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and today he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments." — RH, October 10, 1899 par. 9 – EGW

"John gives us the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of Ten Commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words." — RH, June 26, 1900 par. 8 – EGW

"Christ came to earth to maintain and exalt the divine law, by himself suffering the penalty of sin, and to thereby evidence that God will in no wise clear the guilty. Many claim that the law of God is done away with; but Christ said: "Until heaven and earth pass away, not one jot or tittle shall pass from the law till all be fulfilled." The ceremonial law of sacrificial offerings, pointing to Christ, ceased at the death of Christ, but his mission to earth was to vindicate the supreme law of God, not to annul it. If this latter could have been done, the Son of God need not have died to redeem sinful man. But because the law of God was as changeless as his character, it was necessary in order to preserve the authority of the universal Sovereign, and at the same time save man from the consequences of his transgression, that Jesus Christ should die, a sinless offering for a sinful world. The death of Christ therefore testifies to the immutability of God's law." — ST, March 7, 1878 par. 16 – EGW

"It is by grace that the sinner is saved, being justified freely by the blood of Christ. But Christ did not die to save the sinner in his sins. The whole world is condemned as guilty before God, for they are transgressors of his holy law; and they will certainly perish unless they repent, turn from their disobedience, and through faith in Christ claim the merits of his precious blood. The sin of Adam and Eve lost holy Eden for themselves and their posterity, and those who continue to live in the transgression of God's law will never regain the lost paradise. But through the grace of Christ man may render acceptable obedience, and gain a home in the beautiful Eden restored. There are some who do not understand the plan of redemption, but make the death of Christ an argument to prove that the law of God is abolished. Men who claim to be teachers of the people blind the eyes of the ignorant by blending the moral law with the ceremonial, and using the texts which speak of the ceremonial law to prove that the moral law has been abolished. This is a perversion of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ. The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. **Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator.** That which was to be done away was glorious, but it was not the law instituted by God for the government of his family in Heaven and on earth; for as long as the heavens shall remain, so long shall the law of the Lord endure." — ST, July 29, 1886 par. 3-6 — EGW

These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, they urged upon the Gentile converts the observance of the ceremonial law." — Acts of the Apostles, p. 383.1 — EGW

"Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices; for he recognized that the perfect and final offering had been made in the death of the Son of God. The age of clearer light and knowledge had now come. And although the early education of Paul had blinded his eyes to this light, and led him to bitterly oppose the work of God, yet the revelation of Christ to him while on his way to Damascus had changed the whole current of his life. His character and works had now become a remarkable illustration of those of his divine Lord. His teaching led the mind to a more active spiritual life, that carried the believer above mere ceremonies. "For thou desirest not sacrifice, else would I give it. Thou delightest not in burnt-offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise."" — 3SP 411.1 — EGW

"The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would

ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding." — AA 189.3 — EGW

"In this ordinance [foot-washing and Lord's supper], Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when He Himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved. This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His Word and doing His will." — Review & Herald, June 14, 1898, par. 15-16 — EGW

	TYPE	ANTITYPE	
One Jewish Year	Passover Nisan 14	Crucifixion	Entire Christian Era
	Unleavened Bread Nisan 15	Christ in the grave	
	First Fruits Nisan 16	Christ's Resurrection	
	Feast of Weeks Sivan 6	Pentecost Harvest of Souls	
	Feast of Trumpets Tishri 1	Second Advent Movement	
	Day of Atonement Tishri 10	Pre-Advent Judgment	
	Feast of Tabernacles Tishri 15	Homegoing Second Advent	

"The Jews were not generally prepared to move as fast as the providence of God opened the way. It was evident to them from the result of the apostles' labors among the Gentiles, that the converts among the latter people would far exceed the Jewish converts; and that if the restrictions and ceremonies of the Jewish law were not made obligatory upon their accepting the faith of Christ, the national peculiarities of the Jews, which kept them distinct from all other people, would finally disappear from among those who embraced the gospel truths. The Jews had prided themselves upon their divinely appointed services; and they concluded that as God once specified the Hebrew manner of worship, it was impossible that he should ever authorize a change in any of its specifications. They decided that Christianity must connect itself with the Jewish laws and ceremonies. They were slow to discern to the end of that which had been abolished by the death of Christ, and to perceive that all their sacrificial offerings had but prefigured the death of the Son of God, in which type had met its antitype rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion. Paul had prided himself upon his Pharisaical strictness; but after the revelation of Christ to him on the road to Damascus, the mission of the Saviour, and his own work in the conversion of the Gentiles, were plain to his mind; and he fully comprehended the difference between a living faith and a dead formalism. Paul still claimed to be one of the children of Abraham, and kept the ten commandments in letter and in spirit as faithfully as he had ever done before his conversion to Christianity. But he knew that the typical ceremonies must soon altogether cease, since that which they had shadowed forth had come to pass, and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites." — Sketches from the Life of Paul, p. 64, 65 — EGW

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered His perfection of character in the place of man's sinfulness. He took upon Himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice He was to make. The slain lamb typified the Lamb that was to take away the sin of the world. After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving His life-giving, sanctifying Spirit to all who believe? The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law. {1SM 237.3-239.1}

With such an overwhelming evidence, how can one think of the feasts leave alone their appointed time? It is very clear that the festivals were given especially for the offerings and sacrifices. Take away these offerings, and so goes the days that they were made for.

- *"These are the feasts of the LORD, which ye shall proclaim TO BE HOLY CONVOCATIONS, TO OFFER an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day."* (Leviticus 23:37)

In other words, we clearly see the purpose for convocating. The purpose for gathering together on these appointed times. What for? TO offer sacrifices and offerings before the Lord. The NIV translates Leviticus 23:37 thus:

- *"These are the LORD's appointed feasts, which you are to proclaim as sacred assemblies FOR bringing offerings made by fire to the LORD."* (Lev. 23:37)

This is similar to the Bible in Basic English:

- *"These are fixed feasts of the Lord, to be kept by you as holy days of worship, FOR making an offering by fire to the Lord."*

The somewhat more idiomatic New Living Translation (revised) has rendered it:

- *"These are the Lord's appointed festivals. Celebrate them each year as official days FOR holy assembly BY presenting special gifts to the Lord."*

Even before the publication of the King James Version, the sixteenth century Geneva Bible put it this way:

- *"These are the feasts of the Lord (which ye shall call holy convocations) TO offer sacrifice made by fire unto the Lord."*

In brief, the appointed seasons are for sacrificing and presenting offerings; these occasions were set up by God so as to offer sacrifices. It was at these feasts that these offerings were eaten. And then we have the New Jerusalem Bible's translation:

- *"These are Yahweh's solemn festivals to which you will summon the Israelites, the sacred assemblies FOR THE PURPOSE OF offering food burnt for Yahweh, consisting of burnt offerings, cereal offerings, sacrifices and libations, each on its appropriate day" (Leviticus 23:37, NJB)*

The Feast Days, and their gathering upon them, were FOR sacrifices and presenting offerings, and the sacrifices and offerings were FOR the Feast Days. Neither were exclusively only added to the other. The Feast Days were added TO the Rituals, and the Rituals were added TO the Feast Days. The purpose of the gathering is to present these offerings, and learn about them. I think we can do this on any time of the year, so long as we make the time. But we are no longer obligated, or ever will be obligated, to come together in assemblies according to the Jewish Festal Calendar. A Calendar everyone argues about as to when these appointed times really are. They were ADDED TO EACH OTHER. ([Marcos C. Thaler](#))

We come now to the subject-matter. Paul, having it in view to exhort the Corinthians to holiness, shows that what was of old figuratively represented in the Passover, ought to be at this day accomplished in us, and explains the correspondence which exists between the figure and the reality. In the first place, as the Passover consisted of two parts — a sacrifice and a sacred feast — he makes mention of both. For although some do not reckon the paschal lamb to have been a sacrifice, yet reason shows that it was properly a sacrifice, for in that rite the people were reconciled to God by the sprinkling of blood. Now there is no reconciliation without a sacrifice; and, besides, the Apostle now expressly confirms it, for he makes use of the word *θύεσθαι*, which is applicable to sacrifices, and in other respects, too, the context would not correspond. The lamb, then, was sacrificed yearly; then followed a feast, the celebration of which lasted for seven successive days. *Christ*, says Paul, *is our Passover*. He was sacrificed once, and on this condition, that the efficacy of that one oblation should be everlasting. What remains now is, that we eat, not once a-year, but continually. His words are clear "do it as often as you will" (1 Cori 11:26) not just on the typical appointed times.

Galatians 3

Paul like the apostles who had been with Jesus for 3 years had to sit under the tutorship of Jesus in the desert of Arabia for 3 years; his letters are worthy and weighty and needs even weightier consideration. Moving from the Corinthians letter, we have the Galatian heresy which Paul has to deal with. Who were these hereticks?

In almost every church there were some members who were Jews by birth. To these converts the **Jewish teachers found ready access**, and through them gained a foot-hold in the churches. It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. **They declared that he had not been a disciple of Jesus, and had received no commission from him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel.** Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. Paul's soul was stirred as he saw the evils that threatened speedily to destroy these churches. He immediately wrote to the Galatians, exposing their false theories, and with great severity rebuking those who had departed from the faith. In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the **obsolete ceremonies of Judaism**. The apostle saw that if these churches were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given, to bring them to a sense of their true condition. The apostle urged upon the Galatians, as their only safe course, to leave the false guides by whom they had been misled, and to return to the faith which they had received from the Source of truth and wisdom. Those false teachers were hypocritical, unregenerate men; unholy in heart, and corrupt in life. Their religion consisted in a round of ceremonies, by the performance of which they expected to receive the favor of God. They had no relish for a doctrine which taught, "Except a man be born again, he cannot see the kingdom of God." [Joh 3:3](#). Such a religion required too great a sacrifice. Hence they clung to their errors, deceiving themselves, and deceiving others. Paul continues to vindicate his position as the apostle of Christ, not by the will of men, but by the power of God. He describes the visit which he made to Jerusalem to secure a settlement of the very questions which are now agitating the churches of Galatia, as to whether the Gentiles should submit to circumcision and keep the ceremonial law. This was the only instance in which he had deferred to the judgment of the other apostles as superior to his own. He had first sought a private interview, in which he set the matter in all its bearings before the leading apostles, Peter, James, and John. With far-seeing wisdom, he concluded that if these men could be led to take a right position, everything would be gained. Had he first presented the question before the whole council, there would have been a division of sentiment. The strong prejudice already excited because he had not enforced circumcision on the Gentiles, would have led many to take a stand against him. Thus the object of his visit would have been defeated, and his usefulness greatly hindered. But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law. {LP 188-192.3}

We can deduce that the Galatians had resort to beggarly elements of observing days, months and years, the very doctrine that Paul was opposed to. How could Paul pen this if he was a feaster? *Having begun in the Spirit, the y were now going to Jewish seductions.*

A good beginning and a sad ending

1. In the faith given by the Spirit.
2. In the enjoyment of the Spirit through faith.
3. In the experience of spiritual privileges.
4. In the use of spiritual powers.
5. In the discharge of spiritual duties.
6. In the exercise of spiritual hopes of perfection and heaven.

A SAD ENDING: Flesh may mean either

1. The beggarly elements of [Gal 4:9](#), or
2. The works of the flesh, [Gal 5:19](#).
3. The works of the law will not secure perfect holiness: as shown in the ease of Paul and Luther.
4. The works of the flesh will not give perfect happiness, as shown in the case of Augustine and John Newton.

Though the man of mean estate, whose own want instructs his heart to commiserate others, say to himself, "If I had more good, I would do more good"; yet experience justifieth the point that many have changed their minds with their means, and the state of their purse hath foreshadowed that of their conscience. So they have begun in "the charity of the spirit," and ended in the "cares of the flesh." (T. Adams.)

Revisiting Abrahamic covenant and Sinatic Covenant

It is frightening that Paul could call his fellow believers foolish. This was not more that righteousness by works that Paul was against. For everlasting covenant was not based on man’s status with God but Christ’s position in the plan of redemption. Without him we are nothing. It’s a spot of Calvary to turn to the state of the Galatian church. This has been happening amongst us as a people. *The blessing Abraham received was that his faith was accounted to him for righteousness. This is another term for justification. For the amplification of this part of the subject see [Rom 4:1-8](#). Justification is a gracious blessing, for it includes:*

1. *The forgiveness of sins.*
2. *“The being brought into the right relationship with Divine law. When a man has broken the Divine law, he is not justified—he feels himself condemned and excluded from the Divine favour. Could he be but once restored, and brought into harmony with that Divine law, he would be justified.”*
3. *“The being brought into a state of potential righteousness. While justification is not to be confounded with sanctification, it implies that sanctification will take place in the processes of spiritual recovery through which we shall pass. We are justified among other reasons because we shall be sanctified.” How precious, then is this blessing!*
4. *Those who for salvation put no trust in any human work. They have no confidence in the flesh, in hereditary privileges, or national distinctions. (The Jews trusted in the fact that they were the natural descendants of Abraham.)*
5. *Those who through faith alone seek to obtain and retain spiritual life. “Those who are not working that they may obtain the favour of God as a meritorious reward, but who are believing that God was in Christ reconciling the world unto Himself; and that the gift of God is eternal life through our Lord Jesus Christ.”*

Children of Abraham--Spiritual kinship

Shadow	The Shadow Sabbaths	Real
<i>(the Sabbath days; Which are a shadow of things to come; Col 2:16,17)</i>		
 Sabbath No.1 - Nisan 15	SABBATH 1-FIRST SACRED MONTH-MAR.-APR. LEV 23:2,3,6,7 -SHADOW- UNLEAVENED BREAD JN 6:48 JESUS THE BREAD OF LIFE 1 COR 5:7,8; HEB 4:15 JESUS WITHOUT THE LEAVEN OF SIN	 Jesus without sin
 Sabbath No.2 - Nisan 21	SABBATH 2-FIRST SACRED MONTH-MAR.-APR. LEVITICUS 23:8 -SHADOW- UNLEAVENED BREAD JN 6:48 JESUS THE BREAD OF LIFE 1 COR 5:7,8; HEB 4:15 JESUS WITHOUT THE LEAVEN OF SIN	 Jesus without sin
 Sabbath No.3 - Sivan 6	SABBATH 3-THIRD SACRED MONTH-MAY-JUNE LEVITICUS 23:15,16,21 -SHADOW- PENTECOST ACTS 2:1-4 THE OUT POURING OF THE HOLY SPIRIT	 Holy Spirit poured out
 Sabbath No.4 - Tishri 1	SABBATH 4-SEVENTH SACRED MONTH-SEP.-OCT. LEVITICUS 23:23-25; EZEK 33:4,5 -SHADOW- TRUMPETS WARNING OF COMING JUDGEMENT REV 6:10; 14:6,7 THE FIRST ANGEL'S MESSAGE WARNING OF COMING JUDGEMENT BEFORE	 Warning of Judgement
 Sabbath No.5 - Tishri 10	SABBATH 5-SEVENTH SACRED MONTH- SEP.-OCT. LEV 23:26-32 -SHADOW -TIME OF AFFLICTION OR HUMBLING OF HEART DURING THE JUDGEMENT REV 14:6,7 THE FIRST ANGEL'S MESSAGE THE HOUR OF HIS JUDGEMENT IS COME FROM 1844 ONWARDS	 Judgement Begins
 Sabbath No.6 - Tishri 15	SABBATH 6-SEVENTH SACRED MONTH-SEP.-OCT. LEV 23:33-35,39 -SHADOW-CAMPING IN TABERNACLES AT JERUSALEM TEMPORARILY REV 20:4,9; 21:2; HEB 12:22-24; JN 14:1-3 THE TEMPORARY HEAVENLY HOME IN NEW JERUSALEM	 Home in Heaven
 Sabbath No.7 - Tishri 22	SABBATH 7-SEVENTH SACRED MONTH-SEP.-OCT. LEV 23:36,39 -SHADOW-CAMPING IN TABERNACLES AT JERUSALEM TEMPORARILY REV 20:4,9; 21:2; HEB 12:22-24; JN 14:1-3; ISA 65:21,22 THE TEMPORARY HEAVENLY HOME IN THE NEW JERUSALEM FOR A 1,000 YEARS	 The New Jerusalem

By David Gilmore and Adrian Ebens

To be the children of a person, in a figurative sense, is equivalent to, “to resemble him, and to be involved in his fate, good or bad.” The idea is, similarity both in character and circumstances. To be “the children of God,” is to be like God and also, as the apostle states it to be, “heirs of God.” To be “the children of Abraham,” is here to resemble Abraham, to imitate his conduct, and to share in his blessedness ([Job 8:39](#); [1Jn 2:29](#); [1Jn 3:1](#); [1Jn 3:8-9](#)). It is as if the apostle had said, “These Judaizing teachers talk much of the glory and advantage of being children of Abraham, and insist that it is by circumcision that men attain to this dignity and happiness. But how far is this from the truth! Abraham’s highest distinction was that he was a justified person, a friend of God; and this distinction he attained not by circumcision, but by faith. It follows, then, that they who believe like Abraham, and are like Abraham justified through believing, they--they alone--are his true spiritual descendants. Though a man should be “a Hebrew of the Hebrews, circumcised the eighth day, and touching the righteousness that is in the law, blameless,” if he is not a believer, he is not spiritually a child of Abraham. And if a man be but a believer, be he Jew or Gentile, he is spiritually a child of Abraham. And this fact, that all who believe, whether they were descendants of Abraham or not, were to be made partakers of his blessedness, was distinctly enough taught in the ancient oracles given to Abraham. (John Brown, D. D.)

The blessing of the gospel

All the weight and force hereof lies in the words "with faithful Abraham." For he puts a plain difference between Abraham and Abraham; of one and the selfsame person making two. As if he said: There is a working and there is a believing Abraham. With the working Abraham we have nothing to do. For if he be justified by works, he hath to rejoice, but not with God. Let the Jews glory as much as they will of that begetting Abraham, which is a worker, is circumcised, and keepeth the law; but we glory of the faithful Abraham, of whom the Scripture saith, that he received the blessing of righteousness through his faith, not only for himself, but also for all those which believe as he did; and so the world was promised to Abraham, because he believed. Therefore all the world is blessed; that is to say, receiveth imputation of righteousness, if it believe as Abraham did. Wherefore the blessing is nothing else but the promise of the gospel. And that all nations are blessed, is as much as to say, that all nations shall bear the blessing; that is, the promise of God shall be preached and published by the gospel among all nations. To bless signifieth nothing else, but to preach and teach the word of the gospel, to confess Christ, and to spread abroad the knowledge of Him among all the Gentiles. And this is the priestly office, and continual sacrifice of the Church in the New Testament, which distributeth this blessing by preaching and by ministering of the sacraments, by comforting the broken-hearted, by distributing the word of grace which Abraham had, and which was also his blessing; which when he believed, he received the blessing. So we also believing the same are blessed. (Luther.)

Thinking through the reasoning presented by the festal camp, I fail to understand if it's a matter of righting the wrongs of the ancient Jewish or it's a further departure from the simple word of truth. The Jewish system failed, its sacrilegious activities became profanity in the eyes of God till He referred to them as "their feasts and assemblies". How not the appointed times becomes a source of blessing whereas the appointed times and sacrifices failed is beyond comprehension.

Life by faith

The Jews in the Talmud have the saying, "The whole law was given to Moses at Sinai, in six hundred and thirteen precepts." David, in the fifteenth Psalm, brings them all within the compass of eleven. Isaiah brings them to six ([Isa 33:15](#)); Micah to three ([Mic 6:8](#)); Isaiah, again, to two ([Isa 56:1-12](#)); Habakkuk to this one, "The just shall live by faith" ([Hab 2:4](#)). (Lightfoot.)

THE RUIN TO WHICH THOSE ARE EXPOSED WHO ARE SEEKING JUSTIFICATION THROUGH THE WORKS OF THE LAW. "As many as are of the works of the law are under the curse." Lesson--The folly of those who are seeking justification by works. To expect to be warmed by the keen northern blast, or to have our thirst quenched by a draught of liquid fire, were not more--were not so--incongruous. This were merely to expect that a positive appointment of God should be altered, which is not in the nature of things impossible--which in particular cases has actually taken place. That were, to expect a revolution to take place in the moral nature of Him "with whom there is no variableness or shadow of turning." (R. Nicholls.)

The Paradisiacal promise that the seed of the woman should bruise the serpent's head was from the first understood of some deliverer. It was so understood when Cain was named as the expected restorer ([Gen 4:1](#)); so again when Noah was expected to be one that "shall comfort us" ([Gen 5:29](#)). During the long ages that followed, this promise must have been the stay of every devout and God-fearing soul. It survived the terrible judgment of the flood; it passed into the expectation of the better part of every nation. It was surely not wanting in the family of Shem, nor in the race of Eber; and when Abraham was called to be the father of a chosen nation, and it was promised that in his seed all the nations of the earth should be blessed, he must have understood by it that the long-expected Redeemer, the seed of the woman, was to be born of his posterity. So the promise was understood as it was localized successively in the tribe of Judah and in the family of David. And the later prophets never waver in the idea that it was to be accomplished by a "Person," whose birthplace at Bethlehem is distinctly announced by Micah. He was then an individual, not a multitude. To express this in English we should say; it was not to seeds as of many; but as of One, and "to thy seed, which is Christ," without any reference to the intrinsic etymological value of the singular and plural. Similarly, St. Paul uses these words, not arguing from the force of the singular in the promise, but from the whole idea and understanding of that promise which he simply explains by the singular and plural in Greek. The ongoing fight between keeping feasts stems from unclear understanding of the two covenants, while some are walking in Abrahamic covenant, some would like to push Sinaitic covenant to their face and accuse them of not walking fully with Christ. While Pentecostals accuse Seventh Day Adventists of being legalists, the festal camp accuses non-feasters of being law-breakers.

THE ABRAHAMIC COVENANT VIEWED IN ITS RELATION TO THE COVENANT OF SINAI. The covenant of grace was announced to Abraham in the promise made to him and his seed, Christ, long before the giving of the covenant of Sinai; its conditions were fulfilled by Christ during the Incarnation, at a period long subsequent to the giving of that covenant, it was therefore independent of and superior to it; it was designed for the benefit of the whole human race, whereas the Sinaitic covenant

was confined to a single nation, was limited in its application, imperfect in its provisions, and, as far as the Jews were concerned, a failure in its results. We may conceive of the covenant of grace as stretching through time like some vast geological formation, having its beginning in the ages that are past, and reaching onward to the ages that are to come. As such formation, however, displays itself upon the surface of the earth, there is at one point a depression, a sinking of its outline, and that depression or valley is filled up by a formation of more recent growth, an overlying stratum which conceals the older formation from view, but does not destroy it. Such older formation crops up on the one side, and on the other of the later one, and in fact underlies it in all its parts; the one being limited and partial as contrasted with the other, which is comparatively unlimited and universal. Thus the covenant of grace stretches through the entire period of man's history; but at one point in its course it becomes overlaid by a covenant of recent growth, the national covenant of Sinai. But the older covenant is neither lost nor superseded; it recedes for a while from view; it gives place in the history of man to an intermediate covenant; but it does not vanish from our history. It had shown itself in Abrahamic times; it was to display itself yet more gloriously at the coming of Christ; but yet even during the period of its seeming obscuration, its operation was not suspended: the pious Jew looked through his own covenant to the covenant of grace—he dug, as it were, through the mixed and local deposit of his own economy, to the rock beneath him. (Emilius Bayley, B. D.)

Salvation all of grace

Mr. McLaren and Mr. Gustart were ministers of the Tolbooth Church, Edinburgh. When Mr. McLaren was dying, Mr. Gustart paid him a visit, and put the question to him, "What are you doing, brother?" His answer was, "Doing! I'll tell you what I am doing, brother. I am gathering together all my prayers, all my sermons, all my good deeds, all my evil deeds; and I am going to throw them all overboard, and swim to glory on the plank of free grace." (E. Foster.)

Christ was the end or scope of the law. The process of learning, however, was similar to what occurs in ordinary teaching. The mind of the scholar opens very gradually to that of the teacher. This can be summed thus:

1. The map which the young pupil had to study, the earthly land secured to Abraham, and his seed, is found to expand into a higher region, and to associate itself with another race ([Rom 4:13](#); [Heb 11:8](#); [Heb 11:13-16](#)).
2. The pieces of prophecy are put together, and compose the majestic figure of the Messiah.
3. With new views of the centre figure the whole of the Levitical system assumes its Divine significance.
4. Its sacrifices become symbols of the better sacrifice.
5. Its purification of the fountain opened for sin and uncleanness.
6. Its feasts superseded by the spiritual privileges symbolized.

This learning then has not been done away with cause the lessons are eternal and enters us into the experience of the lessons themselves. A minister says, When I was a boy I ploughed a field with a team of spirited horses. I ploughed it very quickly, Once in a while I passed over some of the sod without turning it, but I did not jerk back the plough with its rattling devices. I thought it made no difference. After awhile, my father came along, and said: "Why, this will never do; this isn't ploughed deep enough; there, you have missed this and you have missed that." And he ploughed it over again. The difficulty with a great many people is that they are only scratched with conviction when the subsoil plough of God's truth ought to be put in up to the beam. The reality of the Jewish economy is more enriching than the shadowy types associated with it. Lessons are derived to know how to relate the antitype, the lessons don't call us back to the types but makes us one with the antitype.

The pedagogue was a slave who had charge of his owner's children, And who led them to the porch of the one who was really to give them lessons. But his office was not merely to keep the children in the right path and out of danger; he was a sort of private tutor, who prepared them for the instruction they were to receive from the philosopher or the professor. These higher lessons were quite beyond the power of the tutor himself; but he could do something to remove the difficulties which prevented young people from understanding, but above all he could undertake that they should be punctually in their place when the professor began his work. (Canon Liddon.)

The superiority of Christianity to Judaism

It was the happiness of the Jews to have had the law, but it is ours not to need it; they had the benefit of a guide to direct them, but we are at our journey's end; they had a schoolmaster to lead them to Christ, but we have proceeded so far as that we are in possession of Christ. The law of Moses binds us not at all as it is His law; whatsoever binds a Christian in that law would have bound Him though there had been no law given to Moses. (John Donne, D. D.)

No legal condition was laid down at this beginning of their Christian life; no "work" of any kind interposed between the belief of the heart and the conscious reception of the new life in Christ. Even their baptism, significant and memorable as it was, had not been required as in itself a precondition of salvation. Sometimes after baptism, but often—as in the case of Cornelius' household—before the rite was administered, "the Holy Ghost fell" on believing souls. {[Act 10:44-48](#); [Act 11:15-16](#)} They "confessed with their mouth the Lord Jesus"; they "believed in their hearts that God had raised Him from the dead,"—and they were saved. Baptism is, as Paul's teaching elsewhere shows, {[Gal 3:24](#); [Gal 3:27](#); [Rom 6:2](#); [Col 2:11-13](#); [Tit 3:5](#)} the expression, not the medium—the symbol, and not the cause, of the new birth which it might precede or follow. The Catholic doctrine of the opus operatum in the sacraments is radically anti-Pauline; it is Judaism over again. The process by which the Galatians became Christians was essentially spiritual. They had begun in the Spirit and so they must continue. To begin in the Spirit, and then look for perfection to the flesh, to suppose that the work of faith and love was to be consummated by Pharisaic ordinances, that Moses could lead them higher than Christ, and circumcision effect for them what the power of the Holy Ghost failed to do—this was the height of unreason. "Are you so senseless?" the Apostle asks.

He dwells on this absurdity, pressing home his expostulation with an emphasis that shows he is touching the centre of the controversy between himself and the Judaisers. They admitted, that Gentiles might enter the kingdom of God through faith and by the baptism of the Spirit. This was settled at the Council of Jerusalem. Without a formal acceptance of this evangelical principle, we do not see how the legalists could again have found entrance into Gentile Christian Churches, much less have carried Peter and Barnabas and the liberal Jews of Antioch with them, as they did. They no longer attempted to deny salvation to the uncircumcised; but they claimed for the circumcised a more complete salvation, and a higher status in the Church. "Yes, Paul has laid the foundation," they would say; "now we have come to perfect his work, to give you the more advanced instruction, derived from the fountain-head of Christian knowledge, from the first Apostles in Jerusalem. If you would be perfect, keep the commandments; be circumcised, like Christ and His disciples, and observe the law of Moses. If you be circumcised, Christ will profit you much more than hitherto; and you will inherit all the blessings promised in Him to the children of Abraham." Such was the style of "persuasion" employed by the Judaisers. It was well calculated to deceive Jewish believers, even those best affected to their Gentile brethren. It appeared to maintain the prescriptive rights of Judaism and to satisfy legitimate national pride, without excluding the Gentiles from the fold of Christ. Nor is it difficult to understand the spell which the circumcisionist doctrine exerted over susceptible Gentile minds, after some years of Christian training, of familiarity with the Old Testament and the early history of Israel. Who is there that does not feel the charm of ancient memories and illustrious names? Many a noble mind is at this present time "bewitched," many a gifted and pious spirit is "carried away" by influences precisely similar.

The men of tradition are well content that we should "begin in the Spirit," provided they may have the finishing of our faith. To prey upon the Pauline Church is their ancient and natural habit. An evangelical beginning is too often followed by a ritualistic ending. And Paul is ever begetting spiritual children, to see himself robbed of them by these bewitching Judaisers. "O foolish Galatians," he seems still to be saying, What is it that charms you so much in all this ritual and externalism? Does it bring you nearer to the cross of Christ? Does it give you more of His Spirit? Is it a spiritual satisfaction that you find in these works of Church law, these priestly ordinances and performances? How can the sons of God return to such childish rudiments? Why should a religion which began so spiritually seek its perfection by means so formal and mechanical?

The conflict which this Epistle signalled is one that has never ceased. Its elements belong to human nature. It is the contest between the religion of the Spirit and that of the letter, between the spontaneity of personal faith and the rights of usage and prescription. The history of the Church is largely the record of this incessant struggle. In every Christian community, in every earnest and devout spirit, it is repeated in some new phase. When the Fathers of the Church in the second and third centuries began to write about "the new law" and to identify the Christian ministry with the Aaronic priesthood, it was evident that Legalism was regaining its ascendancy.

*While tarrying at Corinth, Paul had cause for serious apprehension concerning some of the churches already established. Through the influence of false teachers who had arisen among the believers in Jerusalem, division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. **These false teachers were mingling Jewish traditions with the truths of the gospel. Ignoring the decision of the general council at Jerusalem, they urged upon the Gentile converts the observance of the ceremonial law.** {AA 383.1}*

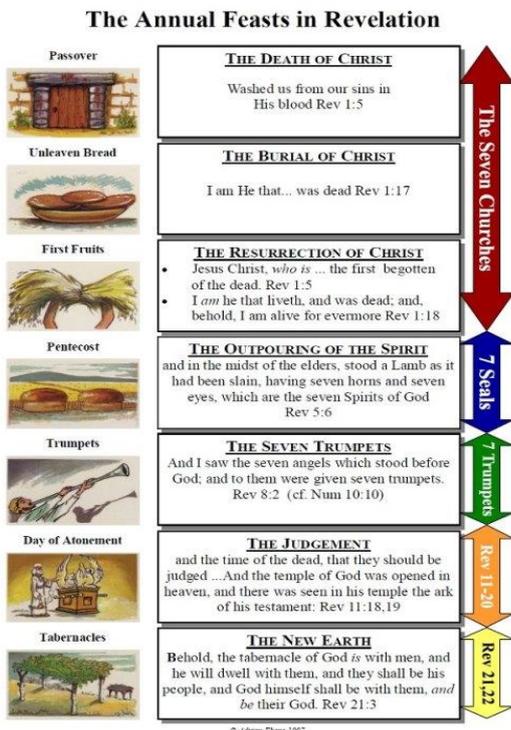
*To substitute external forms of religion for holiness of heart and life is still as pleasing to the unrenewed nature as it was in the days of these **Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly.** It is Satan's studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the*

law of God. In every age the archenemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. It is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors. {AA 387.1}

Galatians 4

While Paul looked with interest and hope to new fields of labor in the west, he had cause for serious apprehension concerning the fields of his former labor in the east. Tidings had been received at Corinth from the churches in Galatia, revealing a state of great confusion, and even of absolute apostasy. **Judaizing teachers were opposing the work of the apostle, and seeking to destroy the fruit of his labors.** {LP 188.1}

When we look at the matchless faith of Abraham, and the vast intelligence of the holy prophets, with what effrontery shall we dare to talk of such men as our inferiors? Were not they rather the heroes, and we the children? To say nothing of ourselves, who among the Galatians would have been found equal to any of those men? Gentile Christians, Paul has shown, are in the true Abrahamic succession of faith. And this devolution of the Promise discloses the real intent of the Mosaic law, as an intermediate and disciplinary system. Christ was the heir of Abraham's testament; He was therefore the end of Moses' law. And those who are Christ's inherit the blessings of the Promise, while they escape the curse and condemnation of the Law. The remainder of the Apostle's polemic, down to [Gal 5:12](#), is devoted to the illustration and enforcement of this position.



In this, as in the previous chapter, the pre-Christian state is assigned to the Jew, who was the chief subject of Divine teaching in the former dispensation; it is set forth under the first person ([Gal 4:3](#)), in the language of recollection. Describing the opposite condition of sonship, the Apostle reverts from the first to the second person, identifying his readers with himself. {comp. [Gal 3:25-26](#)} True, the Gentiles had been in bondage ([Gal 4:7-8](#)). This goes without saying. Paul's object is to show that **Judaism is a bondage**. Upon this he insists with all the emphasis he can command. Moreover, the legal system contained worldly, unspiritual elements, crude and childish conceptions of truth, marking it, in comparison with Christianity, as an inferior religion. Let the Galatians be convinced of this, and they will understand what Paul is going to say directly; they will perceive that **Judaic conformity is for them a backsliding in the direction of their former heathenism** ([Gal 4:8-10](#)). But the force of this latter warning is discounted and its effect weakened when he is supposed, as by some interpreters, to include Gentile along with Jewish "rudiments" already in [Gal 4:3](#). His readers could not have suspected this. The "So we also" and the "held in bondage" of this verse carry them back to [Gal 3:23](#). By calling the Mosaic ceremonies "rudiments of the world" he gives Jewish susceptibilities just such a shock as prepares for the declaration of [Gal 4:9](#), which put them on a level with heathen rites.

The difference between Judaism and Christianity, historically unfolded in chap. 3, is here restated in graphic summary. We see, first, the heir of God in his minority; and again, the same heir in possession of his estate. One can fancy the Jew replying to Paul's previous argument in some such style as this.

"You pour contempt," he would say, "on the religion of your fathers. You make them out to have been no better than slaves. Abraham's inheritance, you pretend, under the Mosaic dispensation lay dormant, and is revived in order to be taken from his children and conferred on aliens."

No, Paul would answer:

I admit that the saints of Israel were sons of God; I glory in the fact-"who are Israelites, whose is the adoption of sons and the glory and the covenants and the law-giving and the promises, whose are the fathers" {Rom 9:4-5} -But they were sons in their minority. "And I say that as long as the heir is [legally] an infant, he differs in nothing from a slave, though [by title] lord of all."

The man of the Old Covenant was a child of God in posse, not in esse, in right but not in fact. The "infant" is his father's trueborn son. In time he will be full owner. Meanwhile he is as subject as any slave on the estate. There is nothing he can command for his own. He is treated and provided for as a bondman might be; put "under stewards" who manage his property, "and guardians" in charge of his person, "until, the day fore appointed of the father." This situation does not exclude, it implies fatherly affection and care on the one side, and heirship on the other. But it forbids the recognition of the heir, his investment with filial rights. It precludes the access to the father and acquaintance with him, which the boy will gain in after-years. He sees him at a distance and through others, under the aspect of authority rather than of love. In this position he does not yet possess the spirit of a son. Such was in truth the condition of Hebrew saints-heirs of God, but knowing it not.

The sending of the Son brought the world's servitude to an end. "Henceforth," said Jesus, "I call you not servants". {[Joh 15:15](#)} Till now "servants of God" had been the highest title men could wear. The heathen were enslaved to false gods ([Gal 4:8](#)). And Israel, knowing the true God, knew Him at a distance, serving too often in the spirit of the elder son of the parable, who said, "Lo these many years do I slave for thee." {[Luk 15:29](#)} None could with free soul lift his eyes to heaven and say, "Abba, Father." Men had great thoughts about God, high speculations. They had learnt imperishable truths concerning, His holiness, His majesty as Creator and Lawgiver. They named him the "Lord," the "Almighty," the "I Am." But His Fatherhood, as Christ revealed it, they had scarcely guessed. They thought of Him as humble bondmen of a revered and august master, as sheep might of a good shepherd. The idea of a personal Sonship toward the Holy One of Israel was inconceivable, till Christ brought it with Him into the world, till God sent forth His Son.

The mission of the Son and that of the Spirit are spoken of in [Gal 4:3-6](#) in parallel terms: "God sent forth His Son—sent forth the Spirit of His Son," the former into the world of men, the latter "into" their individual "hearts." The second act matches the first, and crowns it. Pentecost is the sequel of the Incarnation. {[Joh 2:21](#); [1Co 6:19-20](#)} And Pentecost is repeated in the heart of every child of God. We don't need appointed times, we need to be born again daily to keep the umbilical cord of earth and heaven undetached. The Apostle addresses himself to his readers' experience ("because ye are sons") as in [Gal 3:3-6](#), and on the same point. They had "received the Spirit": this marked them indubitably as heirs of Abraham {[Gal 3:14](#)}—and what is more, sons of God. Had not the mystic cry, Abba, Father, sounded in their hearts? The filial consciousness was born within them, supernaturally inspired. When they believed in Christ, when they saw in Him the Son of God, their Redeemer, they were stirred with a new, ecstatic impulse; a Divine glow of love and joy kindled in their breasts; a voice not their own spoke to their Spirit—their soul leaped forth upon their lips, crying to God, "Father, Father!" They were children of God, and knew it. "The Spirit Himself bore them witness". {[Rom 8:15](#)}. These are the very points that Luther rejoiced in and we can even attain higher in this day antitypical day of atonement. To us He is "the Spirit of adoption," replacing the former "spirit of bondage unto fear." For by His indwelling we are "joined to the Lord" and made "one spirit" with Him, so that Christ lives in us. {[Gal 2:20](#)} And since Christ is above all things the Son, His Spirit is a spirit of sonship; those who receive Him are sons of God. Our sonship is through the Holy Spirit derived from His. Till Christ's redemption was effected, such adoption was in the nature of things impossible. This filial cry of Gentile hearts attested the entrance of a Divine life into the world. The Spirit of God's Son had become the new spirit of mankind.

Abba, the Syrian vocative for father, was a word familiar to the lips of Jesus. The instance of its use recorded in [Mar 14:36](#), was but one of many such. No one had hitherto approached God as He did. His utterance of this word, expressing the attitude of His life of prayer and breathing the whole spirit of His religion, profoundly affected His disciples. So that the Abba of Jesus became a watchword of His Church, being the proper name of the God and Father of our Lord Jesus Christ. Gentile believers pronounced it, conscious that in doing so they were joined in spirit to the Lord who said, "My Father, and your Father!" Greek-speaking Christians supplemented it by their own equivalent, as we by the English Father. This precious vocable is carried down the ages and round the whole world in the mother-tongue of Jesus, a memorial of the hour when through Him men learned to call God Father. "Because ye are sons, God sent forth the Spirit," with this cry. The witness of sonship follows on the adoption, and seals it. The child is born, then cries; the cry is the evidence of life. But this is not the first office of the Holy Spirit to the regenerate soul. Many a silent impulse has He given, frequent and long-continued may have been His visitations, before His presence reveals itself audibly. From the first the new life of grace is implanted by His influence. "That which is born of the Spirit, is spirit." "He dwelleth with you, and is in you," said Jesus to His disciples, before the Pentecostal effusion.

The interchange of person in the subject in [Gal 4:5-8](#) is very noticeable. This agitated style betrays high strung emotion. Writing first, in [Gal 4:3](#) in the language of Jewish experience, in [Gal 4:6](#) Paul turns upon his readers and claims them for witnesses to the same adoption which Jewish believers in Christ ([Gal 4:5](#)) had received. Instantly he

falls back into the first person; it is his own joyous consciousness that breaks forth in the filial cry of ver. 6b. In the more calm concluding sentence the second person is resumed; and now in the individualising singular, as though he would lay hold of his readers one by one, and bid them look each into his own heart to find the proof of sonship, as he writes: "So that thou art no longer a slave, but a son; and if a son, also an heir through God." An heir through God—this is the true reading, and is greatly to the point. It carries to a climax the emphatic repetition of "God" observed in [Gal 4:4](#); [Gal 4:6](#). "God sent His Son" into the world; "God sent" in turn "His Son's Spirit into your hearts." God then, and no other, has bestowed your inheritance. It is yours by His fiat. Who dares challenge it? {Comp. [Rom 8:31-35](#); [Act 11:17](#)} Words how suitable to reassure Gentile Christians, browbeaten by arrogant Judaism! Our reply is the same to those who at this day deny our Christian and churchly standing, because we reject their sacerdotal claims.

Albert Barnes Commentary

After receiving all this, will ye turn again to the ineffectual rites and ceremonies of the Mosaic law—rites too weak to counteract your sinful habits, and too poor to purchase pardon and eternal life for you? If the Galatians were turning again to them, it is evident that they had been once addicted to them. And this they might have been, allowing that they had become converts from heathenism to Judaism, and from Judaism to Christianity. This makes the sense consistent between the 8th and 9th verses. {Ga 4:8-9.}. To the weak and beggarly elements. To the rites and ceremonies of the Jewish law, imposing a servitude really not less severe than the customs of paganism. On the word elements. They are called "weak" because they had no power to save the soul; no power to justify the sinner before God. They are called "beggarly," (Greek, πτωχα, poor,) because they could not impart spiritual riches. They really could confer few benefits on man. Or it may be, as Locke supposes, because the law kept men in the poor estate of pupils from the full enjoyment of the inheritance, Ga 4:1-3. They had reverted to observing of days. The days here referred to are doubtless the days of the Jewish festivals. They had numerous days of such observances; and in addition to those specified in the Old Testament, the Jews had added many others, as days commemorative of the destruction and rebuilding of the temple, and of other important events in their history. It is not a fair interpretation of this to suppose that the apostle refers to the Sabbath, properly so called, for this was a part of the Decalogue, and was observed by the Saviour himself, and by the apostles also. It is a fair interpretation to apply it to all those days which are not commanded to be kept holy in the Scriptures; and hence the passage is as applicable to the observance of saints' days, and days in honour of particular events in sacred history, as to the days observed by the Galatians. There is as real servitude in the observance of the numerous festivals and fasts in the Papal communion, and in some Protestant churches, as there was in the observance of the days in the Jewish ecclesiastical calendar; and, for anything that can see, such observances are as inconsistent now, with the freedom of the gospel, as they were in the time of Paul. We should observe as seasons of holy time what it can be proved God has commanded us, and no more. And months, The festivals of the new moon, kept by the Jews, Nu 10:10; 28:11-14. On this festival, in addition to the daily sacrifice, two bullocks, a ram, and seven sheep of a year old, were offered in sacrifice. The appearance of the new moon was announced by the sound of trumpets.

The absurdity is as great as it would be for a man who had been freed from slavery to desire again his chains. They had been freed by the gospel from the galling servitude of heathenism, and they now again had sunk into the Jewish observances, as if they preferred slavery to freedom, and were willing to go from one form of it to another. The main idea is, that it is absurd for men who have been made free by the gospel to go back again into any kind of servitude or bondage. We may apply it to Christians now. Many sink into a kind of servitude not less galling than was that to sin before their conversion. Some become the slaves of mere ceremonies and forms in religion. Some are slaves to fashion, and the world yet rules them with the hand of a tyrant. They have escaped, it may be, from the galling chains of ambition, and degrading vice, and low sensuality; but they have become slaves to the love of money, or of dress, or of the fashions of the world, as if they loved slavery and chains; and they seem no more able to break loose than the slave is to break the bonds which bind him. And some are slaves to some expensive and foolish habit.

Robertson's NT Word Pictures

*Now that ye have come to know God (nun de gnontes). Fine example of the ingressive second aorist active participle of ginōskō, come to know by experience through faith in Christ. Rather to be known of God (mallon de gnōsthentes hupo theou). First aorist passive participle of the same verb. He quickly turns it round to the standpoint of God's elective grace reaching them (verse Ga 4:6). How (pōs). "A question full of wonder" (Bengel). See Ga 1:6. Turn ye back again? (epistrephete palin?). Present active indicative, "Are ye turning again?" See metatithesthe in Ga 1:6. The weak and beggarly rudiments (ta asthenē kai ptōcha stoicheia). The same stoicheia in verse Ga 4:3 from which they had been delivered, "weak and beggarly," still in their utter impotence from the Pharisaic legalism and the philosophical and religious legalism and the philosophical and religious quests of the heathen as shown by Angus's *The Religious Quests of the Graeco-Roman World*. These were eagerly pursued by many, but they were shadows when caught. It is pitiful today to see some men and women leave Christ for will o' the wisp of false philosophy. Over again (palin anōthen). Old word, from above (anō) as in Mt 27:51, from the first (Lu 1:3), then "over again" as here, back to where they were before (in slavery to rites and rules).*

If Paul's was teaching about keeping feasts then the following verses fail him miserably because he walked with those who didn't understand or were rebels to his teaching.

*But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. **These going before tarried for us at Troas.** And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. (Acts 18: 21, 20:4-6).*

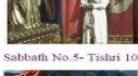
1 Corinthians 5:8

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

But what feast?
The Review and Herald
March 2, 1897
Pray for the Latter Rain

We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in my name, there am I in the midst." The convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God himself must command the rain to fall.

Apart from the Lord's Supper, notice of all the spring and fall feasts, the only gathering that is mentioned is the tabernacles - Camp-Meetings. (Marcos C. Thaler)

Shadow	The Shadow Meats & Drinks	Real
<i>(meats and drinks... which are a shadow of things to come Col 2:16,17)</i>		
 Sabbath No. 1 - Nisan 15	SABBATH 1 LEV 23:2,3,6,7; NUM 15:2-12 -SHADOW-MEAT OFFERING = 1½ DEALS OF FLOUR MINGLED WITH OIL AND DRINK OFFERING = 3 1/12 HIN WINE 1 COR 11:23,24 BROKEN BODY OF CHRIST	 Broken Body
 Sabbath No. 2 - Nisan 22	SABBATH 2 LEVITICUS 23:8; NUM 15:2-12 -SHADOW-MEAT OFFERING = 1½ DEALS FLOUR MINGLED WITH OIL AND DRINK OFFERING = 3 1/12 WINE MT 26:26,27 BLOOD OF NEW TESTAMENT	 Blood of Jesus
 Sabbath No. 3- Sivan 6	SABBATH 3 LEV 23:15,16,21; NUM 15:2-12 -SHADOW-MEAT OFFERING=22/9 DEALS OF FLOUR MINGLED WITH OIL AND DRINK OFFERING = 6 HIN OF WINE 1 COR 11:26 TO SHOW THE LORD'S DEATH	 Jesus death
 Sabbath No. 4- Tishri 1	SABBATH 4 LEV 23:23-25;EZE 33:4,5; NUM 15:2-12 -SHADOW-MEAT OFFERING =1½ DEAL OF FLOUR MINGLED WITH 2 7/12 HIN OF OIL AND DRINK OFFERING=2 7/12 HIN OF WINE MT 26:28 BLOOD FOR THE FORGIVENESS OF SINS	 Forgiveness of sins
 Sabbath No. 5- Tishri 10	SABBATH 5 LEV 23:26-32; NUM 15:2-12 -SHADOW-MEAT OFFERING = 1 3/5 DEALS OF FLOUR MINGLED WITH 3 ¼ HIN OF OIL AND DRINK OFFERING = 3 ¾ HIN OF WINE MK 14:22-25 BLOOD PROMISE OF NEW KINGDOM	 Promise of the Kingdom
 Sabbath No. 6- Tishri 15	SABBATH 6 LEV 23:33-35; NUM 15:2-12 -SHADOW-MEAT OFFERING = 57/10 DEALS OF FLOUR MINGLED WITH 103/4 HIN OIL AND DRINK OFFERING = 103/4 WINE LK 22:15-20 BODY GIVEN FOR US	 He gave all for us
 Sabbath No. 7- Tishri 23	SABBATH 7 LEV 23:36,39; NUM 15:2-12 -SHADOW-MEAT OFFERING = 11/5 DEALS OF FLOUR MINGLED WITH 27/12 HIN OF OIL AND DRINK OFFERING = 2 7/12 WINE 1 COR 11:24,25 IN REMEMBRANCE OF CHRIST	 Remembrance of Him

By David Gilmore and Adrian Ebens

Someone has just to ask, was Paul requesting the Corinthians and Galatians to convert to Judaism or was he attending the feasts as means to get to the Jews? A sincere question needs a sincere answer but who will give it without weaving in a darling position!

BLESSINGS