

48-Galatians-01-Transcript

0:27: Well, greetings, brethren, and welcome to another line upon line Bible study.

0:32: We are starting a brand new book.

0:35: We're going to study the book of Galatians, and this is by request, and I'm actually very grateful for the request.

0:41: I think that for those of us who subscribe to Covenant theology, the book of Galatians must be addressed.

0:51: That in this book, this is the go to passages or the go to scripture for those who embrace replacement theology.

1:00: And so we're going to have to tackle these well-known scriptures that basically say God has moved away from Judah and the church replaces Judah.

1:11: So, Joshua is a wonderful study.

1:13: I'm kind of sad that we finished Joshua, but, every book as we dig into it, has more riches and treasures for us.

1:22: So, let's, begin with the word of prayer, and then I'll just make sure, I'm on the road.

1:27: So I just wanna make sure that I am coming through loudly and clearly.

1:32: Our loving Heavenly Father, we are just so grateful to you, Lord.

1:36: This Bible, this miraculous book.

1:41: That the texts are thousands of years old and for the most part, not understood.

1:49: By your grace, by your mercy.

1:53: not only, Father, have you given us the desire to understand your word, but you are actually opening up your word to us, especially now at the end of this age, when we need deep faith and conviction to stand up in this perverse generation and to represent Jesus Christ.

2:14: Father, we thank you, we thank you for your faithfulness.

2:17: We thank you for the faithfulness of Christ.

2:20: And we thank you, God, for the grace that has been shown to us.

2:23: We praise you, Lord.

2:24: We, we thank you so much.

2:26: We ask your blessing on this new book that we're studying now, and we ask this in the mighty name of Yeshua Hamasak.

2:34: Amen.

2:35: Very, very good.

2:37: Let me check and just make sure that I'm coming through clearly.

2:43: Audio and video are clear.

2:44: Thank you very much, Pastor Murray.

2:47: Nice to see you here.

2:49: Kay Feder, Rosebud, 1918, RMW Petty, greetings, nice to see all of you.

2:56: Bruce Ellis.

2:58: Who else is here?

2:59: first online?

3:01: Chaw jaws, Carlotta, Ellison JD 137, greetings.

3:06: Welcome, Pep Square.

3:08: Rick 4, greetings, nice to see you.

3:11: Judy and Chuck Reeves, welcome.

3:13: Endure to the end, endure to end.

3:16: Nice to see you and it was really appreciated your contributions.

3:20: During our Keeping Watch podcast.

3:22: I appreciate some of the comments that you're making, as well, Brother Nate NW Hendrix One is here, and I think I said Rosebud, yeah, so welcome.

3:32: I know many of you don't check in, but you're here faithfully every week, and we are grateful to you.

3:38: Let's get into the Book of Galatians.

3:42: As we start, I will mention, I think most of you know this.

3:45: That Galatians is the first letter that the apostle Paul wrote.

3:50: I believe Thessalonians came next and then Corinthians, but Galatians is his first letter.

3:56: They dated around 49AD, 49 AD.

4:02: So, it comes about 1500 years after Moses.

4:06: So, the Torah and Paul, Moses and Paul are about 1500 years apart.

4:13: That's a lot of time for God to change his mind about the things that he promised to Moses.

4:19: And so we can say, I think, that Paul has an argument here that God has done away with Judah, and the church replaces Judah.

4:30: In fact, let's begin there.

4:33: We'll, I'll just share my screen here, and I want to start with a couple of scriptures.

4:38: And as I begin with these scriptures, The question for you is, how does covenant theology stand up to these scriptures?

4:48: Because they seem pretty clearly to be saying, The church replaces.

4:55: Israel.

4:57: So here we say, Galatians 3:7, know you therefore, that they which are of faith, that is the church, the same are the children of Abraham.

5:08: So we don't need to look at the physical descendants of Abraham anymore because it's those that are of faith that are the children of Abraham.

5:16: And verse 9, so then they be they which be of faith are blessed.

5:22: With faithful Abraham.

5:23: Why, why are you looking to the Jews?

5:25: Why are you looking to the house of Judah?

5:26: Why are you looking to physical descendants?

5:29: They which be of faith are blessed with faithful Abraham.

5:34: And Galatians 3:16.

5:36: Now to Abraham and his seed singular.

5:41: To Abraham and his seed, that is Christ, were the promises made.

5:46: He says not unto seeds, as of many, but as of one, and to thy seed, which is Christ.

5:55: So why are you talking about, Israel and Judah and the physical descendants when it's not about seeds, it's about the seed which the scripture plainly Paul says the seed is Christ.

6:10: Why are you talking about physical descendants?

6:13: Galatians 3:28.

6:17: There is neither Jew nor Greek.

6:21: Why are you talking about ethnic peoples?
6:23: Why are you talking about physical descendants?
6:25: This is now the age of the church.
6:27: There is neither Jew nor Greek.
6:29: There is neither bond nor free.
6:31: There is neither male nor female, for you are all one in Christ, Jesus.
6:37: Get, get rid of this ethnic descendants and DNA.
6:41: We're all one in Christ Jesus.
6:44: The church has replaced physical Israel.
6:48: And verse 28, if you be Christ, then Are you Abraham's seed?
6:55: We don't care about physical descendants anymore.
6:57: If you be Christ's Christians, then you're Abraham's seed and heirs according to the promise.
7:04: Yeah, the promise is still there.
7:06: It's just transferred to the church.
7:09: It's no longer to do with the physical people.
7:12: Galatians 4:9.
7:14: But now after you have known God.
7:19: Or rather are known of God, how do you turn again to the weak and beggarly elements whereunto you desire again to be in bondage, you're turning to the law.
7:31: You observe days and months and times and years.
7:35: Well, why are you keeping the Sabbath and the holy days?
7:37: These things are done away.
7:38: We're all one in Christ.
7:40: If we have faith, we're Abraham's seed, we're we're we're we're in Abraham's bosom, we're his children, we're New Testament Christians.
7:48: I'm afraid of you.
7:50: Lest I've bestowed upon you labor in vain.
7:53: So 1500 years after Moses, why are you turning back to Moses, these weak and beggarly elements, the Sabbaths and the high days, and, and of clean and unclean meats.
8:05: Why are you turning back to these things?
8:08: And then in Galatians 6 verse 15, for in Christ Jesus, neither circumcision avails anything, nor uncircumcision, but a new creation.
8:23: So, how would you?
8:27: Defend Covenant theology.
8:30: Why would you continue to argue that the physical descendants of Abraham matter, that physical Israel matters, when clearly Paul is making the case, none of that matters anymore.
8:43: As, as of Christ and the death and resurrection of Christ, 1500 years after Moses.
8:49: That stuff is done away.
8:51: How would you address someone who's bringing these scriptures in Galatians to say, no, well, covenant theology still has legs.
9:00: Let's, let's get into it.
9:02: Let's get into it.
9:03: I wonder, could, can we, does, does covenant theology stand up?

9:09: To an examination under the light of Paul's teachings to the Galatians.
9:15: Let's see.
9:18: I want to start then.
9:19: So this is written around 4849 AD.
9:23: As I said, it's 1500 years between Paul and Moses, and so, has God changed his mind?
9:30: Let's get a little bit of context.
9:32: So what was going on in 4849 AD when Paul is penning his first letter to the Galatian or the churches in Galatia?
9:44: He says, I want to pick up in Acts 14, beginning in verse 19, just for context.
9:52: And there came there certain Jews from Antioch and Iconium.
9:59: Who persuaded the people.
10:01: And having stoned Paul, drew him out of the city, supposing he had been dead.
10:09: So Paul here is getting a taste of his own medicine now.
10:13: He's following Christ faithfully, and the conflict.
10:17: Between Paul And the Adherence.
10:23: To Jewish law was intense.
10:27: Deathly intense.
10:29: They meant to kill him.
10:30: They thought they killed him.
10:32: That's how intense this conflict is.
10:33: Whatever Paul is teaching, the Judaizers are not having it, and that, that is an intense conflict to the point of they thought they killed him.
10:43: Howbeit as the disciples stood round about him, he stood up.
10:49: And came into the city and the next day he departed with Barnabas to Derby.
10:56: And when they had preached the gospel to that city, so even though they tried to kill him for preaching, he continued, you cannot stop the preaching of the true gospel.
11:06: And when they had preached the gospel to that city and had taught many, so he has, he's establishing the church now in Derby.
11:13: And he taught many.
11:15: They returned again to Lystra and to Iconium and to Antioch.
11:21: So here in Acts 14, he's establishing these churches, and I just have my map here to show you that these churches of Antioch, Iconium, Lystra, and Derby, they are all in the region of Galatia, which back in the day was called Asia Minor.
11:40: Today we call this Turkey, Turka.
11:42: And just as a side note, all of these.
11:48: Faithful brethren.
11:51: Back in the 7th century.
11:53: were either slaughtered, forcibly converted to Islam, or subjected and forced to pay jiza to the point of not being able to look after themselves, but to humiliate themselves and basically abandon their faith and put Muhammad before Christ.
12:10: And so today, when we think of Turkey, we don't think of it as a Christian land.
12:16: In fact, all of the churches in Revelation are all today Muslim.
12:22: And so don't think for a minute.
12:25: That England, Australia, Canada, America, that these nations cannot flip.

12:32: They're not as faithful to Christ as the churches in Asia Minor were, and they all were on, on pain of death and at the edge of the sword, forcibly converted.

12:43: To Islam.

12:44: Islam is not a religion.

12:46: It is a political ideology that wears a bit of lipstick to pretend it's a religion, but it has one objective, and that is to implement Sharia worldwide.

12:57: Sharia and Islam are the same thing.

13:00: So study Sharia and how it works and how it, how it flips societies.

13:05: To see what is happening right under our noses.

13:08: So my main point here is that this letter to Galatia, which is his first letter, he's writing to churches which he established in the context of intense A conflict Between himself and the Judaizers, they did not appreciate what he was preaching.

13:28: So Let's close the map.

13:33: And when they had preached the gospel to that city and taught many, they returned again to Lystra and to Iconium and to Antioch, confirming the souls of the disciples and exhorting them to continue in the faith.

13:48: So this is the, I can say this is the introduction to Galatia, the letter to Galatia, that he established the churches, taught many, and then exhorted them to continue in the faith.

14:01: And that we must through much tribulation, enter into the kingdom of God, says the man who they thought they stoned to death.

14:09: And then he came, maybe he was dead, but even if he was on the verge of death, he came back to life, came back to the ability to continue preaching and teaching them and then saying to them, it's through much tribulation that we'll enter the kingdom of God.

14:24: And when they had ordained them elders in every church.

14:27: So now he, he's he's founding the church, he's teaching them, and now he's establishing the churches by ordaining elders in every church.

14:35: And I prayed with fasting.

14:37: So there's real intent here to get these churches off the ground.

14:41: They commended them to the Lord.

14:42: OK, we're leaving now.

14:44: We've done our work.

14:45: We commend you to the Lord.

14:48: On whom they believed.

14:49: So they've accepted Christ.

14:51: He's commending them to the Lord, and after they had passed through Pisidia, they came to Pamphylia.

14:58: And when they had preached the word in Purga, they went down to Italia.

15:04: And there, or from there sailed to Antioch, whence they had been where they had been before, when they had been recommended to the grace of God for the work which they fulfilled.

15:15: And when they were come and had gathered the church together, they rehearsed all that God had done with them.

15:21: So they're on this journey establishing basically Gentile churches, and then when they're gathered church together, they rehearsed everything, what, what God is working through us.

15:29: Here are the open doors he's given us.

15:32: They rehearsed all that God had done with them.

15:34: And now he had opened the door of and how he had opened the door of faith unto the Gentiles.

15:39: They, they're receiving the Holy Spirit, they're accepting Christ, they're, they're coming in, they're being grafted into the covenant.

15:46: It's like God is doing this, we're not doing it.

15:49: It's, it's miraculous.

15:50: It's at God's hand.

15:52: And there they abode a long time with the disciples.

15:57: Now, certain men.

16:00: Acts 15, which came down from Judea, taught the brethren.

16:05: And said, Except you be circumcised after the manner of Moses, you can't be saved.

16:13: We don't care what Paul is teaching you.

16:16: You're, you, you're acting like you're part of the covenant, but you're not circumcised.

16:20: And you need to understand that circumcision is the actually the sign of being in the covenant.

16:27: And we don't care about the Holy Spirit.

16:29: You don't have the sign of being in the covenant, and if you want to be included, yes, OK, God has opened the door to the Gentiles, fine, but if you want to be included, you must be circumcised.

16:40: Paul didn't teach them that.

16:42: And so there's this, the, the conflict continues.

16:45: So the church is going well, and then basically Satan infiltrates.

16:49: Unless you're circumcised after the manner of Moses.

16:54: You can't, you can't be in the covenant.

16:56: And you're not circumcised after the manner of Moses, you can't be saved.

17:00: When, therefore, Paul and Barnabas had no small dissension and disputation with them.

17:08: So, we're all in the body, we're all in the covenant community, we're all in the church, doesn't mean we always agree.

17:15: And in this case, the disagreement was sharp.

17:19: And Paul and Barnabas would not back down.

17:22: They would not.

17:22: These are big leaders, big names, you know, they can quote the Torah backwards and forwards.

17:28: They, they're bringing their case.

17:30: They're very emphatic about their position, and Paul and Barnabas would not back down.

17:35: It, it was a big, big conflict.

17:39: So no small dissension is kind of a soft way of saying, this was a big conflict.

17:45: When they had no small dissension and disputation with them, they determined, because they wouldn't back down.

17:52: They determined that Paul and Barnabas and certain other of them should go up to Jerusalem.

17:58: OK, we're not going to resolve this.

18:01: Let's take a party of you, go up to Jerusalem, resolve it with the leaders in Jerusalem.
18:08: Onto the apostles and elders about this question.
18:11: They just couldn't get to the heart of the matter.
18:14: Now, This is very important for us.
18:18: Because this is the example.
18:22: We may have our convictions.
18:26: But we should not be, and pardon me for saying it this way, we should not be ignorant.
18:31: Or let me say it this way, we should not be ignorant blockheads.
18:35: Where I'm not listening, I'm not listening.
18:37: I have my position and that's it.
18:39: I don't want to talk about it.
18:40: That is so spiritually immature and arrogant.
18:47: Paul and Barnabas would not back down.
18:49: But they didn't say, and we're not going to talk about it.
18:53: They were talking about it.
18:54: And when they realized like, yeah, both sides have good points.
18:58: And we're not going to be able to resolve this because it's, it's a very tricky, difficult, complex matter.
19:06: Continue the conversation.
19:08: But go to Jerusalem and have it there with the apostles.
19:11: And both sides go.
19:13: And both sides went.
19:15: Because in any healthy relationship, There's communication.
19:21: And the minute you shut down communication, whether in marriage, in family, or with our children, with our parents, with, with any loved ones, with friends, with fellow congregants, The minute we shut down communication, Then the devil is at work.
19:38: The devil's at work.
19:39: And particularly in the person that's shutting down communication, the devil is at work.
19:45: And I say that without apology.
19:46: That's just how it works.
19:49: This was a very big deal.
19:51: Both sides felt very strongly about their position, but they talked.
19:55: They conversed, and when they just couldn't resolve it themselves, they went to Jerusalem and they continued to talk.
20:03: They continued to converse.
20:06: And and in a way where they're inquiring of the other.
20:09: They're not just stating their position and digging their heels in the ground.
20:13: They're trying to understand the other side and coming back with, yeah, well, but then again, the scripture says this.
20:19: And so go to Jerusalem and take the question there.
20:23: And being brought on their way by the church, meaning the church financed the trip, they passed through Venice and Samaria, declaring the conversion of the Gentiles.
20:34: It's just so miraculous, and it's such a, a, a, a point to be joyful over.
20:40: And, and, and they caused great joy unto all the brethren.

20:43: God is at work.
20:44: Look what he's doing, and the scriptures are being fulfilled.
20:48: And when they came to Jerusalem, They were received of the church and of the apostles and elders, and they declared all things that God had done with them, but There rose up certain sect of the Pharisees, which believed, these were believers.
21:07: Saying that it was necessary to circumcise them.
21:11: So wonderful.
21:12: Congratulations, Paul, we're happy for you, but we know the law.
21:17: And that's wonderful that God has opened this door.
21:20: But don't miss this point.
21:23: They have to be circumcised, the way Moses was.
21:27: That it was necessary to circumcise them and to command them to keep the law of Moses.
21:33: So here's the conflict that gives us the context of Galatians.
21:40: That 1500 years after Moses, this thing was exclusive to Israel.
21:45: And 1500 years after Moses, it is clear, even to the Pharisees, it's clear, God is bringing the Gentiles into the covenant.
21:53: This is undeniable.
21:56: What is deniable is that they don't have to be circumcised.
22:00: And these very thoughtful, very educated, very influential men are saying, Paul, stop right there.
22:11: Unless they're circumcised, you're wasting your time and you're putting them at risk.
22:17: And so we're happy with you, but they have to be circumcised.
22:19: Now we come into Galatia, where there's going to be this conflict continued even after Acts 15 when they resolved the issue, they, they talked it through, they resolved the issue, they were all on one page and then they went out teaching everybody the decision from Jerusalem.
22:37: Even after that.
22:39: We see the infiltration.
22:41: In Galatia.
22:43: Where the, the sects, the Judaizers are now.
22:46: So, Galatia is about the conflict.
22:49: Over the Gentiles in the covenant.
22:53: Whether or not they had to be circumcised and keep the whole law of Moses.
22:58: And this is why we have the argument now that Galatians proves that the law of Moses is done away.
23:05: And the physical ethnic descendants of Israel are done away.
23:09: Galatians chapter one.
23:12: Paul, an apostle.
23:15: Not of men, neither by man, but by Jesus Christ and God the Father, who raised him up from the dead.
23:25: So the book opens with Paul establishing his credentials.
23:33: He has authority.

23:35: He has authority directly from Jesus Christ and God the Father, and notice the Holy Spirit isn't mentioned, that through the Holy Spirit, He has direct authority as an apostle, because he was made an apostle by Yeshua and by the Father.

23:57: Who raised up Jesus from the dead.

24:00: Others, other passages open in a similar way.

24:02: Here we see Romans one, that he says he's a servant of Jesus Christ, and he was called to be an apostle and separated onto the gospel of God.

24:14: So he opens Galatians establishing his authority, and this is going to be very important.

24:19: He is a bona fide apostle.

24:22: And when we did the study of Luke and Acts together, it became very clear that in fact, Paul is the apostle that replaced Judas to give us the 12 apostles, and when we go to the book of Revelation and we see the 12 apostles' names there, Paul is one of those.

24:41: Verse 2.

24:43: So, he's established as an apostle of Jesus Christ, chosen and has been made an apostle by Christ and the Father, and all the brethren which are with me, and so we know he was, many of these brethren are going to be Gentile brethren with him, not all, but many, and all the brethren which are with me unto the churches of Galatia, which we saw in Acts 14, he founded.

25:07: He's the one that founded these churches.

25:08: He's the one that through the miraculous hand of God.

25:13: He's the one that opened up these Gentile churches, and so he sends greetings to them.

25:19: Here's the greeting.

25:20: Grace be to you and peace from God the Father.

25:25: And from our Lord Jesus Christ.

25:28: So this piece is the Shalom, which is more than just peace.

25:32: It's, it's all encompassing holistic rest from God, but also grace.

25:39: Which is not a New Testament concept.

25:43: Grace was in the time of Moses.

25:45: Grace was with Abraham.

25:47: grace is this, extension of mercy initiated by God and to redeem us from sin.

25:58: Grace be to you.

25:59: He wants this, this is, this is the, the, his, his, when, when he's going to be harsh with them, it's not because he wants to see them fail.

26:07: Clearly, he wants their success.

26:08: Grace be to you and peace from God the Father, and from Our Lord Jesus Christ.

26:16: Again, notice no mention of this third person.

26:21: These are, this, this is the Godhead.

26:24: And from our Lord Jesus Christ, who gave Himself for our sins.

26:28: This is the grace.

26:29: This is the grace.

26:31: And to acknowledge this, and we can never forget this, we stand by his faithfulness.

26:37: To to the covenant.

26:39: And by being the Holy One of Israel to make a way for Israel and all those grafted in to Israel, who gave Himself for our, that is Israel, not just generally speaking mankind, ultimately grace is going to be extended to mankind, but each in his own order.

26:58: Who gave Himself for our sins that he might deliver us again, that is Israel and those grafted in.

27:04: That he might deliver us from this present evil world.

27:08: That's the Gentile world.

27:10: According to the will of God and our Father.

27:14: Now, here in, again, I'm saying this is, this, this grace, this salvation, this redemption is extended to Israel.

27:23: Look at Matthew 1 and verse 21, and she shall bring forth a son, and you shall call his name Yeshua.

27:31: Yeshua means God saves.

27:33: Why, why call him Yeshua?

27:36: Why, why would you give him the name God saves?

27:39: Because he shall save all Gentiles all over the world, every nation from this.

27:46: That's why we call him Yeshua.

27:48: No, the scripture is very, very clear.

27:51: that God prioritizes Israel.

27:54: And the reason he's called Yeshua is that within the covenantal context, which Israel failed, the Holy One of Israel is, is going to find a way to redeem Israel, so that God's word will always be true.

28:09: So the reason we call, we say Jesus in, in England, sorry, in English, but England on my mind.

28:15: So, we say, Jesus in English.

28:19: But his Hebrew name is Yeshua.

28:23: Which means God saves Israel.

28:26: God finds a way to fulfill the covenant even though Israel broke it.

28:32: So he'll be called Yeshua because He will save His people from their sins.

28:36: In Isaiah 53:8, he was taken from prison and from judgment, and who shall declare his generation?

28:43: For he was cut off out of the land of the living.

28:46: For the transgression, this is the prophet Isaiah speaking.

28:50: Why was he cut off from the land of the living?

28:53: For the transgression of my people.

28:55: He was stricken.

28:57: Isaiah was a Jew.

28:59: Isaiah received a vision concerning Judah and Jerusalem.

29:03: And Isaiah 53 is talking about the Holy One of Israel finding a way to redeem His people.

29:11: And so he was killed.

29:13: Why?

29:14: For the transgression of Israel.

29:17: That's why he was stricken.

29:19: So, these scriptures, we cannot take Galatians the way New Testament Christians do, and just read it by itself with no context and just completely Negate And count as no consequence, all of the other scriptures.

29:37: Torah doesn't matter, the prophets don't matter, the writings don't matter, the psalms don't matter.

29:43: The only thing that matters is the Gospels and Galatians.

29:49: New Testament Christians No, the whole narrative is in force.

29:56: In any part of the, the scripture that we read, we bring the whole weight of the scripture to every verse in, in the canon.

30:05: So as in every book, so as we're studying Galatians, none of this disappears.

30:10: We have to find a way of reconciling all of the scriptures.

30:15: Because there's one God telling one story from Genesis to Revelation.

30:20: And so with all of this in view that he came to save his people, we continue to read.

30:26: And here, and, and just again, let's just fast forward, Galatians 3:13, when we bring the whole narrative into Galatians, Christ has redeemed us, that is Israel, and Gentiles who are grafted into Israel and become part of the covenant community of Israel, God has redeemed Israel from the curse of the law.

30:47: Gentiles are not under the curse of the law.

30:50: Gentiles don't have the law.

30:51: You can only be under the curse of the law if you have the law and you've broken it, and you can only have the law if you're in covenant with God because the covenant includes the people, the land, and the law.

31:04: So that you know how to be holy in holy land in relationship with the holy God.

31:09: You cannot be under the curse of the law if you don't have it, if you're not in the covenant.

31:13: So Yeshua came to redeem the people who are under the curse of the law.

31:19: Being made a curse for Israel.

31:21: He's the Holy One of Israel.

31:24: Being made the perfect sacrifice and offering to redeem Israel.

31:30: For it is written In the Torah, cursed is everyone that hangs on a tree, exactly.

31:37: The curse that belonged to Israel, the holy, perfect Lamb of God, took that curse upon himself, so that Israel, who deserves the curse, can now inherit the promises that the Holy One of Israel had obtained legally.

31:54: So, Galatians is not telling some new, you know, we're, we're following the narrative, following the narrative, and then all of a sudden we have to throw it away and take a sharp left turn and forget everything that we have learned.

32:04: Everything we've learned remains intact, and that's how we come to understand the scriptures.

32:10: He says that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit.

32:20: Through faith.

32:22: So, we'll get to this in chapter 3, but clearly when we're reading this in the proper context of the letter, in the proper context of the conflict of what's going on at the time he's penning this letter, in the proper context of the entire narrative of the Bible, it, it's all gonna be very, very clear, and we'll come to Galatians 3, God willing, in a couple of weeks.

32:43: Here again, in Daniel 9 and verse 24, the, the, the, the scripture tells one story.

32:49: 70 weeks are determined upon your people and upon your Holy Spirit.

32:53: So we start with the Torah, and all the prophets agree with Moses.
32:56: Nobody contradicts Moses.
32:58: No true prophet and no true teacher of God, and no true apostle will contradict Moses.
33:04: So, Paul, 1500 years later, is not gonna contradict Moses.
33:08: Here's Daniel.
33:10: 70 weeks are determined upon your people and upon your holy city.
33:14: That's Jerusalem.
33:15: Let's not be confused.
33:17: The land matters.
33:19: The promised land, and Judah is at the center of God's plan.
33:22: So 70 weeks are determined upon your people and upon the holy city to finish the transgression.
33:29: To make an end of sins.
33:30: How do you do that without Christ?
33:32: So everything that we're learning now in Galatians about the role of Christ, Daniel already saw it, and Daniel already prophesized what Moses prophesized.
33:42: And to make an end of sins and to make reconciliation for iniquity.
33:47: There's no need for reconciliation if you are not conciled in the first place.
33:51: You have to be conciled, break that consolation in order to be reconciled, and to make reconciliation for iniquity, and to bring in, to bring in everlasting righteousness.
34:03: It means there was righteousness there before, but it was temporary, and now he's going to bring in and restore that righteousness but make it everlasting.
34:11: And to seal up the vision and prophecy and to anoint the Most holy.
34:16: Now, Romans is later in the, the letters that Paul wrote, the epistles that Paul wrote, and he hasn't changed his story.
34:25: Romans 11, we're, I think we're quite familiar with this, I've covered it quite often, verse 26.
34:30: And so at the end of all of this, when Paul is looking into the future, the same future that Moses saw, even though Paul is seeing it 1500 years later, That same future, that end, what is the end state?
34:41: He says, and so all of this is happening, so that all Israel shall be saved.
34:48: And in context, this is not talking about the church.
34:50: In fact, it's the opposite.
34:51: He's telling the Gentiles, be careful, don't be arrogant.
34:54: Know your place.
34:57: And you're, you're a wild olive tree grafted in.
35:00: If he can, if he can graft you in.
35:03: And even, even though he's broken off the natural branches, how much more can he take the natural branches and graft them back in and break you off if you become arrogant, because knowledge puffs up.
35:13: And so in the end, all Israel shall be saved as it is written.
35:17: God cannot break his word.
35:19: As it is written, there shall come out of Zion the deliverer.
35:24: That's what's written.

35:25: And shall turn away ungodliness from Jacob.
35:29: So we're going to reconcile Jacob.
35:31: But the only way we can do this is through Yeshua.
35:35: That from the moment Israel failed, God already had a plan in mind.
35:40: That the covenant will be honored.
35:43: The covenant will be kept.
35:44: The covenant is an eternal union.
35:46: The covenant will be kept forever.
35:49: And the mechanism to redeem Israel so that they can remain in covenant eternally is the deliverer that comes out of Zion.
36:00: And then all Jacob will be saved.
36:03: For this is my covenant unto them.
36:05: I, I promised Abraham.
36:07: I promised Isaac and Jacob, I promised the fathers, this covenant.
36:13: And so this, this, this, I'm going to save all Israel because this is my covenant with them, when I shall take away their sins, and we will be at one eternally, the way the covenant was laid down.
36:25: So, Paul hasn't lost his mind in the letter to Galatia.
36:31: And so if we have this context, we know what Paul is not saying, we just have to figure out, OK, if he's not saying that, what is he actually saying?
36:40: Back to Galatians and his introduction, he now finishes the introduction to whom that is to Christ.
36:47: The glory forever and ever and ever and ever.
36:52: Amen to that.
36:54: This mighty God, this, this beautiful God, we, we have to understand the, the beauty, the majesty, the glory, the, the, the might of Yeshua.
37:06: And no, no foolish, false teacher is going to take us away from this, ever, ever.
37:14: To whom be glory forever and ever and ever and ever and ever and ever and ever and ever.
37:18: Amen.
37:20: So, with that as the introduction.
37:24: Paul now begins the letter.
37:27: I marvel that you're so soon removed from him that called you into the grace of Christ unto another gospel.
37:35: He's shocked.
37:37: Remember when he established these churches in Galatia, he commended them to the Lord, and he told them it's through much tribulation, but we will enter into the kingdom of God and to remain faithful, and he, he established these churches and established elders in all the churches to stabilize the congregations.
37:55: And now he's coming back.
37:57: He is stunned.
38:03: He's beside himself with astonishment.
38:08: He is in awe and wonder.
38:11: It's like, it's like a, a negative miracle.

38:14: It's like something that you would never imagine in a million years, and here it is right in front of him.

38:20: And he doesn't pull any punches.

38:22: He is stunned.

38:24: That they have been removed.

38:27: In other words, he established them in Christ, and now they're with the devil.

38:33: Now they're dating the devil.

38:35: It's like, how I established elders.

38:39: And I taught you all, and I taught many of you.

38:43: And look how quickly You've turned your back on Christ.

38:48: Unbelievable.

38:49: Unbelievable.

38:51: I marvel that you're so soon removed from him that and, and you're removed from Christ.

38:58: It's not just that you've turned to another gospel, it's that you were in Christ and you've turned away from Christ to another gospel.

39:07: First you turned away from Christ, now you're, now you're embracing another gospel, and it's through that false teaching that you've turned your back on Christ.

39:16: I am astonished.

39:17: And by the way, he says, it's not another, it's not good news.

39:21: Well, there's no such thing as another gospel.

39:25: But there be some that trouble you.

39:27: There are some that are out to destroy you, and you lack discernment.

39:32: And they would pervert.

39:35: The good news of Christ.

39:37: And so, this is a very, very Paul is saying.

39:45: there's nothing more serious that, that I have to correct here.

39:49: Like, let's, let's get into it.

39:51: You've been deceived, and you've turned to a gospel that's not good.

39:54: There's only one gospel message that results in good news.

40:00: Anything else is not good news.

40:01: It's not a gospel.

40:03: Now, what is this gospel?

40:06: Because in Matthew 24 and verse 14, Christ Himself prophesized.

40:13: That the gospel that he preached would be preached in all the world.

40:17: And then after everyone has heard the gospel, especially the Gentiles.

40:23: As a warning, and the house of Israel as also a warning, but more of an invitation to come back to faithfulness.

40:30: And then those Gentiles that respond favorably will be grafted into this covenantal relationship with Israel.

40:37: So that gospel that Christ preached.

40:40: He said he prophesized that it would be preached in all the world, and that's what Paul was doing.

40:46: And that's what the other apostles were doing.

40:47: They were preaching the gospel that Christ preached.
40:52: And now these Judaizers.
40:55: are also preaching a gospel, quote unquote, but it's not the gospel that Christ taught.
41:02: It's another gospel.
41:05: Now, in Hebrews.
41:08: Also to me very clearly written by the apostle Paul.
41:12: With this deep Torah understanding.
41:16: And I'll say Levitical understanding of how priesthood and offering and sacrifice and holiness works.
41:24: He says in Hebrews 4 and verse 1, and I quote this often as well.
41:28: He says, let us therefore fear, lest a promise being left us, that is, the promise of rest that was given to Israel through Moses and Joshua, they didn't ever succeed at obtaining.
41:43: And so the promise is still outstanding.
41:45: It's like you write a check and it hasn't been cashed.
41:48: And so you look at your, your books and you see it hasn't been cashed yet, it's still outstanding.
41:52: And so this promise of rest.
41:55: To Israel is outstanding, and we have now inherited it, is what he's saying.
42:00: And so this outstanding promise.
42:03: Of entering into his rest, let's be very afraid.
42:09: Lest any of you should seem to come short of it.
42:11: So it's possible to fail.
42:14: It's possible that this promise that's extended and is outstanding, even though the invitation is there, it's possible for people to reject it, turn their back on it, come short of it.
42:27: Why would that happen?
42:29: Why, why, if we have this promise of rest, why would we possibly fail?
42:33: Well, he says, well, it, it is a precedent for this.
42:37: Because the same gospel that's been preached to us, the same gospel, not a different gospel.
42:42: Yes, 1500 years after Moses, Paul is teaching Galatia.
42:48: But he's preaching the same gospel.
42:50: And he says here, for unto us.
42:54: That is in the 1st century, and us by extension in the 21st century, he says, for unto us was the gospel preached.
43:03: So we've heard the gospel preached.
43:06: But the same gospel that was preached to us, it was also preached to them.
43:12: 1500 years earlier, for unto us was the gospel preached as well as unto them, same gospel.
43:18: The only difference, the difference is not with what was taught, the difference is in how it was received.
43:26: So it begs the question, The gospel that we're preaching today, if Moses was resurrected and sitting in the audience, would he recognize it?
43:36: Would he say, wonderful, I see now how the good news is going to be fulfilled, and they're teaching exactly what I taught, maybe with a bit more detail.

43:45: But it's exactly on the narrative that I was teaching.
43:48: And with Joshua say the same thing, where they sit in the audience and look at each other.
43:54: And so, what are these people talking about?
43:57: What are they, what are they saying?
44:00: Why are they quoting us?
44:02: And teaching something bizarre.
44:05: Because it's the same gospel.
44:06: Paul is saying what was preached to the the fathers.
44:09: Under Moses and Joshua, same thing is what we were, what, what was taught to us, what brought us into the faith.
44:18: For unto us, you, you could come short of it.
44:19: Why?
44:20: Because the same gospel that was preached to us is the same gospel that was preached to them.
44:24: However, even though it was preached to them, it didn't profit them because they didn't believe in it.
44:30: As well as unto them, but the word preach did not profit them not being mixed with faith in them that heard it.
44:36: That's the only difference.
44:38: The gospel concerns the rest.
44:41: The, the promise of rest is the gospel.
44:46: Yeshua is the enablement of the fulfillment of the promise.
44:52: Yeshua is the enablement of Israel inheriting the rest.
44:56: Now, Jehoshua, Joshua was the symbolic Yeshua.
45:03: He, he, he, he is symbolic of Yeshua.
45:07: And that's what Christ is doing.
45:09: Christ is coming to be the true Jehoshua.
45:12: To bring his people into the land where Joshua failed.
45:16: It's the same gospel message.
45:18: The exact same message.
45:19: The only difference is they didn't believe it.
45:22: And Joshua wasn't even in the grave yet, and he's saying, you're already turning to idols.
45:26: I've preached to you the gospel.
45:28: I've shown you that everything God promised, he has fulfilled, you just need to fulfill your part.
45:32: And already, I'm, I'm, I'm telling you now, you do what you want, but as for me and my household, we believe the gospel.
45:40: Me and my household, we're going to be faithful to the gospel.
45:43: You guys decide what you're doing.
45:45: And so that's the only difference.
45:46: The gospel message hasn't changed.
45:49: And Paul is not teaching a different gospel.
45:50: In fact, he's doing the opposite.

45:52: He's cursing anybody who would dare preach a different gospel than what Moses taught, than what Joshua taught, than what Yeshua taught.

46:03: He says, The only difference in the gospel is not the message, it's whether or not you believe the message.

46:09: So here now, this, this is the curse from Paul.

46:13: And we better take this seriously.

46:16: Paul says, listen.

46:18: I know that the people teaching you have high credentials.

46:22: And you spent your whole life looking up to them.

46:25: I'm telling you this.

46:27: Let's, let's, let's, OK, let's, let's look at rank.

46:30: I'm an apostle by Christ, by the Father.

46:34: These are just Pharisees.

46:36: Yes, they have high rank.

46:37: It's not higher than me.

46:40: I was made an apostle miraculously by Christ and the Father.

46:45: But even if I and all the people with me, or even, let's go even higher than me, I'm, I'm, I'm sort of the highest office under Christ, an apostle by Christ and the Father, but let's even go higher than that.

46:57: Even if an angel from heaven.

47:00: Preach any other gospel.

47:03: Then what Moses taught.

47:06: What Jehoshaa taught, what the prophets taught, what Jesus Christ Himself taught.

47:12: If anybody's preaching anything other than that, this is serious, brethren.

47:17: He says, even if an angel from heaven, wake up, don't get mesmerized by rank.

47:24: Don't get mesmerized by hierarchy.

47:32: If anybody.

47:34: And by that man, I mean anybody, physical body, spiritual body, anybody.

47:40: Preaches any other gospel.

47:42: The difference is not there's a different gospel.

47:45: It's just whether or not we will believe the same gospel.

47:53: Even if an angel from heaven.

47:55: Preaches any other gospel unto you.

47:59: Excuse me.

48:01: Then that which we have preached unto you, we read Acts 14, and he was establishing these churches.

48:07: And preaching the true gospel.

48:10: And they received it with joy.

48:12: And now the Judaizers come with a different gospel.

48:17: You gotta be circumcised, otherwise you cannot be saved.

48:20: There's good news, you can be saved.

48:22: But you have to be circumcised, and you have to keep the whole law of Moses, and that's not what Paul said.

48:29: Excuse me.

48:31: And so anybody's teaching you another gospel, and these people tried to kill Paul.
48:36: The conflict was intense, it was fierce.
48:39: And Paul's saying they're cursed.
48:41: And if you follow them and you teach what they're teaching, you're cursed as well.
48:45: He says, let him be accursed.
48:49: Say it once.
48:51: Anathema He says, I'm gonna say it again.
48:54: In case you didn't hear me, I meant what I said.
48:56: I meant every word of what I said.
48:58: As we said before, so say I now again.
49:02: If anyone, even an angel in heaven.
49:06: Preach any other gospel unto you.
49:09: Then not what you received when I went through and I established these churches.
49:17: If anybody deviates from what I taught, which is what Christ taught.
49:22: Which is what the prophets taught, which is what Moses taught.
49:26: Which is what was given to Abraham.
49:29: He says, If excellent, let me repeat myself so I can be crystal clear.
49:36: Anybody, I don't care who it is, preaches any of the gospel unto you.
49:41: Excuse me.
49:43: Then what you've received, let him be accursed.
49:48: Paul does not pulling this.
49:49: This is how the letter opens.
49:51: He doesn't pull any punches, and then in this very same letter.
49:56: The New Testament Christians and pastors and Evangelists take this very same letter to preach another gospel.
50:06: They, they bring the curse upon themselves by deviating from the gospel that Moses taught, that Christ taught.
50:14: And Paul is very, very clear, don't deviate.
50:17: So, whatever he's saying in chapter 3456, when we get into those kind of difficult passages, we better not deviate from the gospel.
50:28: Cause there's no other gospel.
50:30: He says, verse 10.
50:33: For do I now persuade men.
50:37: Or God.
50:39: Or do I seek to please men?
50:43: So clearly we're dealing with.
50:46: how shall I say?
50:48: The influence of authority.
50:51: And, and, and this is how these Judaizers who come with a lot of authority, and we're gonna have to examine how Peter.
51:01: Try to please men because of the level of authority that these men have and being afraid to stand up to them.
51:10: We'll get to that as well.
51:12: Paul is saying, I don't care.

51:15: I don't care.
51:16: I'm not afraid of men.
51:18: I'm not here to try to, you know.
51:20: Check the boxes and dot the I's and cross the T's so that men accept me.
51:25: He says, I'm not here to persuade men.
51:28: I'm not here to try to convince God to change the gospel.
51:32: I'm not trying to seek their pleasure.
51:34: I, I, I, I want to please God, not men.
51:37: For if I, if I pleased man, I would not be the servant of Christ, and I opened the letter.
51:43: By saying, I've been established an apostle.
51:47: By Christ Himself and God the Father who, who raised Christ from the dead.
51:52: That, that's who established me as an apostle of Christ with the purpose of Christ and the purpose of the Father.
51:59: And so if I'm now running around trying to say what men think is nice and acceptable, I, I'm no longer a servant of God, but I'm coming to you as a true servant of God and I'm warning you, anybody who teaches any of the gospel, let him be accursed.
52:13: He says here and just again this notion of establishing his credibility as a faithful teacher and not just teaching what men want to hear and not wanting to run afoul of men.
52:25: He doesn't want to run afoul of God.
52:27: Here in 2 Corinthians 2:12.
52:29: Furthermore, when I came to Troas to preach Christ's gospel, That's the gospel.
52:34: He's teaching the same gospel that Christ taught, and a door was opened unto me of the Lord.
52:40: He says, so that's, that's what he's teaching, the gospel of Christ, and God is, he recognizes God is the one opening the doors, but he's being faithful to teach what Christ taught him in 1 Thessalonians 2 and verse 4, but as we were allowed of God or permitted by God to be put in trust with the gospel.
53:01: God chose him, he says, and, and those with him, Barnabas and others.
53:05: God chose them and entrusted them with the gospel.
53:08: Even so we speak.
53:10: He's saying, I'm not afraid of men.
53:12: I'm afraid of God, and I'm a servant of God.
53:15: And the gospel that God gave me, that's what I speak.
53:19: Not as pleasing men But God, which tries our hearts.
53:24: And, and, to me, as I see him repeatedly saying this, differentiating himself from other teachers, By saying, I don't teach to please men.
53:36: Obviously, by him repeating this and saying it.
53:39: And emphasizing it.
53:41: Obviously they have teachers that teach to please men.
53:46: And he's saying you've got to see between the lines.
53:48: I, I was stoned to death.
53:51: And that didn't, that as soon as I got back up, I went straight back to work, cause I'm not here to seek men's approval.
53:58: Back to Galatians.

54:00: He says, But I certify you, brethren.
54:05: So I'm not here to please men.
54:07: I'm certifying to you, I'm guaranteeing you, brethren, that the gospel which was preached of me is not after man.
54:17: For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ.
54:25: So, he's, I'm I'm gonna show you the next week.
54:28: I'm gonna stop here.
54:29: Just for time, we'll take our time with this.
54:32: We don't want to rush it.
54:34: but I want to show you that he's very, very clear.
54:39: He has received by revelation.
54:42: The very same gospel that Jesus Christ preached.
54:46: In fact, he received it directly from Christ by revelation, from the Father by revelation, and he preaches the gospel to please God.
54:56: And he really doesn't care about the frowny faces of men.
55:01: And then he's trying to say to them, you need to be careful about your teachers, even the ones that I established.
55:10: Preaching because they're afraid of men.
55:13: And even the apostle Peter fell into this trap.
55:17: So, that is the Book of Galatians.
55:23: I hope that that serves as a good introduction to the book.
55:28: We'll take our time, because if there's one book that can be used to promote Replacement theology.
55:40: This is, this would be the foundation.
55:43: Set the foundation in Galatians, get people's mind oriented a certain way, and then cherry pick other scriptures to show that this, this is what God is saying.
55:52: He's replaced the covenant people.
55:55: We want to go through this line by line, line upon line, and show that no such thing is true.
56:01: And those quote unquote difficult passages and difficult scriptures, they make perfect sense.
56:08: When understood in the context of the whole council of the Bible.
56:13: So I hope that was a great introduction for you.
56:17: God willing, you'll be able to join us on Sabbath, and, God willing, I'll be bringing the sermon.
56:23: Let me just go ahead and check and see if there is anything that I need to respond to in the comments.
56:29: And I see Sister Rosebud is saying Jesus will return to Jerusalem and begin establishing his kingdom there.
56:37: Amen.
56:38: He's not returning to some random spot on the earth.
56:42: Why is he returning to Jerusalem?
56:44: Why is he called Yeshua?

56:45: And why is he returning to Jerusalem?

56:48: Amen, sister.

56:49: He's going to return to Jerusalem, and from there, establish his kingdom, and scattered Israelites will be gathered there.

56:57: Amen.

56:57: And I remember when I first came into the church and read Matthew 24, and he's going to send his angels to the four corners of the earth to gather his elect.

57:05: I had no idea what that meant.

57:06: I thought that meant the church, until I started to read the Torah.

57:11: And see over and over again, Christ came to fulfill every word of God.

57:16: Endure to end.

57:18: Mary sings what Yeshua will come to do for Israel.

57:22: I just love this, brethren, you're so clear.

57:25: I thought, I thought that when I opened with my introduction of the difficult verses in Galatia, you would say, yeah, good point, covenant theology is over.

57:37: No, no, no, not at all.

57:38: You are established in the truth.

57:41: Luke 1:54.

57:43: In camps, he has helped his servant Israel, Israel, that's what he's done.

57:51: That's the purpose of Yeshua.

57:53: He's helped his servant Israel in remembrance of his mercy, his, his cassette, his eternal covenant commitment to Israel.

58:01: That's what he's done.

58:04: As he spoke to our fathers, the promises are there, to Abraham and to his seed forever.

58:12: Amen.

58:13: Amen.

58:13: This is a promise to Israel forever.

58:16: Luke 167, Zechariah prophesized, Blessed is the God of Israel.

58:21: Amen.

58:21: He visited and what did he do?

58:25: Redeemed his people.

58:27: What is it, what is the purpose of Yeshua?

58:29: Why is he called Yeshua?

58:31: He's visited and redeemed his people, raised up a horn of salvation to remember his holy covenant.

58:38: These are wonderful passages, wonderful scriptures, you know.

58:43: If we were to really look at all the scriptures that show God's faithfulness, we'd have to read the entire Bible.

58:53: Every Bible study we do, we have to quote the entire Bible, because the Bible tells one story.

58:57: These are wonderful passages.

58:59: If we study the prophecies in the gospel given about the birth of Christ, exactly, prophecies in the gospel given about the birth of Christ, we will quickly realize what was the purpose of his coming.

59:13: It was God keeping covenant and promises to the patriarchs.
59:18: I just think this is wonderful.
59:20: I just, I love the understanding that I'm seeing here.
59:23: And then the understanding is reflecting, how shall I say, a realization, a recognition, a confirmation of God's faithfulness.
59:34: The Bible is a book about God's faithfulness to His promises to Israel.
59:41: And through that faithfulness, how all mankind will achieve salvation, but only through that faithfulness.
59:49: If God is not faithful, we're we're wasting our time.
59:53: Luke 1 is filled with important details.
59:55: It, it is indeed.
59:56: And again, Luke is in the archive, if any of you want to go back and study Luke Acts together.
1:00:01: Luke 1 is filled with important details, verse 67 to 78 reinforces covenant theology as the main purpose of Christ's coming.
1:00:11: Verse 77, remission of their sins.
1:00:15: Context, it is Israel's sin being spoken of.
1:00:19: Thank you, Chuck and Judy.
1:00:22: Thank you so much.
1:00:23: Many thanks, Sister Rosebud.
1:00:24: A wonderful introduction to Galatians.
1:00:26: Thank you, Sister Rose.
1:00:28: Luke 2:25, Simeon was waiting for the consolation of Israel.
1:00:33: They were under subjugation.
1:00:35: They were being abused by the Romans, and this faithful man, Simeon, who understood the prophets, he was waiting for the comfort of Israel, which Isaiah 40 tells us.
1:00:48: Comfort my people because Yeshua has come.
1:00:52: Yeshua has come and he's returning to redeem his people.
1:00:56: We walk by faith and not by sight, and when all the world turns their back on God's covenant faithfulness, there are a people that say no.
1:01:07: No one can frustrate the plan of God, declaring the end from the beginning.
1:01:13: Simeon was waiting for the consolation, the comfort of Israel, light to the Gentiles, and glory of your people Israel.
1:01:22: Two groups mentioned here, your people means God still takes ownership of Israel, and that's a very important point in your to end, because this, this very understanding here is what's going to unlock the difficult passages in Galatians.
1:01:37: Great intro, thanks, Rick, for.
1:01:38: Anna spoke of him, Yeshua, to all those who look for redemption in Jerusalem.
1:01:44: Matthew 15:24, Judy and Chuck, I was not sent except to the lost sheep of the house of Israel.
1:01:50: This is wonderful, brethren.
1:01:52: God has blessed us with this understanding.
1:01:55: We do need to, however, treat Galatians very sensitively, very conscientiously, very thoroughly, because it is upon the strength of the texts.

1:02:08: In Galatians, that many, many, many believe that God has broken faith with Israel and the church replaces her.

1:02:16: Well, we're gonna go through it line upon line.

1:02:18: Thank you so much for starting out in Galatians one, and God willing we'll continue next week.

1:02:24: God bless you.