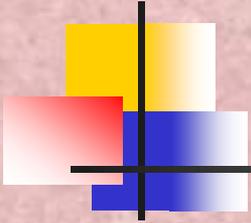


Minneapolis 1888

THE LAW IN GALATIANS PART-1



**1. Resolved – That the Law in Galatians is
the Ceremonial Law.**



**Signed: J. H. Morrison
(Iowa Conference President)**

**2. Resolved – That the Law in Galatians
is the Moral Law**

Signed:

.....

E. G. White in 1896:



“In this Scripture (Gal 3:24), the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee to Him for pardon and peace. . . .” (1 SM 234)

Dear Brother Healey:

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones. {1888 186.1}

Brother Butler wrote me a letter of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. {1888 186.2}

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And you warned Elder Butler--a poor sick man, broken in body and in mind,--to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks." Just as though the Lord was not present at that conference, and would not keep His hand on the work! {1888 187.1}

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God. {1888 187.2}

E. J. Waggoner:

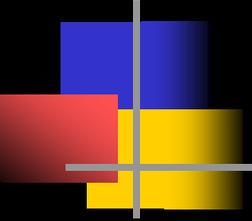
**Series of nine
articles in the
Signs in which
he claimed
that the law in
Galatians is
the moral law.**



1888 – LITTLE HISTORY

Judson Sylvaneous Washburn (1863 – 1955)

- “So I went to have a visit with her in her tent at the Ottawa meeting. I told her I had always thought and believed that she was a prophet. But I was disturbed by the Minneapolis episode. I had thought Uriah Smith and J. H. Morrison were right. "Do you know why J. H. Morrison left the Conference early?" she asked me. I replied, "Yes." Then she told me just what Morrison had said to me--and the revelation of her apparently superhuman knowledge of that private, confidential conversation frightened me. **I realized that here was one who knew secrets** Sister White told me of her Guide in Europe, who had stretched His hands out, and said, **"There are mistakes being made on both sides in this controversy."** Then she added that the "Law in Galatians" is not the real issue of the Conference. The real issue is Righteousness by faith! ***"E. J. Waggoner can teach righteousness by faith more clearly than I can," said Sister White.*** "Why, Sister White," I said, "do you mean to say that E. J. Waggoner can teach it better than you can, with all your experience?" Sister White replied, ***"Yes, the Lord has given him special light on that question. I have been wanting to bring it out more clearly, but I could not have brought it out as clearly as he did. But when he brought it out at Minneapolis, I recognized it."***
{Report of interview with Elder J. S. Washburn by R. J. Wieland June 4, 1950}



The Gospel of Liberation

in

The Book of Galatians

An

Introduction



THE PROBLEM IN GALATIA

- *Gal 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:*
- *Gal 1:7 Which is not another; but there be some that trouble you, and would **pervert the gospel of Christ**.*
- *Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*
- *Gal 1:9 As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.*

THE PROBLEM IN GALATIA

- *Gal 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?*
- *Gal 5:7 Ye did run well; who did hinder you that ye should not obey the truth?*

CAUSE OF THE PROBLEM

- *Gal 2:4 And that because of **false brethren unawares** brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.*

Minneapolis 1888
Second Day's Proceedings

At 9 a.m. Elder E.. J. Waggoner gave another lesson on the law and gospel. In this lesson the first and second chapters of Galatians, in connection with Acts 15, were partially represented by him to show that the same harmony existed there as elsewhere; that the key to the book was "justification by faith in Christ," with the emphasis on the latter word, that liberty in Christ was always freedom from sin, and that separation from Christ to some other means of justification always brought bondage.

He stated incidentally that “the law of Moses” and “the law of God” were not distinctive terms as applied to the ceremonial and moral laws, and cited Num. 15:22-24, and Luke 2:23-24, as proof. He closed at 10:15 by asking those present to compare Acts 15:7-11 with Rom. 3:20-25. Appeals were made by Brother Waggoner and Sister White to the brethren, old and young, to seek God, put away all spirit of prejudice and opposition, and strive to come into the unity of faith in the bonds of brotherly love.

Friday, Oct. 19, 1888.

At 9 a.m. Elder Waggoner continued his lessons on the law and gospel. The Scriptures considered were the fifteenth chapter of Acts and the second and third of Galatians, compared with Romans iv. and other passages in Romans. His purpose was to show that the real point of controversy was justification by faith in Christ, which faith is reckoned to us as to Abraham, for righteousness. The covenant and promises to Abraham are the covenant and promises to us.

Wednesday, Oct. 25, 1888.

A series of instructive lectures has been given on "Justification by faith" by Eld. E. J. Waggoner. The closing one was given this morning. With the foundation principles all are agreed, but there are some differences in regard to the interpretation of several passages. The lectures have tended to a more thorough investigation of the truth, and it is hoped that the unity of the faith will be reached on this important question.

An opportunity was given for both Jones and Waggoner to respond, and when the time came they stood up front, "side by side with open Bibles," alternating in the reading of sixteen Bible passages, primarily from the book of Romans and Galatians. This was their only answer, and without a word of comment, they took their seats. During the entire time of the readings "there was a hushed stillness over the vast assembly." The Bible spoke for itself. [Return of the Latter Rain by Ron Duffield pg. 135, 136]

A Comparison

GC Daily Bulletin

***Christ and His
Righteousness***

Galatians 1 and 2

1 reference to Acts 4:12

**Acts 15
4:4-5)**

**2 to Galatians (1:15-16;
4:4-5)**

Numbers 15:22-24

7 to Romans

Luke 2:23-24

26 to the Gospel of John

Acts 15: 7-11

21 to Hebrews.

Romans 3:20-25

Acts 15

Galatians 2 and 3

Romans 4

SAME PROBLEM AS THAT OF ACTS

CHAPTER 15

- *Act 15:1 And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.*
- *Act 15:5 But there rose up certain of **the sect of the Pharisees which believed**, saying, That it was needful to **circumcise them**, and to **command [them] to keep the law of Moses**.*
- *Act 15:24 Forasmuch as we have heard, that certain which **went out from us** have troubled you with words, subverting your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment.*

Luther on Galatians

- ...that it was not enough for the Galatians to believe in Christ, or to be baptized, but that it was needful to circumcise them, and to command them to keep the law of Moses, for “except ye be circumcised after the manner of Moses, ye cannot be saved.”

As though Christ were a workman who had begun a building and left it for Moses to finish.

THE ISSUE OF CIRCUMCISION

*The issue of circumcision **as a pretext** to salvation was the main contention.*

*But seeing that circumcision is “nothing”, then the issue was really the “**works of the law**” as a means of salvation.*

1Co 7:19 Circumcision is nothing, and uncircumcision is nothing...

ISSUE CLEARED AT JERUSALEM COUNCIL (Acts 15)

- *Act 15:30* So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:
- *Act 15:31* [Which] when they had read, they rejoiced for the consolation.

ISSUE CLEARED AT JERUSALEM COUNCIL

The delegation that met at that famous “Jerusalem Council” of Acts chapter 15 came to a Spirit-Led decision on this matter.

But it just goes to show that “false brethren” would always arise to fuel their views to take away the liberty of the Gospel.

THE ISSUE OF CIRCUMCISION

- *Gen 17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.*
- *It was a sign of the faith in the New Covenant that was given to Abraham.*

THE ISSUE OF CIRCUMCISION

- Rom 4:9 [Cometh] this blessedness then upon the circumcision [only], or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

THE ISSUE OF CIRCUMCISION

- Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith **which [he had yet] being uncircumcised**: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
- *Rom 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which [he had] being [yet] uncircumcised.*

THE ISSUE OF CIRCUMCISION

- *Abraham received the sign of circumcision as a result of the faith that he had before being circumcised; and that faith was counted for righteousness.*
- *Circumcision was only a sign of the possession or righteousness; and when righteousness was wanting the circumcision amounted to nothing.*

Waggoner – Gospel in Galatians

- And this leads to the main point, namely, that the mere act of circumcision never made the Jews God's peculiar people. **They were His peculiar people only when they had that of which circumcision was the sign, namely, righteousness.** When they did not have that, they were just the same as though they had never been and were cut off without mercy as readily as were the heathen.

Continued

- Circumcision was only a sign of the possession of righteousness; and when righteousness was wanting the circumcision amounted to nothing.

Substance and not Symbol

- Like the Jews, too much emphasis is placed on the symbol, with absolute neglect to what it actually represents.
- Deut. 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.
- With many the shell of the nut without the kernel counts for more than the kernel without the shell. **{Waggoner – Glad Tidings}**

Substance and not Symbol

- Many of the Israelites regarded the sacrificial service as having in itself virtue to set them free from sin. God desired to teach them that it had no more value than that serpent of brass. It was to lead their minds to the Saviour. Whether for the healing of their wounds or the pardon of their sins, they could do nothing for themselves but show their faith in the Gift of God. **They were to look and live.** {DA 174.4}

Substance and not Symbol

- They had ceased to look beyond the symbol to the thing signified. **In presenting the sacrificial offerings they were as actors in a play.** The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. **The whole system must be swept away.** {DA 36.2}

Taking the Symbol for the Substance

- Sabbath Keeping
- Deportment in Dress
- Health and Diet
- Human Sexuality
- Prayer Posture

Be careful; very careful

- 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}

Unscriptural Restrictions

- The Gentiles, and especially the Greeks, were extremely licentious, and there was danger that some, unconverted in heart, would make a profession of faith without renouncing their evil practices. The Jewish Christians could not tolerate the immorality that was not even regarded as criminal by the heathen.
{AA 192.2}

Unscriptural Restrictions

- The Jews therefore held it as highly proper that circumcision and the observance of the ceremonial law should be enjoined on the Gentile converts as a test of their sincerity and devotion. This, they believed, would prevent the addition to the church of those who, adopting the faith without true conversion of heart, might afterward bring reproach upon the cause by immorality and excess. {AA 192.2}

Real threat of unnecessary fears

- The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles' labors among the Gentiles it was evident that the converts among the latter people would far exceed the Jewish converts in number. The Jews feared that if the restrictions and ceremonies of their law were not made obligatory upon the Gentiles as a condition of church fellowship, **the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message.** {AA 189.2}

Valuegenesis Study of 1990

- 12,000 young Adventists interviewed
- According to the survey a mind-blowing 81 percent of teenagers believed that they “must live by God’s rules in order to be saved.”
- Furthermore, 62 percent of them agreed that “the way to be accepted by God is to try sincerely to live a good life” and 44 percent believed that “the main emphasis of the gospel is on God’s rules for right living.”

Catholic and Evangelical Dilemma

- Christianity Today states in their survey:
- “Two out of three (68%) said that a person obtains peace with God by seeking God first, and then God responds with grace,” and, further, 56 percent affirmed that they must contribute their own personal effort for salvation.
- These are the people – it is often claimed by Adventists – who talk about Jesus and His grace too much! What is going on?

- *The principles cherished by the Pharisees are such as are characteristic of humanity in all ages. **The spirit of Pharisaism is the spirit of human nature**; and as the Saviour showed the contrast between His own spirit and methods and those of the rabbis, **His teaching is equally applicable to the people of all time.** (MB p. 79)*

- “The Pharisees were continually trying to earn the favor of Heaven in order to secure the worldly honor and prosperity which they regarded as the reward of virtue.” {ibid}

- *There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything by his own best good works. **Salvation is through faith in Jesus Christ alone.** {FW 18}*

Remember!

- “The spirit of Pharisaism is the spirit of human nature...”

- **Deliverance from false concepts are vital to understanding, accepting and experiencing the true gospel of Jesus Christ.**
- **Doctrinal error leads to behavioral error.**

Galatians 2: 1-3

- Gal 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *[me] also*.

Galatians 2: 1-3

- Gal 2:2 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.
- Gal 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised.

Galatian problem shortly after Jerusalem Council of AD 51

- **"Fourteen years after,"** following the natural course of the narrative, means fourteen years after the visit recorded in Gal.1:18, which was three years after the apostle Paul's conversion. (Converted in AD 34)

Galatian problem shortly after Jerusalem Council of AD 51

- The second visit to Jerusalem, therefore, was seventeen years after his conversion, or about the year 51 A.D., which coincides with the time of the conference in Jerusalem, which is recorded in Acts 15.
- It is with that conference, and the things that led to it, and grew out of it, that the second chapter of Galatians deals.

A Denial of Christ

- To deny the gospel – as in the case of the Galatian brethren, is to deny Christ, and His power to save.

Primacy of the Gospel at Antioch

- Act 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and **Antioch**, preaching the word to none but unto the Jews only.
- Act 11:20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, **spake unto the Grecians, preaching the Lord Jesus.**
- **Act 11:21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.**

Evidence they received the true Gospel - Acts 11: 22-24.

- Act 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.
- Act 11:23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
- Then the apostles sent Barnabas to assist in the work; and he, "when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord."

After this wonderful witness....

- False brethren “sneaked in”...and perverted the Gospel.

Galatians 2: 4-5 (God's Word edition)

- Gal 2:4 False Christians were brought in. They slipped in as spies to learn about the freedom Christ Jesus gives us. They hoped to find a way to control us.

Galatians 2: 4-5 (God's Word Edition)

- Gal 2:5 But we did not give in to them for a moment, so that the truth of the Good News would always be yours.
- **Note:** These false Christians were saying: “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

In Essence...

- The "false brethren" who visited the church at Antioch, subverting the souls of the disciples, are those of the same class who afterwards troubled the Galatians, perverting the Gospel of Christ, were **substituting the empty sign for the reality.**
- With them the shell of the nut without the kernel counted for more than the kernel without the shell.

In Essence...

- They did not tell them that they were at liberty to sin.
- Oh, no; they told them that they must keep the law! Yes, they must do it themselves; they must make themselves righteous without Jesus Christ.

Circumcision stood for law-keeping

- Now the real circumcision was the law written in the heart by the Spirit; but these "false brethren" wished the believers to trust in the outward form of circumcision, as a substitute for the Spirit's work; so that the thing which was given as a sign of righteousness by faith, became only a sign of self-righteousness.

Circumcision stood for law-keeping

- “For he is not a Jew, which is one outwardly; neither *[is that] circumcision, which is outward in the flesh*: But he *[is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.*” Rom 2:28

Works for Salvation = Yoke of Bondage

- Peter declared at the Jerusalem Council; addressing those that were seeking to have him justified by works and not faith alone: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10.

Works for Salvation = Yoke of Bondage

- Therefore, whoever induces people to trust in the law for righteousness, without Christ, simply puts a yoke upon them, and fastens them in bondage.

An Illustration

- When a man has been convicted by the law as a transgressor, and cast into prison, he can not be delivered from his chains by the law which holds him there.

An Illustration

- But that is no fault of the law: just because it is a good law, it can not say that a guilty man is innocent.
- So these Galatian brethren were brought into bondage by men who were foolishly and vainly seeking to exalt the law of God by denying Him who gave it, and in whom alone its righteousness is found.

Paul's Divine Authority

- The record in Acts 15: 2, says that it was **“determined”** at Antioch that Paul and Barnabas and some others should go up to Jerusalem about this matter. But Paul declares that he went up **"by revelation."** Gal.2:2.
- Paul did not go up simply on their recommendation, but the same Spirit moved both him and them.

Paul's Divine Authority

- Those who were chief in the conference imparted nothing to him. He had not been preaching for seventeen years that of which he stood in doubt. He knew whom he believed. He had not received the Gospel from any man, and he did not need to have any man's testimony that it was genuine. **When God has spoken, an endorsement by man is an impertinence.**

Paul's Divine Authority

- “During his sojourn in Arabia , **he emptied his soul of the prejudices and traditions that had shaped his life**, and received instruction from the Source of truth. **Jesus communed with him, and established him in his faith**, bestowing upon him a rich measure of divine wisdom and grace.” (*Advent Review & Sabbath Herald*, March 30, 1911)

Paul's Divine Authority

- Paul had presented to the Galatians the gospel of Christ in its purity. **His teachings were in harmony with the Scriptures; and the Holy Spirit had witnessed to his labors.** Hence he warned his brethren to listen to nothing that should contradict the truth which they had been taught. {LP 190.3}

Paul's Divine Authority

- He then shows them that after his conversion **he had no opportunity to receive instruction from man.** The doctrines which he preached had been revealed to him by the Lord Jesus Christ. After the vision at Damascus, Paul retired into Arabia, **for communion with God.**{LP 190.4}

Paul's Divine Authority

- ...It was not until three years had elapsed that he went up to Jerusalem; and he then made a stay of but fifteen days, thence going out to preach the gospel to the Gentiles. He declares that he was **"unknown by face unto the churches of Judea which were in Christ. But they had heard only**, that he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me." {LP 190.4}

Paul's Divine Authority

- In thus reviewing his history, the apostle seeks to make apparent to all that by **special manifestation of divine power he had been led to perceive and to grasp the great truths of the gospel, as presented in the Old Testament scriptures and embodied in the life of Christ on earth.** It was the **knowledge received from God himself** which led Paul to warn and admonish the Galatians in that solemn and positive manner.
{LP 191.2}

A seeming Paradox

- Both Paul and his enemies read the same OT scripture, from which he received instruction.
- Paul however, received the understanding of the same by divine revelation
- Leaving the Pharisees and Doctors of the law stuck in traditions and maxims; and at the same time declaring that he (Paul), was doing away with the law of Moses.

No Monopoly on Truth

- "Whatsoever they were, it maketh no matter to me; God accepteth no man's person." There is no man or body of men on earth, that has a monopoly of truth,--a corner, so to speak, so that whoever wishes it must come to him. Truth is independent of men. Truth is of God, for Christ, who is the shining of His glory, and the very impress of His substance (Heb.1:3), is the truth (John 14:6).

No Monopoly on Truth

- Whoever gets the truth, must get it from God, and not from any man, just as Paul received the Gospel. God may and does use men as instruments, or channels, but He alone is the Giver. Neither names nor numbers have anything to do with determining what is truth.

No Monopoly on Truth

- Just as there is no man who has a monopoly of truth, so there are no places to which men must necessarily go in order to find it. The brethren in Antioch did not need to go to Jerusalem to learn the truth, or to find out if what they had was the genuine article.

No Monopoly on Truth

- The fact that truth was first proclaimed in a certain place, does not prove that it can be found only there, or that it can be found there at all. In fact, the last places in the world to go to with the expectation of finding or learning truth, are the cities where the Gospel was preached in the first centuries after Christ, as Jerusalem, Antioch, Rome, Alexandria, etc. Paul did not go up to Jerusalem to them that were apostles before him, but began at once to preach.

True Reckoning with God...

- It is not position that gives authority, but authority that gives the real position. Many a humble, poor man on earth, with never an official title to his name, has occupied a position really higher and of greater authority than that of all the kings of the earth. **Authority is the unfettered presence of God in the soul.**

Unity by the Spirit among Apostles

- Gal 2:9 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.
- Gal 2:10 Only *[they would]* that we should remember the poor; the same which I also was forward to do.

- While he honored them as faithful ministers of Christ, (**Peter, James, and John**) he showed that they had not attempted to instruct him, neither had they commissioned him to preach the gospel.
{LP 193.1}

Same Spirit

- The brethren in Jerusalem showed their connection with God by recognizing the grace that was given to Paul and Barnabas.
- Those who are moved by the Spirit of God will always be quick to discern the workings of the Spirit in others.

However...

- The surest evidence that any one knows nothing personally of the Spirit is that he can not recognize His working.

Caution

- Many professed Christians, sincere persons, suppose that it is almost a matter of necessity that there be differences in the church.
- **"All can not see alike,"** is the common statement.

But Note However...

- We must not lose sight of the object Paul had in mind in referring to the meeting in Jerusalem. It was to show that there was no difference of opinion among the apostles nor in the church as to what the Gospel is. There were "false brethren," it is true, but inasmuch as they were false, they were no part of the church, the body of Christ, who is the truth.

But Note However...

- There is only "one faith" (Eph.4:5), "the faith of Jesus," as there is only one Lord; and those who have not that faith must necessarily be out of Christ.

Peter's Infallibility?

- Gal 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Peter's Infallibility?

- Gal 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.
- Gal 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Peter's Infallibility

- When Peter was at the conference in Jerusalem, he told the facts about the receiving of the Gospel by the Gentiles, through his preaching, saying,
- "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and **put no difference between us and them, purifying their hearts by faith.**" Acts 15:8,9.

Question of Justification and Salvation

- Gal 2:14 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?*

- See how the action of Peter and the others was a virtual, although unintentional, denial of Christ?
- There had just been a great controversy over the question of circumcision. It was a question of justification and salvation,--whether men were saved by faith alone in Christ, or by outward forms.

- Clear testimony had been borne that salvation is by faith alone: and now, while the controversy is still alive, while the "false brethren" are still propagating their errors, these loyal brethren suddenly discriminated against the Gentile believers, because they were uncircumcised...

In Effect they were saying:

- Except ye be circumcised, ye can not be saved.
- They were in doubt about the power of faith in Christ alone to save men;

In Effect they were saying:

- They were saying:
- We really believe that salvation depends on circumcision and the works of the law; faith in Christ is well, but there's something more to do; it is not in itself sufficient.
- Such a denial of the truth of the Gospel Paul could not endure, and he at once struck directly at the root of the matter.

BLESSINGS

