

No.
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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." ***COL.3.1***

GALATIANS 6 (continued).

An Address (revised)

***At 61, Upton Lane, Forest Gate.
17th February, 1935***

by

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GALATIANS 6 (continued).

An Address by Mr. P. W. Heward,
At 61, Upton Lane, Forest Gate,
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We noticed last time that the apostle emphasized the letters which he used - not "how large a letter", but "with how large letters" he had written to them. We observe that though it is the same epistle, he uses the past tense, "I wrote", in accord with the common usage, "I wrote with my hand" - the hand that is brought before us afterwards as bearing a chain, and the eyes that found a strain of writing - the "members" devoted to the Lord. At once he turns to refer to the "fair show in the flesh" - very remarkable, because we see that which was in chapter 4 an infirmity of the flesh was emphasized at the outset (v. 13), and in this infirmity of the flesh there was a temptation in his flesh, or a testing for the hearers, but they did not despise or loathe him. Evidently therefore there was something in connection with his temptation in the flesh, which might naturally make them despise him and look down upon him. How, if that be the thought in chapter 4, and if they would have given him their eyes, it would seem that some infirmity of the eyes would be that which would lead them to despise him naturally, and thus it makes a background for the thought here, "with how large letters I have written...as many as desire to make a fair show in the flesh" - he could not make a fair show in the flesh, and he did not wish to make it spiritually. What was the condition of his eyes? We do not know - whether there was any physical appearance which was unattractive, as well as the defective eyesight, we may not be certain, but there is the hint of definite encouragement to a believer whom we see that there was not only strengthlessness, but probably in "the messenger of Satan" that which affected one of the members of the body, and was not healed. It is important to realize God's power to heal, and to set aside the theories of men, whether against God's healing, or substitution of human schemings with human confidence. But it is important to know how God in our present imperfect condition sometimes withholds that which we would naturally desire, in order that He may chasten and discipline and train His beloved people

thereby. A "fair show in the flesh" is always dangerous. We have seen the desires of the flesh in 1 John 2, and there were those who wished morally, if I may use the term, to exalt the flesh. The ritual of the old covenant suggested the flesh being outwardly purified and restrained. The type of the new covenant, baptism, is the burial of the flesh, the laying low of the flesh, that we may "live by the faith of the Son of God" and "walk in newness of life" as a new creation on resurrection ground in Christ Jesus. There were those who wished to go back to the ritual of the old covenant, and to associate themselves with Judaistic ordinances - one of the strange infatuations of men is to always want what he has not, and so we find the Galatians wished to go back to ritual which if they "had" they would have wished not to have, but because they had not, they wished to have it, and, in like manner, we find the craving of the Colossians for philosophy on the one hand, and the worshipping of angels, which if it had been imposed upon them they would have said "what a weariness, what a burden". It is strange how men seek what they have not, and at the same time reject as a burden that which is Divinely appointed. The infatuation of men is thus here marked out.

But, moreover, there is with a voluntary humility, as Colossians put it, an overbearing, a real pride, "they compel you", "they constrain you", they are so urging that they compel. Here we see that when there is a wandering from God there is a wrongly compelling spirit, so we find in chapter 4 "they shut out" and in 2 Cor. 7 we notice that the Corinthians who were straitened in their own affections were getting narrow in a way that Paul was constrained to say, "Receive us, we have wronged no man". One realizes that in James 4 there was the same attitude - broadness is always narrow. When there is a departure from God there is always a departure from true love, and thus we see the compelling, but there are the added words of the Holy Spirit that they "compel" only that they should not be persecuted for the cross of Christ. The cross of Christ involved persecution, even as it does still - one is brought face to face with this. That the cross has been made in Romanism and ritualism in a certain adopted form a symbol of ritual which has nothing of spirituality, is one of the clever aims of the enemy, but the cross is actually associated, in its right interpretation, with the work of Christ, so that there is the "offence" of the cross, and to emphasize the cross is deeply important. Judaism hates particularly the cross, Mohammedanism is particularly opposed to the cross, and only yesterday it was brought before me

that in China, among certain professing Christ's precious Name, there was particular antagonism to the cross, and the test was made that those who would trample on the cross and set aside the cross were allowed to go free. The cross of Christ is always rejected in its true meaning, though Romanism and ritualism deceive many by their apparent acceptance of that which they actually in doctrine reject, for there is no realization of the cross, with its true meaning, in the outward ritual, for the cross is the removal of mere ritualism, and brings to the position of the NEW creation, which is totally opposed to the attitude of human ceremonialism and confidence in the flesh. The new creation is not realized in Romanism, the heavenly calling is not realized there, but one of the characteristics of the present dispensation is not only to oppose truth, but to sow tares which look like wheat, and to "leaven" the fine flour, corrupting the fine flour and varying it. So is it with the word translated "cross". The cross of Christ is misunderstood, and varied in shape from that which is demanded by the Divine term, and thus embraces the shape that has rather a suggestion of Egyptian and Babylonian departure from God. But these blends and mixtures must never be used to allow us to put the word of the cross in the background because of misuse by others. Do we find in buildings called "churches", as the so-called Greek orthodox, cross after cross, picture after picture? We must ever emphasize, in contrast, the whole truth which is so forgotten in all the great religions of today, - the cross of Christ which separates from the WORLD, through which we are crucified to the world and the world to us. In a so-called church of Greek orthodoxy one sees elaborate wealth squandered on crosses, whereas the cross of Christ speaks of rejection and suffering, not wealth. We realize the pilgrim nature of the walk which accompanies a true understanding of the cross of the Lord Jesus Christ. There is persecution for the cross of Christ as recorded in this verse, and so has it been since. The cross of Christ is the laying low of all of the world, the cross of Christ makes manifest the setting on one side of Judaism, for THE JEWS crucified Him, and on the other hand, of Gentilism, for THE ROMANS crucified Him. Hence we see a new creation through the cross of Christ, we behold the One Who was set on one side by men, and who was there bearing the wrath of God as the perfectly righteous Substitute, that those who belong to Him might no longer be men of this world, or seek to improve themselves, but realize their heavenly calling and make manifest the pilgrim life, until their Lord takes the kingdom. The cross of Christ is repugnant to the flesh, the cross of

Christ involves a life which is unpleasant to the natural man, but the cross of Christ unveils the glory of God's grace and righteousness together, showing that grace reigns through righteousness, and revealing the path of the pilgrim which belongs to those who have been redeemed by that precious blood outpoured upon Calvary that they might make manifest God is not patching up the race of Adam, but has brought in a new race, those who are chosen in the Son of His love, and who live because He lives, because He Himself is their life - and who are made the righteousness of God in Him. It is this that is so contrary to all theories of evolution, so opposed to all ideas of human effort and human glory, which the natural heart sets on one side, and therefore the persecution is for the cross of Christ, and the apostle adds that those who were urging something different, and who desired to lead others to ritual were not only seeking to avoid persecution, but they desired to glory in the flesh. In verse 12 we have the "fair show in the flesh", and verse 13 speaks of glorying in the flesh and boasting in the flesh. There, emphasizing the Judaistic observances, do not keep the law, says verse 13, though in verse 3 of chapter 5 they are making themselves debtors to do the whole law. They do not actually keep it, although their profession suggests that they will keep the law, when we are baptized our profession is not that we keep law, but that we through law have died to law that we might live unto God. We have been crucified with Christ, nevertheless we live, yet not we, but Christ lived in us, and the life which we now live in the flesh we live by the faith of the Son of God who loved us and gave Himself for us. Thus we see circumcision spoke of debtorship to the law, baptism speaks of the fact that we are debtors not to the flesh to live after the flesh, nor to the law, but that we are loving debtors to Him who for our sakes died and rose again, that with the gratitude of love's devotedness in the Spirit we should render that which we are enabled to render till we have first "received" the new power. We therefore are those who serve in newness of life, and walk in newness of life because of this new graciously appointed debtorship where there is the constraining love of Christ and the gratitude that grace has wrought. Those who opposed Paul did not keep the law. Law has never been kept by a man except the One who was made under Men, who became Man that He might fulfil everything, and who is therefore marked out as the One who hath done these things and shall live in them with everlasting life as the perfectly obedient Man; but apart from Himself no one has observed law. Observe the words, "but they desire". Again we see the stress on the desire,

the "will" in verse 13, for it is the same word, and emphasizes the will, "they will have you circumcised that they may glory, or boast, in your flesh". We observe the contrast between the temptation in my flesh, of chapter 4, and the boasting in your flesh in this passage. Flesh is set on one side in the gospel of the grace of God. We are not beginning in the flesh, and we are not made perfect in the flesh, and fleshly or carnal ordinances can do nothing, neither should we walk in the flesh, because it is only on resurrection ground, and only in the enabling of the Holy Spirit that we can live to the glory of God; and our boasting, as we have had in Rom. 5, "our boasting is in Christ Jesus". "Being justified by faith we have peace with God through our Lord Jesus Christ, through whom we have access...by faith into this grace wherein we stand, and rejoice in hope of the glory of God". "He that boasteth" says 1 Cor. 1, "Let him boast in the Lord". There is no boasting in flesh, our only boasting can be in Him, and the more we boast IN HIM, the better it is. O that this may be our hearts' characteristic, and thus the outward manifestation of what God has done for our souls.

24th February, 1935.

We have seen last week that the letter written with personal enthusiasm and personal love contained in its very form of writing, a reminder of weakness, and the fact that physically Paul's flesh was that in which he did not boast, and certainly he did not boast in his flesh spiritually. We have observed that the Galatians had not been occupied with the flesh before, and with an attractive preacher, yet had been blessed through one who had been unattractive outwardly in his physical infirmity, because they had enjoyed spiritual power, but now, having begun in the Spirit were they, in this sense also, continuing in the flesh? Having run well, were they willing to be hindered? Had they so quickly turned, and were they those in whom the fine flour was being leavened? Were there those who were troubling them, so that they were being subverted? All these words suggest that there had been an encouraging beginning, but there had entered a discouraging hindrance, and Paul would draw them back and urge God's truth from various standpoints. The true child of God in Galatia ought to have realized that which belonged to the Spirit of God in the third chapter - this is the thought. Paul draws them back to the Spirit of God and His Word. You will observe that the rallying ground is ever associated with Christ. In chapter 1, emphasizing that Christ gave Himself for us, the apostle wondered that they were

so soon drawn away from "Him That called you into the grace of CHRIST..." In chapter 4 they were occupied with their observing of days, and wished to be in bondage to the rudiments of the world, when God had sent forth His Son, they were caused to be sons by His work. In chapter 6 the glory is in the cross of Christ in contrast with all flesh glorying in the flesh, and this is ever so. To the Colossians also the argument is "The Lord Jesus Christ, for IN HIM dwelleth all the fulness of the Godhead bodily". Instead of looking to the philosophy and vain deceit, they should have looked to Him: - Christ is ever the Answer to error, and all error puts Him in a wrong position and ignores the gracious working of the Spirit of God who exalts Christ. The Holy Spirit unmasks a very serious motive behind many errors, "lest they should suffer persecution for the cross of Christ...that they may glory in your flesh" we see therefore the tendency of man to get away from persecution, and the purpose of God that His people should suffer persecution in the present time.

It is strange, but it is true that the pathway is marked out along which redeemed ones are saved with difficulty, we should have naturally thought that our Father would have arranged a simpler pathway for us, with a more favorable experience, and without so much persecution and tribulation, but the stress on "whom the Lord loveth He chasteneth" - this stress is ever definitely in front of us. We may not like it naturally, we drew back from it, and the theory of the present dispensation without persecution, and the climax of the present dispensation without the tribulation, would be naturally more suitable to our wishes, but would it be in harmony with God's will? Here we have brought before us God's own gracious encouragement once more to be willing for persecution and willing for difficulty. Undoubtedly the Christian life would be a miserable life without Christ. To try and live a Christian life without the power and without the spiritual more than "make-weights", would be indeed most miserable, and there are many who cannot understand the Christian life. The apostle's attitude is seen in verse 14, "Let it not have become that I should boast, except in the cross of our Lord Jesus Christ through which the world has been crucified to me and I to the world". Here then is this twofold position which is very important. I can understand I have been crucified with Christ in Gal. 2, and I have been crucified to the world - the point is that I am regarded as rejected by the world and identified with the Lord Jesus. There are the two positions. "I have been crucified to the world" is

the setting on one side with a view to death. The bearing a curse is a different view. This bearing reproach daily, the death aspect, is distinct. What does the world being crucified to me signify? I view the world as crucified? What does this mean? By the cross of the Lord Jesus, the world has been crucified to me. I can understand I have been crucified, but how has the world been crucified? How has the cross of Christ crucified the world? It is not that it has been crucified actually, but "unto me". From my standpoint the world has been crucified. Why is this? First of all, let us view it from the standpoint of judgment. Retribution always brings back to man what a man does. "The soul that sinneth it shall die". Consequently, what the world did to Christ comes back on the world from the standpoint of judgment, and as I view everything from the standpoint of God, if I am a Christian I view the world as under a death-sentence. The world has proved its criminality in rejecting the Son of God, and the world to me can therefore only be an undischarged criminal, until souls in the world seek that precious Saviour as their own. Until a man clears himself from the position of the world that rejected the Lord, he is only a criminal under a death-sentence from the standpoint of a child of God. The world has been crucified to me, what the world did, the world must experience, they poured out the world - "Thou hast given them blood to drink, for they are worthy". In Rev. 18 we have "Give unto her doubles; as she hath done, do unto her" - there is the retribution. So, "tribulation to those that tribulate" in 1 Thess. 2. Hence, viewing God's standpoint as already working the result that must assuredly come, the world has been crucified to me. I can no longer regard the world simply as a company of men, the world has taken the position as rejecting the Lord Jesus, and until a man escapes and flees for refuge from the awful goal in which the world is found, that one is lying in the wicked one, under sentence of death, so that the escape is not out of dying, but out of death. We pass out of death into life when we are saved, but the world is already abiding in death, the world is judged already, and therefore to the believer this standpoint must be emphasized, the world therefore has been crucified to me. It is under a death sentence. There is of course the further thought, crucifixion was not only death, but death with rejection - it was reserved for those who were despised and so forth, hence when the Lord Jesus was on the cross He was despising the shame, it was no attractive death, it was a shame, a disgrace to be crucified. The world therefore is viewed by the believer as disgraceful. He does not take the position of craving for the things of the world,

or craving for the world, he regards the position of the world as a disgraceful position. It is not only under a sentence of death, but the world is viewed to him as a criminal world which, having acted disgracefully, deserves to be regarded as in a disgraceful position. The world's position is a shameful position.

Hence Paul says, "I do not want the world or the things of the world". The cross of the Lord Jesus was to him central. "Our Lord Jesus Christ" - though He was on the cross, He was "our Lord", though rejected by men, "our Lord"; and then comes the further statement, "For in Christ Jesus".

Our Lord Jesus Christ was on the cross; now on resurrection-ground in Christ Jesus we have a new position in which neither circumcision availeth anything nor uncircumcision - neither the Jew nor the Gentile. The Jews seek a sign, the Greeks seek wisdom, but nothing of the world, nothing of the world's best can come in. There is this thought, therefore, of setting aside all nationalism, and also a seeking after no earthly position. All politics and all things of this earth are thus put on one side, and our "Father"-land is heavenly. There is the further aspect that neither circumcision availeth anything or uncircumcision, that is to say not only no ritual avails, but we do not boast of the absence of ritual. We set aside the flesh from every standpoint, the flesh in what it does, and the flesh in what it does not do, the flesh is set on one side altogether - a new creation, a new creation with a personal Saviour, that every attitude associated with flesh might be set on one side. God grant this may be so in our experience.

3rd March, 1935.

"Meats does not commend us to God". A new creation is all important, that which comes out of the heart is all important. That which is spiritual is all important. We have brought before us that everything has its meaning in relation to a right love and devotedness to Him. A new creation therefore is before us, which is not Jewish and not Gentilish. Neither has strength, but a new creation has strength (as the word suggests in some manuscripts, though others read "It is"), for when any have a new creation they are, as 2 Cor. 5 says, "in Christ". A very blessed position of privilege.

V. 16. "And as many as walk according to this rule, peace be on them". The word "rule" is the word "canon", which occurs in the canon law (a misuse of it),

and in the canon of Scripture. Possibly the word which is both Latin and Greek, is associated with the Hebrew word קנה. If so, Latin, Greek and Hebrew are all together in this word. It is the word for "reed", a rule. Here then we see the rule of the new creation, the rule, or the law, written on the heart; not merely guideposts or the rudiments of the world, but something Divinely inwrought, that we should walk according to the new creation. How blessed is this thought, "Walk according to this rule", for the new creation is not vague and indefinite - we CAN walk according to it, we SHOULD walk according to it, and it involves a "rule". The law written on the heart is a real law, the work of the law is written on the heart in Rom. 2, and there is a stress on Divine appointment in the new covenant, for this passage refers to Jeremiah 31. Because we are not under law we are not lawless - far otherwise. One under law is distinct from law, but one who is in a law to Christ is part of the law, and he is identified with law because his life is the life of the One Who has given the appointments. He is born from above, and therefore his wishes are in accord with that Divine creation, that new work, He is therefore the opposite of lawless. He is not merely bound by external regulations, but he is held by internal relationship, "As many as walk according to this rule". In Galatians 3 we read, "AS MANY as have been baptized in Christ". It is blessed to realize from this word "As many as" that a goodly number have been saved from many nations, but the word "as many as" suggests the individual responsibility. Do we walk according to this rule? Do we rejoice in others who walk according to this rule? "As many as".

"Peace be on them". We recollect in the earlier Scriptures the placing of peace in the Songs of Degrees. We have this brought before us. The greeting of peace was and is a common one. We remember how we read of the grass that withered before it grew up, and those that go by do not say "The blessing of the Lord be upon you". Here we read in contrast, "Peace be upon them". Here is the greeting of peace. The apostle begins with "Grace and peace", and ends with "peace" and "grace" in verse 18. There is the thought that peace is to be enjoyed when there is a walking according to this rule. In Hosea we read, "Rejoice not, O Israel, as thy people, for thou hast gone a whoring after other gods". Of men around it is written, "The way of peace they know not". But "Great peace have they which love Thy law". So here, "Peace be upon them", and peace is upon them, for this is the path of blessedness. "And mercy", for we ever need mercy, we can

never stand on our own foundation.

"And upon the Israel of God". Does this mean "even upon the Israel of God"? i.e. that such are God's Israel, in accord with the teaching of Gal. 4, who are as Isaac the children of the promise? This may be the thought brought strikingly in front of us. If any would suggest that it means a separate statement, "Peace be upon them, and mercy, and upon the Israel of God", it may suggest that the Galatians were Gentile believers, and the apostle says "And upon all Israel who are the true Israel, there is peace upon them". The Galatians had taken a Judaistic position. Paul warns of this, and he reminds them that the only true peace belongs to the Israel who are the Israel of God. It is blessed to realize that God hath a remnant at the present time, as Romans 11 shows. "Hath God cast away His people whom He foreknew?" - the Israel of God. "I have reserved to Myself seven thousand men", the Israel of God. Here then we see that there were and are those who are not the Israel of God, for they are not all Israel who are of Israel. There are those who are Israel in name, but not the Israel of God. So the Lord Jesus Christ said, "I know that you are Abraham's seed", i.e. externally, but He explained they were not really in Abraham's family. Only those who are the Israel of God truly enter into the blessings. It is important to realize this, because there is no universalism in Scripture, Israel are blessed, but there is always the thought, "The remnant shall return". This is the spared "All Israel" which shall be saved. Yes, "I will bring the third part through the fire", "I will refine them", "I will pardon them whom I reserve". Here is the little one that becomes a thousand. "All the sinners of My people shall be destroyed". There is first the judgment, and then the spared remnant becoming the "all Israel", of God, in that day.

V. 17. It appears that the word is used here without the title "Lord" in the older manuscripts, to suggest the stigmas of the rejected One. This word occurs only here. It may imply the pricking, and suggests the thorn in the flesh of Satan's opposition. But there is a further aspect. Stigmas were sometimes marked upon a slave, generally, but particularly upon a runaway slave, or a temple-slave, or a captive; but sometimes soldiers marked themselves thus in acknowledgment of their commander. Truly Paul was a freeman-slave. Truly he was associated with THE temple, blessedly he acknowledged the Lord as his Commander. He was engaged in the true warfare, as a "good soldier of Jesus Christ". He had been brought into a very blessed activity, but he has a mark as a stigma before men. If

he refers to the thorn in the flesh, you recollect in chapter 4 he speaks of the temptation in the flesh which they did not at first despise, but now they looked upon it as a stigma, a dishonor. The scars connected with Christ were precious to Paul. He may also allude to the cross - he welcomed this. Many of those at Galatia desired to avoid persecution for the cross of Christ - but his life said, "I am willing to have anything associated with the rejected One. I am willing to have difficulties and dishonor before men, and willing to have anything that I may be associated with Him".

Then he brings in the title, "The grace of our LORD Jesus Christ". He is Lord. He who was rejected; He who had the stigma when on earth, has now the glory. He is the Lord, and if there are stigmas, from His cross, and if there are trials, there is triumph. If there is that which is a strain now, there shall be glorious strength, and that which is the stress will be changed when the Lord returns.

"The grace of our Lord Jesus Christ be with your spirit, brethren", But it is wonderful to think that after this epistle of loving rebuke he finishes up with "grace", and with "your spirit", that there may be an inner realization of God's gracious work. "Your spirit, your united spirit, brethren". O how tenderly that word "brethren" comes last in the sentence, and then the word "Amen". It is a beautiful finish, with the name of the Lord Jesus Christ. O that it may be our experience, beloved friends, to realize in this epistle the tenderness and the deep feeling of God's servant, and to be willing to take the position outside the camp, to recognize the new creation with a walking according to the Lord's rule, a walking and a bearing, a bearing of one another's burdens and the bearing of the stigmas, the bearing to fulfil the law of Christ, and also the bearing that which is as a cross, until in that day there will be the dwelling in the glory, for every one shall bear his own burden. Grace is granted in the pathway, and though we have been crucified to the world and the world to us, though there are stigmas and dishonor and the offense of the cross today, it is but for a short season, for "He That shall come will come and will not tarry". May we live in the light of His soon return.

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