

Lesson 11

Understanding “Above the Law”

In the Spirit of the Lord

But if ye be led of the Spirit, ye are not under the law. **Galatians 5:18**

Virtually every Christian I have talked to who thinks that the Ten Commandments are obsolete and considers it correct to observe the Sabbath on the first day of the week, (Sunday), instead of, the seventh day of the week, (Saturday), points to this verse as verification, that as Christians they are no longer under the law, which somehow means that they are left to pick and choose which day of the week that they wish to worship God. This is Satan’s lie.

An Unforgivable Sin

Satan loves to take a truth and by taking it out of context, or by deemphasizing words or phrases of that truth, thereby changing the meaning of what is being said and thus turning the truth into a lie. The above verse is one such occurrence that Satan has used a truth told by Paul, and turned it into a lie. In order to show you the Lie that this is, I will break down the verse into its relevant parts.

If Ye Be Led

The key phrase in this verse that Satan has caused to be deemphasized or ignored when people read it is, “if ye be Led of the Spirit.” If you ignore or pass over this phrase when reading this verse it does make the verse sound like Paul is telling us that as Christians we are no longer under the law.

Changing the Word of God

One thing you must never do is put words into the mouth of God. Therefore, where in the above verse does it use the word Christian, or indicate that they (the Christians) are above the law. You must take into account only those words actually written, which is to say, those words actually spoken by God. To add words that God did not speak causes you to give meaning that is not the intended meaning of God. When this is done intentionally, it is a sin against the Holy Ghost, which Jesus tells us, is an unforgivable sin.

The above verse says, ***“If! You are led of the Spirit, and then you are not under the law.”*** As you can see, it does not say if you are a Christian, but if you are **led of the Spirit**.

In the Spirit of the Lord

The question thus needs to be asked, what does Paul mean by ***“led of the Spirit?”*** If you have been paying attention, in your study of the writings of Paul, and from these pages from this Web Page, you will know that Paul is not saying you are no longer subject to the morality of God, which is what the law gives identity to. Paul is saying that as **one who is in the spirit**, you are not a slave to the law. The reason you are no longer a slave to the law is because, **as a Saint of God, you have written the law upon your heart and made God’s morality your morality**, thereby placing yourself above the law, because it is no longer a law to be obeyed, but an aspect of your own personality, honor and moral character. It is this that defines what it means to be **led of the spirit**, and that which puts you above the law, and at the same time not in opposition to the law.

Paul Uses a Qualifier

These words also places a qualifier, **(if)**, on whom it is that are **not under the law**. A **“Qualifier”** is, **a modifier, in that it presents at least two possible choices to determining something**. In this example, the qualifier is either, **those who are in the Spirit**, or, **those who are not in the spirit**.

Are You In the Spirit of the Lord?

I ask you, do you believe that you are in the Spirit of the Lord? Do you even know what it means to be in the Spirit? Knowing what it means to be in the Spirit, will then tell us who is above the law, and if you are in fact in the spirit which will then qualify you in placing you above the law, or if you are not in the Spirit, then you are not above the law.

It is my personal opinion, that if you do not know what it means to be in the spirit, then you are not in the spirit, and therefore you are still subject to the law. I know what it means to be in the spirit, and because I know I also know that I am in the spirit, it also tells me that if you do not know what it means, then you can't be in the spirit, for if you were in the spirit, you would already know what it means. Paul himself verifies this in the following verse.

Faith Defined

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Galatians 3:23

I have given discussion as to what Faith is in previous lessons. In essence, "Faith" is belief, devotion and reliance in something or someone greater than yourself. When you believe that Jesus is the Son of God or God in the flesh of a Man, then you are said to have faith in Jesus. When you believe that Jesus rose from the dead and is alive now in Heaven, then you are said to have faith in the resurrection.

Before faith came: What Paul is saying is if before you knew Jesus, before you knew God, before you believed, you had no faith. God-Jesus refers to such as being "Poor in Spirit."

A reflection of God

We were kept under the law: The Law of God is a reflection of God's own morality, and his personality. What is the Law of God? The Ten Commandments are thought of as the Law of God, but in truth, they are but an abbreviation of all that is shown in God's Holy Gospel, and it is God's Holy Gospel which gives us the full understanding of who God is. God gave us the law through Moses, so that there would be no

misunderstanding as to what is and is not a sin. God is Everlasting to Everlasting, God was, and is, and will always be, God. There is no change in who he is or what he will be in the future, which is to say that the personality and morality of God has always been since before this universe ever was. If God is always the same, never changing, then why do you think that God would change the requirements for which it is that are the Saints of God from one generation of Man to the next? The morality of God is every bit a requirement of the Christians as it was the first Israelites.

An Abbreviation

God gave to Moses an abbreviation of who God is, (the Ten Commandments), as a way of codifying, or putting into a set of rules and regulations that which he commands that we live by. God is a moral being, and as such he demands that we his children also be moral. The Law of God gives us a written understanding of those things that God finds offensive or sinful. This God gives us so we will know beforehand that which will cause us to sin. If you know that to do something is offensive to God, would you not, if you love God, then endeavor to not do those things? If you are ignorant of what God finds offensive, then how can you possibly know if you are engaged in sin or not?

“Afterwards be revealed ,” is key to understanding the difference of those who are righteous under the law, and those who are of the faith, as revealed by the teachings of Jesus. What Paul is saying is that before Jesus, we could only worship God as the law dictates, but with the teachings of Jesus and his bringing to completion the laws of God, we can now come into the faith which before Jesus, was not possible. But you must come into the faith, for you to be above the law, if you are not converted into the faith, then you must be subject to the laws of God.

Before we can come to the faith, we needed the law to keep us righteous until the faith is revealed through Jesus. This gives explanation of why only a few of the people of the Nation of Israel of the Old Testament could keep the laws of God. Only a few believed that God was real; the rest of them had no faith because they did not believe in God the Creator or any of his promises. If you do not believe in the promises of God, then you do not believe the Word of God, you are therefore not of the Faith of God.

Schoolmaster

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Galatians 3:24

Paul further explains that the laws are a teacher, to bring us into oneness with God, that knowing the laws and having kept the laws, we are then justified through Jesus by the faith.

To be “One With God,” is to be of the same morality as that which God has. You cannot achieve God’s Morality if you do not first know what it is. The Law is the Schoolmaster that gives us education as to what is moral and what is immoral as defined by God.

Many Christians that I have spoken to, are of the belief that to be “Justified” is the same as to be “Saved,” they do not mean the same thing however.

Salvation Defined

To be “Saved” means to: make it possible for somebody to be spared from a situation or activity. The word “Salvation” is defined as: somebody or something that protects or delivers another from harm, destruction, difficulty or failure, or deliverance from sin or the consequences of sin through Jesus Christ’ s death on the cross.

Justified Defined

The word “Justified” is defined as: to have an acceptable reason for the action taken, acceptable or reasonable in the circumstances. To be “Justified” is to have a reasonable expectation that you will be saved, not that it is a certainty of salvation. To be Justified is to have Hope.

But after that faith is come, we are no longer under a schoolmaster. Galatians 3:25

Once we embrace the laws of God, and write them upon our hearts, then and only then are we above the laws, because they are now a part of who we are, our personality, and our Moral Character. To the Saints of

God, they are not laws required to be upheld, but personal choices of morality and an aspect of who we are. The Commandments of God become a part of who we are, and just as our heart beats without our conscious thought, so too are the laws of God a part of who we are without having to think about them.

Understanding Paul

*For ye are all the children of God by faith in Christ Jesus. **Galatians 3:26***

Putting the entirety of what Paul has written into context. The entire statement of **Galatians 5:18**, has to be put into context of what Paul is talking about, not just in this one verse but everything he has written about prior to this verse and after. You can read the Book of Galatians for yourself; the following is a summary of its content.

Galatians in Brief

The Book of Galatians has to do with some Christians who were converted from the Jews, who were giving complaint that the Gentiles who were becoming Christians refused and were not required to be circumcised. Under the First Covenant that God had with Abraham, all males were required to have their foreskin circumcised in order to be part of the congregation and therefore the family of God.

The law being taken into question here is not one of the Ten Commandments; it is one of the requirements of the Covenant that God had with the descendants of Abraham. This is the argument that Paul is making. He has used Peter's unwillingness to enter into the house of non-Jews, for the purpose of getting his point across and showing Peter's error in faith.

Peter's Error

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Galatians 2:11

Paul considered something that Peter had done as being contrary to the faith brought about by the Teachings of Jesus, which caused this rift in the ranks of the Jewish Christians and the Gentile Christians.

*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. **Galatians 2:12***

Under the law of the Second Covenant, it was illegal for a Jew to enter into the house of a non-Jew, then alone to sit at their table and share a meal with them. God precluded the Jews from doing this because of the possibility of a Jew being involved in some kind of a Pagan ritual or service or eating of meat that had been sacrificed in a Pagan religious event. All of which is a sin.

What Paul is saying is that at first Peter did engage the newly converted Gentiles in their homes and that Peter did sit with the Gentiles and joined in with their meals. What Paul is attempting to make known is that this law did not apply to those converted Gentiles, for they were of the Faith of Jesus, and therefore would not and could not engage in pagan practices.

The dictates of the New or Third Covenant allows for all of Mankind, from **all nations, kindreds, peoples and tongues** to enter into the faith of God. Because these Gentiles, though not Jews had converted to the faith through Jesus, and therefore were no longer Pagan but of God, it is permitted that another convert to the faith, Peter, could sit at the table of a brother in Jesus.

At first Peter did as Jesus had done, and sat in the homes of those whom he looked to convert to the Faith in Jesus, but then some of the converted Jews, who still held too many of the error riddled customs of the Temple Elders, rebuked Peter for this activity. Peter chose to acquiescent to the pressure of the Jews and stopped engaging the Gentiles in their homes. It was this that Paul sought to show Peter and the others was not as Jesus had taught, and was therefore in error in the Church of Christ.

Circumcision of the Heart

Even so, Peter pulled away from those who were not circumcised when he was confronted by the Jews in the person of James who was also an apostle of Jesus. James a Jew, converted to the faith of Jesus, but must not have accepted that as a convert, you had your heart circumcised with the laws of God, written upon your heart, and therefore no longer needed the symbolism of the foreskin being circumcised.

This is one of the reasons why I personally believe that Jesus called Peter, *Petros*, “a small and movable stone, easily moved or swayed” with no true core faith in the teachings of Jesus. Peter allowed the criticism of other to dictate his acceptance of the Teachings of Jesus.

Peter's Change of Direction

Peter had no problem sitting down to sup with non-Jews, as did Jesus, until James, a Jew, took issue with him doing so. Peter then did an about face, and stopped entering into the homes of the Christian Gentiles. This Paul realized as being contrary to the teachings of Jesus and confronted Peter to his face concerning this.

*And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. **Galatians 2:13***

Because Peter had pulled away, so too had others of the Christian Jews. This resulted in others staying true to the old covenant and not converting over to the new covenant. The New or Third Covenant tells us that no longer would we be required to circumcise the foreskin, but to be circumcised of our hearts.

This means that because of Peter's decision to no longer enter the house of those who were not circumcised, he was causing others to return to the Jewish faith rather than embrace the teachings of Jesus. The Jewish faith related to the symbolism of the circumcision of the foreskin, but the Faith of Jesus relates to the actual circumcision of the heart.

When you have the Laws or Morality of God written upon your heart, then it is no longer necessary to look to the Law of God as something that you must uphold, because, it is a part of which you are, they are a natural aspect of your personality and not laws to be obeyed. It is this, as to what it means to be under the law, as to what Paul is giving discussion to. Because of Peter's error, the Jews were being pulled back to keeping the law as a requirement of obedience rather than as an aspect of their personality and moral character.

If Peter did then why can't the Gentiles?

*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?” **Galatians 2:14***

Paul is telling us, that he realizing the transgression of faith committed by Peter and the other Christian Jews, that he Paul confronts Peter to his face in the witness of the others. Paul asks Peter flat out, **“If you live in the faith and can therefor live your life as the Gentiles and not as a Jew which is who you are, then how then can you require that the Gentiles should live their lives as the Jews when you do not?”** This all relates to the insistence of the Jews that the Gentiles be circumcised of their foreskin, according to the law of the First and Second Covenants.

Peter had pulled back from the faith as was taught by Jesus, and began requiring that the Gentiles who were coming into the faith should be circumcised of the foreskin. It is for this reason that Paul confronts Peter, before his influence brought about a total collapse of the true faith as taught by Jesus, and a return to the faith dictated by the First and Second Covenants.

Not Justified

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

The above verse is one of those things written by Paul that Satan has used to twist around so to take a truth and turn it into a lie. The Old Testament tells us the definition of one who walks the **Path of Righteousness**, it is he who: Lives his life within the parameters of the commandments of God, in short those who keep the Commandments of God. To be righteous is to be in the law, to be justified in the belief of salvation, does not require knowledge of the law. But the law still teaches how not to sin, so you need both, **Righteousness** and **Faith** to enter eternal life.

The first Gentiles converted to the Teachings of Jesus had no prior knowledge of the Law, yet they were converted by their faith that Jesus was and is God in the flesh of a man. Though this is true, if you take the time to consider all that Jesus taught, as I have shown in the previous lessons, you will know that Jesus taught God’s Morality, which is what the Ten Commandments are all about, therefore, Jesus taught the Law. To be a convert to the Faith of Christ is to have knowledge of the law as taught by Jesus.

Morality of God

The Six Moral Imperatives

The law as given by the Ten Commandments was incomplete; The last six of the Ten Commandments reveal a part of who God is by giving listing to six of God's moral traits, which include:

Honour thy Father and Mother,
Thou shalt not kill,
Thou shalt not commit adultery,
Thou shalt not steal,
Thou shalt not bear false witness,
Thou shalt not covet.

These moral traits do not reveal the complete Morality of God however. Jesus brings to completion Gods moral imperatives with his teachings which include:

Jesus Teaches Morality

Compassion,
Pity,
Forgiveness,
Generosity,
Being Just,
Honesty,
Being without Deceit,
Lacking in Lasciviousness behavior, (immoral sexual thoughts) and
Not given over to Pride or prideful acts.

To know God, his personality, his honor, and his moral character, you need to know all of the above moral traits that God has. There is more to God than just these, but these give a good understanding as to what kind of person God is.

Works Defined

To understand what Paul is saying in the above verses, you first need to understand what Paul means by the word “works”, as well as what it means “by the faith of Jesus Christ.”

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,” as used here the word “works” refers to the effort and time that you put into changing from a person of sin to one who is no longer in sin.

The word “works” or (those who makes an effort) at becoming like God, by embracing and living your life by the morality that is Gods. To achieve, through your works, God’s morality is only part of what you must do to be in the spirit of the Lord, which is what Paul means by the works not being all that is needed to be justified in the faith.

A Personal Journey

In my journey to becoming a follower of Christ, I have had to go through a rebirth of my core moral code. I have been, before finding Jesus, a sinful man. I had no idea just how sinful I was, because I had been ignorant of how God defines sin. In fact, I only barely believed in a God, and Jesus, was a complete mystery to me. It is this rebirth, which Jesus expects of us. We must go from those of sin to those strong in the morality of God.

What is Faith in Jesus?

Jesus is God in the flesh of a man; therefore the faith in Jesus is the faith in God, to have the faith of God means to worship God. To worship God means to give worship to God exactly as he commands. This then brings us back to the Ten Commandments.

Giving Worship to God

Thus far all we have talked about is concerning the last six of the commandments of God; the first four commandments however tell us how God commands that we worship him. You see, bringing yourself equal to the morality of God, though good, does not justify you in God. You must also give worship to God not as you find convenient but as he commands. It is for this reason God gave us the first four commandments in the beginning and not in the end of the Ten Commandments. You can be equal to God in your morality, but if you do not give worship to God as he commands then you fall short of showing your love for God.

To Worship is to give Respect

One of the first questions I asked God was, “How do you want for me to worship you?” His answer to me has come over a period of time and entails more than just a simple answer. One thing that helped me to understand was when I looked up the definition of the word “Worship.” The word “Worship,” is defined as: adoration, love, reverence, respect, devotion and veneration. In case you have been paying attention, this definition is very similar as is the definition to the word “God Fearing.” The word “Veneration” is defined as: a feeling of awe or respect, reverence. Therefore to worship God is to give your respect to God, which you do when you worship him as the first four commandments tell you to. For a thorough discussion concerning these four commandments, go to Lessons 2 and 3 of this web page. The following is a summary of those first four commandments:

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day, to keep it holy.

One thing to take note of here however, to help you understand what Paul is talking about. When the Jews refuted Jesus, and then crucified him, the Covenant that they had with God was made void and nullified, and in its stead God gave those who follow in the teachings of Jesus a New Covenant, unlike that which he had with their fathers.

The New Covenant

For finding fault with them, he saith, “Behold, the days come,” saith the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah.” **Hebrews 8:8**

“Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not,” saith the Lord. **Hebrews 8:9**

“For this is the covenant that I will make with the house of Israel after those days,” saith the Lord; “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:” **Hebrews 8:10**

What Paul is talking about is the law as it pertains to the circumcision of all males and how this does not apply to the Gentiles who come to the faith through Jesus and not by the statutes and ordinances written by Moses. In other words, the Gentiles, of his day, did not have the benefit of the School Master, as did the Jews, but come to the faith from the teachings of Jesus despite their ignorance of the laws. It is this which is the context, for determining what Paul is saying when he writes;

But if ye be led of the Spirit, ye are not under the law. **Galatians 5:18**

The gentiles did not know the Ten Commandments or the other of God’s laws, yet when they were preached the Teachings of Jesus, they were converted to the truth as spoken by Jesus. In this the gentiles came to the faith from belief and not from knowledge of the law.

To be of the Faith, which is to believe in the word of God-Jesus, does not mean that they are saved by the Grace of Christ, only that they are “Justified” is the expectation of salvation. You still have to keep yourself from sin. As I have attempted to bring to light, Jesus preached this, which is why his teachings have as there foundation the Ten Commandments.

Despite all of Paul’s effort to make his writings understood, he decided to reiterate some of the Ten Commandments, so as to insure that there was no confusion concerning the need to keep God’s laws, even for those that in faith are justified in the Grace of Christ. To do this you need only to read forward in the Book of Galatians to finish the context to which Paul is speaking.

*Now the words of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, **Galatians 5:19***

*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, **Galatians 5:20**
Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall **not** inherit the kingdom of God. **Galatians 5:21***

First in verse 18 Paul says those who are in the spirit are not under the law, but then in verses 19 through 21 he lists several sins, a few of which are covered under the Ten Commandments, as being sins that will keep you out of the kingdom of God. As I have said, if you are truly in the Spirit, it would be impossible for you to engage in any of these things, but Paul gives listing to them so as to make certain that we understand that it is not these laws that he is saying we will be above when we are in the spirit of the Lord.

I interpret this to mean that Paul is not including the Ten Commandments within his definition of what constitutes the laws that he is speaking of in verse 18, which goes along with what I have been saying concerning the old covenant, and the requirement of the circumcision of the foreskin.

This can be shown in others of the writings of Paul. In the following Paul is directing these words at the gentiles specifically.

*Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands; **Ephesians 2:11***

The Jews referred to the gentiles as being uncircumcision because the gentiles do not have their male children circumcised. That which is called Circumcision is a reference to the Jews that were subject to the Second Covenant. Made by hands, refers to the fact that to circumcise the foreskin of a child, it must be done by the hand of Man.

*That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: **Ephesians 2:12***

Before the First Advent of Christ, the gentiles were alien from the commonwealth of the Nation of Israel. They were outside the bonds of the covenant between the Children of Jacob and God. Because of this alienation, the gentiles had no hope of eternal life, or entry into heaven. God did not recognize the gentiles as being a part of his children; therefore they were in a world without God.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Ephesians 2:13

Because of the Teachings of Jesus and the belief of those converted to the true worship of the God of Creation, the gentiles were made nigh to God, and thus became children of God. The word “Nigh” is defined as: near in place or time. The gentiles that were converted became near to God.

For he is our peace, who that made both one, and hath broken down the middle wall of partition between us; **Ephesians 2:14**

Through the Teachings of Jesus, the gentiles and the Israelites became one in faith and worship of God. I used the word “Israelite” here and not Jew on purpose. Only a handful of Jews were also Israelites as I have defined the word, but all who are followers of the Teachings of Jesus are Israelites.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; **Ephesians 2:15**

Did you take note of what Paul is saying here? He qualifies what laws he is speaking of by referring to them as, even the law of commandments contained in ordinances. The fact that he uses the qualifier word **ordinances** shows that he is not referring to the Laws of God written in stone, but to the ordinances of Moses.

To understand what Paul is referring to when he says, commandments contained in ordinances, you need to see what Jesus said:

And he said unto them, “The Sabbath was made for Man, and not Man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath.” **Mark 2:27-28**

The Temple Elders, over many generations, established rules under which a Jew must abide by during the hours of the Sabbath. These rules were arduous with severe penalties. In the above two verses, Jesus overthrows those rules, that had never been established by God, but were more of the hypocrisy that the Temple had fallen under.

Sons of Man

Take Note: Jesus tells us that the son of Man is Lord of the Sabbath. Jesus refers to himself as the Son of Man for a reason. Jesus was born of a woman, in flesh and blood, as is all of Man. By referring to himself as the Son of Man, he is indicating that he is as much a Man as he is of God. In short, Jesus is telling us, that he is one of us. In all the history of the world and the existence of Man on the Earth, has any other god given suggestion that Man was equal to them? No, they have not. The Pagan gods always were superior to men, and Man was his slave in obedience. God-Jesus is telling us that we can achieve equality with him, in our moral character, if we only give worship, (respect), to him by embracing his morality and making it our morality.

Two People One Faith

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Ephesians 2:16

This is a reference to the gentiles, who are not the blood descendants of Jacob, and the Jews that were. In these verses Paul is talking to Gentiles, and explaining how having not lived under the covenants of promises they can come into the faith by the blood of Jesus. The thing that I wanted to point out here that places context on his discussion with the Christian-Jews can be found in:

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

Ephesians 2:15

If you read this verse superficially, you might overlook what Paul is actually saying. Paul is telling us that Jesus abolished the **“law of commandments contained in ordinances.”** Paul is not saying the Ten Commandments, but has included a qualifier, thus identifying what commandments he is speaking of, which are those which are written by the hand of Man, (Moses).

If you place this into context with the fact that I have shown that there are two sets of laws, and those that are written by the hand of Moses, are referred to by God as **“Ordinances,”** thus giving instruction that the

laws that Jesus fulfilled or abolished where some of the “Ordinances,” of Moses, and not the “Laws of God,” which are the Ten Commandments.

The Process of Conversion

This brings us back to what Paul means when he refers to those who “Walk in the Spirit.”

There are questions that need to be asked;

1/ What does it mean to be “In the Spirit?”

2/ If you think you know what it means to be walking in the Spirit, can you honestly say that you are “In the Spirit?”

3/ What process do you have to use, to go from one who is a sinner, or in opposition to God’s laws to one who is in the Spirit with God.

As I have shown you in this Bible Study, part of being in the Spirit means to be one with God. This is achieved when you reinvent yourself, from one who is a sinner, or in disobedience to the Commandments of God, into one who not only keeps the Laws of God, but who has them written upon their hearts, and therefore are reborn into the same kind of Personality and Character as God has.

Paul has said that those who walk in the spirit are not subject to the law, but then he itemizes some of those things that are sins covered by the Ten Commandments, and then tells us, those who engage in these sinful things will not inherit the kingdom of God even if they otherwise are in the spirit.

If you are in the Spirit, and have the Morality that the Commandments of God espouses, then Paul is right, you are no longer subject to the law, because the Commandments of God stop being laws to you, they have become a part of who you are, and you can no more break those laws, than you can stop breathing and live. To be in the Spirit, means to have made the Morals of God your own, thus bringing you into oneness with God.

Think of it like this: You know someone who professes to believe that Jesus is the Son of God or that Jesus is God in the flesh of a man, yet at the same time you know this person as being a liar, a thief, or a fornicator; how can this person truly believe if they still engage in sinful acts. You are not of the Faith in Christ if you only believe; you must also have the same morality of God to truly be one with God.

Are the Ten Commandments Unimportant?

Here is my problem with the thought that this then reduces the Ten Commandments to unimportance. The Fact that you have the laws of God imprinted upon your heart tells me that they very much have importance to you. Only by knowing and keeping them can you have them imprinted on your heart and made a part of you, if you didn't first know what they were how could you imprint them upon your heart?

But if ye be led of the Spirit, ye are not under the law. Galatians 5:18

Sins against God

If you read only this verse and leave it out of context then you will think that Paul is saying that the Saints of God are not subject to the Law of God. To put this in context you must continue reading what Paul has added to this verse.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Galatians 5:19-21

In the following, I give definition of each of those things listed by Paul as those that will keep you from the Kingdom of God.

Adultery: a voluntary sexual relation between a married person and somebody other than his or her spouse. This is covered under the Ten Commandments.

Fornication: a sexual intercourse between two consenting adults who are not married to each other. This is covered under the Ten Commandments.

Uncleanness: sinful, especially involving or guilty of committing a sexual sin. This is covered under the Ten Commandments.

Lasciviousness: showing a desire for, or unseemly interest in, sex, provoking lust. This is covered under the Ten Commandments.

Idolatry: the worship of idols or false gods. This is covered under the Ten Commandments.

Witchcraft: alluring or seductive charm or influence, sexual in nature. This is covered under the Ten Commandments.

Hatred: a feeling of intense hostility towards somebody or something. This is covered under the Ten Commandments.

Variance: the dispensation to ignore a rule or law of God. This is covered under the Ten Commandments.

Emulations: to try to equal or surpass somebody or something that is successful or admired.

Wrath: strong anger, often with a desire for revenge. This is covered under the Ten Commandments.

Strife: bitter and sometimes violent conflict, struggle, or rivalry.

Seditions: actions or words intended to provoke or incite rebellion against government authority.

Heresies: an opinion or belief that contradicts established religious teaching, especially one that is officially condemned by a religious authority. In this context it refers to the Commandments and ordinances of God.

Envy's: the resentful or unhappy feeling of wanting somebody else's success, good fortune, qualities, or possessions. This is covered under the Ten Commandments.

Murders: the crime of killing another person deliberately and not in self-defense or with any other extenuating circumstance recognized by law. This is covered under the Ten Commandments.

Drunkness: involving too much alcohol, or occurring while people have had too much alcohol.

Revellings: to have an enjoyable time in the company of others, especially at a party.

In all of the above, most are covered by the Ten Commandments. This tells me that Paul considers the Ten Commandments the foundation to any true and correct worship of God. I also see this as Paul pressing the point that Faith gives us justification in the expectation of salvation, but we must also be free of sin, else we will

never inherit the kingdom of God. The way to avoid sin is to know what constitutes sin as defined by God, and that is found in the Ten Commandments and the Teachings of Jesus Christ. To bring home this point, Paul adds the following.

The Way of God

But the fruit of the Spirit is love, Joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. If we live in the Spirit, let us also walk in the Spirit. **Galatians 5:22-25**

This last verse, 25, tells me that Paul agrees with what I just said. To walk in the Spirit, means that you do not offend against the Ten Commandments, and that your personality and the moral fiber of your character include but are not limited to those things listed in 22 and 23 above, which of course are aspects of the Morality of God.

God's Personality

The Ten Commandments are a reflection of God's personality and character, that is why he has given us them as a guide to achieving those same traits ourselves. Let me put it another way. In order to be in the Spirit, you first need to know what does it mean to be in the Spirit? Once you then know what it means to be in the Spirit, can you honestly say that you are in the spirit yourself? What was the process you used in transforming yourself from a person of Sin, to one who walks in the spirit?

In short, for you to be in the spirit, you first must have been a sinner, who repents his sins, then through a process of learning and guidance from God, (the school master) you achieve the status of being in the spirit. Throughout this process, you needed to know, study, and live the Ten Commandments, before you could possibly achieve the status of walking in the spirit, which is to say that you needed the Ten Commandments first.

So when Paul says, **But if ye be led of the Spirit, ye are not under the law**, he means that once you have gone through the process from a sinner to that of one who walks in the spirit, then and only at that time, are you no longer under the law, because they are no longer laws to be upheld by you, but are aspects of your own personality and character.

Gentiles Converted

I am sure that many of you reading these words will object saying that those of the Gentiles never knew the Ten Commandments and even so were accepted by Jesus. This is true, but gives this thought, why did Jesus accept them. Did Jesus accept everyone that he encountered, or was there something different about those that he did accept?

What was it about Jesus that caused those Gentiles to be converted to the Faith? It was the Teachings of Jesus that convinced the Gentiles, that what he spoke was true. What then did Jesus teach, Jesus taught God's Morality. The Gentiles did not need the Ten Commandments, because Jesus taught concerning those same moral traits as well as others. So even though the Gentiles did not have the Law, they came to understand and embrace the Morality of God just the same.

The Process of Rebirth

Once you understand what it means to be in the Spirit, then you have to go through a process of rebirth, what Jesus called being reborn, from one who is a sinner to one who is in the spirit. This process requires a little work and prayer from you.

First: Know your sins. In order to know your sins, you need to be aware of what constitutes a sin. Except for sins against the Holy Ghost, if it isn't covered by the Ten Commandments or the Teachings of Jesus Christ, then it is not a sin. To do this you need to know the meaning of the Commandments of God but you must also understand and know the teachings of Jesus.

Second: Bring your sins to the forefront of your mind. By listing your sins as they are fresh in your memory, so when you ask God for forgiveness, you will have them all available to you and can therefore be truly repentant of them.

Third: Repent your sins. To be able to repent, you first have to acknowledge to yourself that they were in fact sins, and then knowing this, you need to be heart broken and sorry that you would ever have done such things.

One thing about my sins, they were not just against God or his Commandments, they hurt those who I love, so for me to realize that these things that I had done were sins, also revealed just what a hurtful person I had been to my family. This has brought about a sense of shame that I have never felt before. Once I had brought back up all my sins, and became ashamed of myself, then was I truly prepared to regret or repent my sins.

Fourth: Pray to God for forgiveness. So you will know, God may forgive you immediately, but you may not ever know for sure unless you then continue with the process of Walking in the Spirit of God. Once you have repented your sins and asked God for forgiveness, your work has only just begun. From then on and for the rest of your life, you must walk in the spirit, never faltering from the moral rebirth that you went through.

Fifth: As a symbolic showing of your repentance and your rebirth in a new sin free life, be baptized in water. I have yet to do this, because I have yet to find anyone else who accepts God's Word as truth, and therefore rejects those traditions that are in opposition to Gods Word. I have been unwilling to be baptized by an ordained minister that preaches Satan's False Gospel. Does this failure mean that I am short of the faith, I think not, the Baptism of water is symbolic, and so, when you write the Word of God on your heart you do not need a symbolism for you are thus baptized by the Holy Ghost?

Remember: the Holy Ghost is the living Word of God, so if you write the Word of God upon your heart, you are receiving the Holy Ghost.

To Recap

Being in the Spirit of the Lord has two parts:

1. Taking the time and effort (working) to go from a person of sin, to a person who embraces the morality of God and makes God's morality their morality.
2. Giving worship to God has he has outlined in the first four of the Ten Commandments.

At this point in reading these lessons, you have placed one foot on the Path of Righteousness, from this moment for the rest of your life; you need to strive to remain on this path. It will not be easy, and you may trip

and fall often, but by keeping and knowing the Ten Commandments as well as the teachings of Jesus, and then by taking them to your heart, and loving what they stand for, you will find the path less difficult.

Remember: through all of this, to keep in communication with God, Pray to him, ask him for his guidance, and then listen for him to speak to you. When he tells you do this or go that way, you must follow where he leads, else you will slip off the path. One common way how God speaks to us is through our sub-conscience. In this you will know what is wrong and what is right. Allow your conscience (the voice of God) to lead your way and you will stay righteous in the eyes of the Lord.

Jesus is the Way

Jesus saith unto him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

John 14:6

What Jesus is saying is if you truly wish to walk down the path of righteousness, you must take direction and instruction only from God-Jesus. If you look to others such as an ordained minister, without then verifying with God-Jesus that the minister is correct, then you could be led astray. Satan is all around us; only in the diligent study of the Bible and prayer can you be sure to find God's Truth.

Remember what God has said.

"I love those who love me, and those who seek me early (diligently) shall find me." **Proverbs 8:17**

Hard "Work" and the acquisition of knowledge is the way to finding God.