

48-Galatians-03a-Transcript

0:43: Well, greetings, brethren, and welcome to another line by line or line upon line Bible study.

0:48: This evening, God willing, I want to cover Galatians chapter 3.

0:53: I don't think I'll get through the entire chapter.

0:57: In fact, I won't, but God willing, I'll, we'll get through part of the chapter.

1:01: I think I was planning to get up to verse 17.

1:03: We'll see how we go time-wise, but these next two chapters are, are very rich doctrinally.

1:11: it's almost at the level of, of Romans, where he's just really laying out, the, the doctrine and the belief that that Christians should and must have to be successful.

1:24: so it's pretty good, the next two chapters are pretty rich.

1:26: We'll take our time going through them.

1:27: The first two chapters, 1 and 2, Paul was just really introducing the situation and not wasting any time to get into it because it was so urgent.

1:38: And he was just laying the case of, you know, do not be impressed by people.

1:43: Do not be impressed by status.

1:46: Even if someone, an angel with the high status that angels have, don't even be impressed by anybody who dares change the gospel.

1:54: And he even showed them that he had to challenge Peter to his face because he was preaching a false gospel.

2:01: He was changing the gospel through his example.

2:03: So that was 1 and 2, and now 3 and 4, we'll, we'll take our time going through it.

2:07: He's now going to lay things out doctrinally, and then 5 and 6, he's going to show the practical application of, of the doctrine.

2:16: So, I, I am, not using Wi Fi.

2:21: We had some, power outages out this way today, and so our internet is out.

2:25: I'm coming through over my cellular phone.

2:28: So hopefully, I'm coming through loudly and clearly.

2:31: I will check in the chat just to confirm, but if not, that's, that's the reason.

2:37: Our loving Father, we come before you, Lord.

2:39: We're just so grateful to you.

2:41: You're watching over us.

2:43: You're protecting us, and you're guiding us.

2:46: You're leading us.

2:47: We acknowledge that, Father, and we thank you for it.

2:52: Thank you, God, for the desire that you've put in our hearts for the righteousness of Christ.

2:58: We want to be right with you, Father.

3:00: Thank you that we have access to these ancient scriptures, thousands of years old, and yet the truth in them is eternal, and most people have turned away from these ancient scriptures to fables.

3:16: To deception and to corruption.

3:20: And yet, Father, you're guiding us into this light in this time of great perversity, this time of great darkness.

3:28: It's a great treasure, Father, it's a great privilege.

3:31: We acknowledge it, and we also acknowledge that it's only possible through the sacrifice of Jesus Christ.

3:37: We pray, Father, for your blessing in our study and on our growth, on our unity, on our fellowship, and we pray in the mighty name of Jesus Christ.

3:46: Amen.

3:47: So let me just confirm that I am coming through loudly and clearly.

3:54: Here and see you.

3:54: Thank you, Sister Carlotta and Judy and Chuck, I see her here.

3:59: Chuck, hi, Chuck, I know that, brother Chuck, I know that you've sent an email to me.

4:03: I just haven't had the time to sit down with it, but thank you for that.

4:06: I will, I will get back to you on that.

4:08: And let me just start from the top.

4:10: Rose Petty is here.

4:11: Good evening.

4:13: Kay Feder, nice to see you.

4:15: Rosebud, wonderful to see you.

4:17: Judy and Chuck, great to see you.

4:19: Bruce Ellis is here.

4:20: Thank you for checking in.

4:22: Carlotta, nice to see you first online.

4:25: Merlane as well.

4:27: Jaw Jaws, nice to see you.

4:29: CGI Burlington, Rick 4, Pep Square.

4:33: Very, very good.

4:34: Nice to see all of you and all of the others that are here as well.

4:38: Great to have you.

4:40: as I say, we're gonna get into, Galatians chapter 3 now.

4:45: this is gonna be some heavy treading.

4:46: It's, you know, the apostle Paul is very, very deep.

4:52: He's very profound.

4:54: I cannot say that, oh, no problem, we're just gonna cover the writings of Paul, and, it'll be a walk in the park.

5:02: what we're going to do is try our best to understand him, recognizing that we're scratching the surface.

5:09: And as we grow in our spiritual maturity, when we return to these passages, there's more depth here.

5:17: So we don't want to give the impression, or I don't want to give the impression that, oh, I've figured this all out, here it is, we did that book, let's move on.

5:25: It's, it's like the book of Revelation, blessed is he who reads and keeps reading, because as we grow, we understand more, as the world around us changes, we understand more as God gives grace, we grow in His grace and His knowledge.

5:40: OK, let me, get into Galatians chapter 3.
5:45: I'm going to share my screen.
5:49: And hopefully you can see that.
5:53: Very good.
5:54: OK, so Galatians chapter 3, I want to begin back with a verse that we covered in chapter 2, a couple of verses at the tail end of chapter 2, but this one in particular, because this is sort of, you know, the keynote.
6:10: This is the theme of the letter.
6:12: This is what's going on.
6:13: This is the this is the heart of the contention.
6:16: So if we get chapter 6, verse 16 of chapter 2, we've got the point.
6:23: Or at the point of the point.
6:25: What is it that Paul is, what's the case that Paul is making?
6:28: And it's right here in verse 16.
6:30: So as long as we're oriented by this, as chapters 1 and 2, we're introducing the issue.
6:37: What the issue was, really, the root cause of the issue was really about status, that people were impressed by status, and they were being led astray by status, and Paul is saying, don't fall for that.
6:50: And then he introduces what the issue is, and it's really the discounting.
6:56: Of the crucifixion of Jesus Christ.
6:58: It is to say that the crucifixion of Christ, it's good, but it's not enough.
7:05: And that's, that's what's a contention here, and Paul is contending with Judaizers.
7:11: So you've got Paul and Barnabas and those with them preaching the true gospel, and then you have the Judaizers on the opposite end.
7:20: Think, Acts 15 and just think of the, when Paul is going through Galatians establishing the churches and these Judaizers were already at work contradicting him.
7:31: And so, the letter really is about this contradiction between Paul's understanding of the Gospel and the Judaizers.
7:40: Their understanding of the gospel and the Galatians or the Galatian churches in the middle of this contention.
7:47: And the contention was so sharp.
7:50: And so intense.
7:53: And so I would say grounded on status that even Peter.
7:58: Got insecure.
8:00: And started to try to please men.
8:02: And so that's the nature of the conflict.
8:05: The heart of the issue is here in verse 16, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ.
8:17: That's the issue.
8:19: That's what this whole letter is about.
8:21: And if we deviate from this, then we're going to try to make the letter say things that it's not saying, and we're going to try to put words in Paul's mouth that he would never say, that will contradict his other letters, that will contradict the Torah, that will contradict the prophets, that will contradict the other apostles and, and, and, and the, the apocalyptic letter at the end.

8:44: So, this is the point.
8:47: And this is all Galatians is about.
8:49: Let's not try to make it about anything else.
8:51: It's about that we understand that when it comes to justification, and what is justification, it's about being right before God.
9:02: I, I heard somebody say once that justified is to think of it as justified, never sinned.
9:09: Right?
9:09: It's just if I'd never sinned, justified, that you're clean before God.
9:15: So, a man is not clean or set right, declared right before the judge by the works of the law.
9:23: This will never work.
9:25: It was introduced because, and I'll get into this later, it was introduced in terms of how do we fellowship with God when he's holy and we're not.
9:33: And so there needed to be a holiness code to coexist with God, but it was not possible for men to be holy before God.
9:43: And so really, the, the, the, the holiness code and system really condemned men.
9:49: It condemned them to death.
9:52: And so, the works of the law cannot justify.
9:55: This is the point.
9:56: This is the point.
9:58: What justifies what makes us clean and righteous and right before God and pure before God is not our works, it's the faith of Jesus Christ.
10:09: And this really is the heart of the matter of the letter.
10:12: In fact, it's the heart of the matter of the entire human race and, and all the philosophies and all the religions and all the different ways and codes of conduct, all of it comes down to this verse.
10:26: Of all these systems.
10:29: Only one enables us to be right before God.
10:35: And this, it's the only system that enables us to be right before God.
10:39: And what differentiates us, differentiates it from all the others, is all the other philosophies, all the other systems, all the other approaches depend on works.
10:51: It is by human effort.
10:53: By human accomplishments that you can be right.
10:57: Before God.
10:59: Christ came As the savior He's the one that is holy before God.
11:07: And when we believe in Him and his crucifixion, resurrection, and that he's the only way, His righteousness is accounted to us.
11:16: So it's by the faith of Jesus Christ that we are justified, that it's justified, never sinned.
11:22: Even we have believed in Yeshua Hames, the Messiah, Jesus.
11:30: That we might be justified by the faith of Christ and not by the works of the law.
11:35: This, this is the whole point.
11:37: You've got the works of the law, which the Judaizers are pushing, and you've got the faith of Christ, which Paul is preaching as the true gospel, and this is the contention.

11:46: And so we have this contention, and he's saying, we've believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law.

11:56: For by the works of the law shall no flesh be justified, and that's all he's saying.

12:03: He never says, oh, and therefore the law is ridiculous, and therefore the law has no purpose, and therefore the law is done away, because you don't need the law.

12:13: He never says that.

12:15: All he's saying is, in order to be righteous before God, in order to be justified, to have a relationship with God, to begin your to begin your walk with God, you must be justified, and the only way you can be justified is by faith of Christ.

12:32: In verse 2 He says, I am crucified with Christ.

12:37: So Christ was crucified, he's accepting Christ as his Messiah, and he's saying, because I'm accepting Christ as my personal savior, I'm crucified with him.

12:48: Nevertheless, I live.

12:50: This is the power of this blood.

12:52: This is the power of this sacrifice that through his death I live.

12:58: Yet it's not me, it's Christ living in me.

13:02: This, this is it.

13:05: This is it.

13:07: The works of the law could never do this.

13:10: They were pointing to this, but they could never accomplish this.

13:15: This, this is what the law was pointing to, how to be right with God, but how to live as God, how to live like God.

13:25: How to live with his code of conduct.

13:29: Well, the law was this sort of external influence, trying to say, no, don't hate your neighbor, don't steal from your neighbor, don't covet your neighbor, don't, don't steal, don't commit adultery, don't murder.

13:41: You have to love your neighbor.

13:42: how are you going to live together and be doing these things, these, these works of the flesh.

13:48: And so the law was this external influence.

13:51: To try to put guardrails on human behavior and human nature, but it was never really changing the human nature, but it was pointing to what love is.

14:01: Paul is saying, by accepting Christ as my Savior.

14:05: And, and being dead with him, and therefore having his life in me, I've accomplished what the law was pointing to.

14:15: That now I'm living as Christ and, and God forbid that somebody would accuse Christ of being a sinner.

14:22: So, so the law, what did Christ say that he's going to have a new covenant with Israel and with Judah, and he's going to write his law in their inward parts.

14:32: And that's exactly what Paul is experiencing here.

14:35: And that's exactly what the Gentiles were experiencing.

14:38: That the, the objective of the law, the, the Gentiles did an end run around all this system of, of works in order to teach men how to love each other.

14:50: The Gentiles come, they receive the Holy Spirit, they receive Christ, and they do an end end run around all that system.

14:56: And then the Judaizers come and try to drag them back into that system for justification.

15:03: That's it.

15:03: This is about justification.

15:06: And the life which I now live in the flesh, so here I am in the flesh.

15:11: I live by the faith of the Son of God.

15:15: It it's his faith in me that's enabling me to live by the spirit and do all the things.

15:23: That the law was ultimately pointing to, that is to have the fruit of love, to love my brother, to put, to subject human nature.

15:32: Or subjugate human nature and live by the god nature.

15:36: This is, this is what the faith of Christ living in me is enabling me to do.

15:40: The, the, the live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me, and gave Himself for me as an Israelite.

15:53: gave himself for me as as a member of the covenant community.

15:57: Now, what's happened now is the Gentiles have come into this covenant community.

16:04: There's no argument here that God gave Himself for the Gentiles.

16:09: Paul's not arguing arguing that.

16:11: The Judaizers are not arguing that.

16:14: The Judaizers are saying to the Gentiles, congratulations, you're now part of the covenant community, except not so fast.

16:23: You're actually knocking on the front door.

16:26: We just haven't let you in yet.

16:28: But we acknowledge that God has brought you to the covenant community, but you can't come in until you're circumcised.

16:36: Until you accept the works of the law.

16:39: So what the Judaizers, they're they're saying two different things.

16:44: Paul Is the apostle to the Gentiles.

16:48: He's sang to the Gentiles.

16:52: That You have received the faith of Christ, and with it, the Holy Spirit.

16:59: And with the Holy Spirit, the fruit of the Spirit.

17:03: Which is what the law was trying to accomplish.

17:07: But you've accomplished it by having that law written in your hearts.

17:13: So you don't have to use the works of the law to try to subjugate human nature.

17:20: And be right with God.

17:22: You have the spirit of Christ.

17:25: Which is subjugating your human nature and enabling you to love on a God plane.

17:31: So, The law was just there with Israel to lead them to Christ.

17:38: But you're already there.

17:40: To provoke them to jealousy.

17:43: What the Judaizers are saying is, congratulations.

17:47: Congratulations that you believe in Christ.

17:49: We also believe in Christ as Messiah.

17:51: Congratulations for that.

17:52: We're so glad.

17:54: That Paul could tell you about Christ, so that Christ would lead you to us, so that we could tell you about the law.

18:02: Because don't think for a minute.

18:04: That the blood of Jesus Christ, that the crucifixion of Jesus Christ would be enough for you to be right with God.

18:11: All that was, was so that you could be introduced to us.

18:15: And then we will help you to get right with God.

18:18: And this is, this is the contradiction between them.

18:21: Paul is saying, the works of the law was a means to an end.

18:25: It wasn't the end.

18:27: The Judaizers are saying the crucifixion of Christ is a means to an end, but it's not the end.

18:33: So when it comes to justification, you need all this code of conduct and all these rules and regulations.

18:40: Paul is saying when it comes to justification, you need to believe in the crucifixion and the resurrection of Christ, and that's it, and you're justified and you receive the Holy Spirit.

18:50: And you die with Christ so that you can live with him.

18:54: And it's God who loves Israel.

18:57: And gave himself for Israel.

18:59: And again, the Judaizers are not contending this.

19:02: They're not saying you can be Gentiles outside of Israel.

19:06: They're saying welcome to Israel, but you have to be circumcised.

19:11: He says, verse 21, I do not frustrate the grace of God.

19:17: There's a grace of God here, and Paul is saying, I'm not going to frustrate that, for if righteousness comes by the law, Well then, Christ is dead in vain.

19:27: What, what are we doing here?

19:29: And that's, that's the contention that he's having with the Judaizers and with Peter.

19:34: He had to kind of slap Peter in the back of the head and say, what are you doing?

19:38: What gospel are you preaching?

19:40: Because you're saying to the Gentiles, they're the, the crucifixion of Christ was not enough.

19:45: And, and sitting at the table was an ancient custom that meant fellowship.

19:52: That meant we're all part, we're all one, we're part of the same community.

19:55: I think it's in 1 Corinthians.

19:58: Chapter 5.

19:59: When the man is committing pornea.

20:03: And Paul says, with such a one, know not to eat.

20:10: They're not part of the community.

20:12: And so now, Paul is upbraiding Peter.

20:16: Because Peter's sitting with the Gentiles and eating with them until the Judaizers come.

20:20: And then he's so amazed and impressed with their status.

20:25: That he doesn't want to get on the wrong side of them, Peter, that he gets up from the table and will not sit with the Gentiles.

20:31: And so Paul is saying you hypocrite.
20:35: It is Jewish law that you can't eat with Gentiles, and yet you were eating with Gentiles.
20:41: So you're not keeping the Jewish law, but you're compelling the Gentiles to to keep the Jewish laws.
20:48: You're a Jew who can't keep the laws, but you want to compel the Gentiles to keep it, you hypocrite.
20:55: And by your example, you're turning, even Barnabas was turning away from the true gospel.
21:01: So it's a very sharp contention.
21:03: And that's how the letter starts.
21:04: It's like foolish Galatians, and what do you do?
21:07: How, how quickly you've turned away, and no niceties at all.
21:10: This is urgent.
21:12: So this grace of God by the.
21:17: shed blood of Christ, which was for Israel.
21:21: When Christ was preaching, when he was crucified, Gentiles were not a part of this plan or this picture.
21:28: I shouldn't they're not a part of the plan, ultimately, they, they, they were to be in the plan, but they were not a part of the picture at all.
21:34: All of this was for Israel.
21:36: It's only upon Peter's vision and Paul's ordination into ministry, that now the Gentiles are brought into Israel, not their own thing, not a separate relationship with God, but a relationship with God through the covenant of Israel.
21:52: So there's just one covenant, one people, one community, and the Gentiles are now part of this.
21:56: And this is all God's grace, first on the Jew.
21:59: But also on the Gentile, it's God's grace through the blood of Christ.
22:04: And if, if, if, if we're saying the crucifixion of Christ is not enough, we also need the works of the law to be justified, then all of that horrific suffering that he endured was for nothing.
22:19: So now we come to chapter 3 and verse 1.
22:27: Not pulling any punches.
22:29: It's such a serious issue.
22:32: He founded these churches.
22:34: He established them.
22:36: He set up elders, he educated them, he, he coached the elders, he counseled them, he set the whole thing up, and then he committed them to Christ, and they were on fire, and they understood.
22:47: And now he's come back, and they've embraced the false gospel.
22:53: Oh foolish Galatians.
22:57: Who has bewitched you?
23:00: And the definition of this word bewitched, and it's a very good word in, in the King James, is a very good word bewitched.
23:10: It's based on the, the translation to English.

23:13: This, this word is based on the word fascinate in the Latin.
23:18: Who has fascinated you?
23:20: And fascinate, if you look up the origin or the etymology of the word fascinate, it means somebody has cast a spell on you.
23:29: It's witchcraft.
23:31: Who has cast a spell on you?
23:33: Like, Paul is looking at the Galatians.
23:36: And they're spellbound.
23:39: Who, who's done this to you?
23:41: And I'm going to give you a modern analogy or or parallel to this.
23:48: And it is two things, and I've, I've raised it several times because the, the, the impact of this has gone deep into my soul.
23:58: I've, I've really just taken note of it.
24:02: And what it did to us.
24:04: As, as the covenant community of God.
24:07: And it's two things It's the whole COVID, forced vaccinations, government overreach.
24:17: And the Black Lives Matter movement.
24:20: These two movements bewitched us.
24:23: They fascinated us.
24:26: People of high status put pressure.
24:29: Not just on the world, but on the churches as well.
24:33: And we were fascinated by this, and it was just everywhere.
24:38: And it just, we got all caught up in it.
24:40: So much so, brother turned against brother.
24:44: Brother hated brother, brother betrayed brother.
24:48: And it's like, who has bewitched you?
24:49: What kind of spell are you under?
24:52: Are we under?
24:53: This would be the example.
24:55: Of people of authority just getting the upper hand and getting everybody anxious and nervous and fascinated with their authority and with the spell that they're casting.
25:07: And this is what the scripture must enable us to resist, and this is what Paul is trying to break the spell, you stupid fools.
25:15: You foolish Galatians, break the spell.
25:19: And show them that I even stand up to Peter, and even if an angel from heaven came, I would stand up to that angel.
25:26: Don't be fascinated by authority.
25:29: So there's some witchcraft that has taken place here.
25:33: And they've been bewitched That you should not obey the truth.
25:40: Before whose eyes Jesus Christ has been evidently set forth.
25:46: He knows this.
25:48: Because he established these churches.
25:50: And he preached Christ to them.
25:53: He has been evidently set forth, crucified among you.

25:57: Christ came, or, or sorry, Paul came preaching Christ crucified.

26:03: And if you're going to understand the gospel from Paul, and Paul did not receive it from men, Paul didn't go to Jerusalem.

26:12: And say, hey, Peter, James, John, I've been recruited into the ministry.

26:17: So, what's the story here?

26:18: Do you have any booklets that I could read?

26:20: Can I catch up with you guys?

26:21: He didn't do any of that.

26:23: He didn't do any of that.

26:24: He was taught directly by Christ.

26:27: And he went for years preaching this gospel.

26:30: And when he finally did meet up with the apostles and they compared notes, they said, yep, we're preaching the same gospel.

26:36: You have a commission to the Gentiles, our commission is to the Jews.

26:40: And so he preached this gospel leading with Christ crucified.

26:45: And so Christ crucified was what was set before them.

26:49: It was foolishness to the Greeks.

26:51: It was foolishness to the Jews, but that's what Paul led with, and that's how these churches were established.

26:57: And then he asked this rhetorical question, this only, only one thing I want to know from you, you're, you're very foolish, you have no knowledge.

27:06: But there's one thing I wouldn't mind learning from you, and it's this.

27:10: Did you receive the spirit?

27:13: By the works of the law, or by the hearing of faith.

27:17: Now, this is fascinating.

27:18: This is really interesting, because they're Gentiles.

27:23: So how is it that Gentiles, in their darkness, would even know what the works of the law is, how that whole system, that whole sacrificial system, how does it even work?

27:33: What is an infraction?

27:35: And, and for each type of infraction, how do you make yourself right with God?

27:40: How would they even know that?

27:42: So, because the Judaizers are saying, in order for you to fully receive the spirit and be part of the community, you need to do the works of the law.

27:50: So they're getting all caught up now in the works of the law.

27:53: And Paul is saying, wait a minute, you're Gentiles.

27:57: You have the Holy Spirit.

27:59: Let's just go back to your personal history.

28:03: Was it because you were performing the works of the law so well that that's why you received the Spirit, or is it the hearing of faith?

28:11: And this faith is pistis, the Greek is it's.

28:15: Just confidence In Christ, rock solid conviction.

28:20: But it comes by hearing cue.

28:23: The Greek is like acoustic, the word we get acoustic from.

28:27: So is it the cue of pistis?

28:30: The hearing of faith, so you're Gentiles, you're in the darkness, and I'm preaching the gospel, I'm preaching Christ crucified, it gets your attention, you believe it, and upon belief, you're baptized, you repent, you're baptized, and you receive the Holy Spirit.

28:44: You didn't even know what the system of laws was.

28:48: That's how you receive the Spirit.

28:50: Why are you now working so hard to follow these rules and regulations to be complete in Christ?

28:57: So this, this, Again, going back to chapter two, but this is the heart of the conflict.

29:04: It's the works of the law versus the hearing of faith.

29:09: Works of the law versus hearing of faith.

29:13: Which one leads to justification?

29:14: Which one leads to the receipt of the spirit?

29:16: That's, that's the contention.

29:18: The Judaizers are saying it's by the works of the law.

29:21: So in other words, you're in the household of faith, the Judaizers come, and they say, what are these Gentiles doing in the household of faith, kick them out.

29:32: Kick them out And they can come in properly.

29:36: So get out, knock.

29:38: Stripped down so we can make sure you're circumcised, and then you can come in.

29:43: And when you're circumcised, that's sort of a symbol that you're going to follow all the rules and regulations to be in this house.

29:49: And Paul is saying you've missed the point.

29:52: That all those rules and regulations are to subjugate human nature and develop the god nature, to express the god nature of love.

30:00: The Gentiles have that, and they received it by the hearing of faith.

30:07: Ephesians 2.

30:07: So how did you receive this to the Gentiles?

30:09: Ephesians 2 and verse 1, a different group of Gentiles with the same concept.

30:13: You Gentiles, he's made alive, who were dead in trespasses and sins.

30:19: You had no idea.

30:21: You were dead in trespasses and sins, wherein in time past, you walked according to the course of this world.

30:27: You had no idea about the works of the law.

30:31: You had no idea about righteousness.

30:33: You were in your darkness of Gentile.

30:36: Living Or Gentile dying, you walked according to the course of this world, according to the prince of the power of the air.

30:45: The spirit that now works in the children of disobedience.

30:49: You couldn't have gotten the Holy Spirit through the works of the law because you had no idea.

30:55: Listen now, I think this is fascinating.

30:58: In Romans 10, how Paul reasons with the Romans.

31:03: For Moses verse 10 verse 5, Romans 10, for Moses describes the righteousness, which is of the law.

31:11: So, how did Moses describe the righteousness which is of the law, that the man which does those things shall live by them?

31:19: So this is Moses was given the law, and the whole system of rules and regulations.

31:25: And he said, the man that follows this, this holiness code, that's how you live.

31:31: And so he's pointing back to what Moses wrote in Leviticus 18 and verse 5.

31:37: You shall therefore keep my statutes and my judgments, which if a man do, he shall live in them.

31:44: I am Jehovah.

31:46: So the law is good.

31:48: The law is holy.

31:49: It's by keeping the law and this system of rules and regulations that a man will be able to live.

31:56: The only problem is human nature.

31:59: That That Israel is unable to actually do this.

32:04: And so, therefore, even though the law is righteous, and the law is good, and the covenant is holy, Israel is destined to violate.

32:13: And if you violate any part of this, you've violated holiness, and you've brought the curse of death and condemnation upon yourself.

32:21: So the law is good, and it leads to, it's meant to lead to life, but human nature struggles, human nature being what it is, it's destined for failure, because if you break the law at one point, you might as well break it at all.

32:34: Dropping down on the Romans then it's a great chapter, but, but dropping down to verse 14, I just want to make a point here in comparing it to Galatians 3, where the contention or the conflict is between the works of the law and the hearing of faith.

32:49: This is the which one leads to justification?

32:51: Does the works of law lead to justification?

32:55: Or is it the hearing of faith?

32:56: Well, in a sense, you can say that when ancient Israel sinned, There was a sacrificial system.

33:03: In fact, if you think about Exodus, the relationship between Exodus and Leviticus, Exodus ends with the holy God of the universe, the Creator, moving in.

33:15: To the tabernacle To become a neighbor to the Israelites, which begs the question, how do we live with God as our neighbor?

33:24: That's the the answer to that is the very next book, Leviticus.

33:28: Leviticus begins answering the question, now that God has moved in, and he's our neighbor, how do we live with him?

33:35: He's holy.

33:36: We're not.

33:37: How do we live the holiness code.

33:39: So now, if you sin in the presence of God, there is a system to justify you.

33:47: Wonderful, except for the fact.

33:50: That the system does not cover intentional sins.

33:55: The system does not cover high-handed sins.

33:59: And there's no sacrifice that covers sin once and for all.

34:03: And so you can never be fully justified through the rules, the, the, the rules and regulations.

34:10: So, yeah, the law is meant for life, to lead to eternal life.

34:17: But human nature being what it is, Paul even condemned himself, O wretched man that I am, who shall save me?

34:23: And then he praises Christ.

34:25: So, Romans 10, Paul continues, then, how then shall they call?

34:30: He's saying like, faith comes by hearing.

34:33: And, and that's the way to be saved.

34:34: That's the way to be justified.

34:36: But how then shall they call on him in whom they have not believed?

34:41: How are they going to call on him if they don't piss this, if they don't believe, if they don't have that conviction in him?

34:48: And how shall they believe, again, it's the hearing of faith, so this is about faith, Pistis.

34:55: How shall they believe in him of whom they have not heard, the hearing of faith versus the works of the law.

35:01: It's the same argument he's making here in Romans 10.

35:04: And so, if they don't hear, how can they believe?

35:09: And how shall they hear without a preacher?

35:14: Dropping down to verse 15, and how shall they preach, except they be sent?

35:20: No, but Paul was sent.

35:22: To the point where they stoned him to death, and he got up and he continued to preach.

35:28: That's somebody who sinned.

35:31: A hireling will preach until the going gets tough, and then they're gone.

35:35: As long as it's convenient, as long as there's praise and there's a status associated with it, they're there.

35:43: As long as it's convenient and it enhances their status, they'll they'll preach.

35:47: The minute The sword is on the neck.

35:50: hey, I didn't sign up for this.

35:55: Paul shed blood.

35:57: In his preaching.

36:00: He was sent.

36:02: And so the, the preachers of the true gospel have to be commissioned by God Himself.

36:08: And so how shall they preach unless they be sent?

36:10: How, how will they withstand the contradiction of sinners?

36:14: Unless they be sent As it is written in Isaiah, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things.

36:26: So this is because they're sent by God, and this in fact is speaking of ultimately of Christ.

36:32: But then he says in verse 16, so, so they're sent to preach the gospel.

36:38: To Israel.

36:40: But they have not all obeyed the gospel.

36:43: They heard it, and this is what he says in Hebrews, that the only difference between the gospel that was preached anciently by Moses and Joshua and the prophets, and the gospel that was preached in the first century by Christ and the apostles.

37:01: The only difference was not in the content of the message, but in how it was received.

37:07: They heard it, they didn't believe.

37:10: Here It's the hearing of faith.

37:13: They heard it and believed.

37:15: That's the only difference.

37:15: It's the same gospel.

37:17: In fact, it's the same gospel that Abraham was, was received and preached.

37:25: But they have not all obeyed the gospel.

37:28: Gospel requires obedience.

37:30: For Isaiah says, Lord, listen to what Isaiah says.

37:35: Who has believed our report?

37:37: Believed is Pistus, report is Aku.

37:41: The declaration, the proclamation, the report, the hearing.

37:47: Who's, who's believed what's been heard?

37:49: The hearing of faith.

37:51: Isaiah says, Lord, who's, who's had the hearing of faith?

37:54: This is the very thing that Paul is arguing in Galatians.

37:57: And here in Romans.

38:00: So then, Faith Pistis comes by Aku.

38:04: The hearing of faith.

38:06: Faith comes by a kua and hearing by the word of God.

38:12: We have to preach the word of God.

38:13: That's what has to be heard.

38:14: Christ says, My sheep hear my voice, and they obey.

38:18: But I say, have they not a kua?

38:23: Didn't they hear?

38:25: Yes, verily.

38:26: This is the, this is the only difference.

38:28: It's the same gospel that was preached.

38:30: It's just whether or not it's believed, the hearing of faith.

38:32: But I say, have they not heard?

38:34: Yes, verily, their sound went into all the earth.

38:38: It was preached in all the land, and their words unto the ends of the world, which is what Christ said would happen with the true gospel.

38:47: But I say Didn't Israel know?

38:50: How come they didn't have the hearing of faith?

38:53: It was preached to Israel.

38:55: Didn't they know?

38:56: Well, first, Moses says, I will provoke you, Israel, to jealousy by them that are no people, and by a foolish nation I will anger you.

39:08: So Paul is now taking this prophecy of Moses and saying, Here it is in Galatia.

39:15: That the gospel was meant for Israel.
39:19: But Israel did not have the hearing of faith.
39:21: Even the Judaizers now, they don't have the hearing of faith.
39:24: This crucifixion of Christ, they don't get it.
39:27: And so, because of their stubbornness, God says, I'll provoke you to jealousy by them that are no people.
39:35: So instead of the Galatians bending, To the Judaizers and Peter bending to the Judaizers, the whole point of the Galatians having the Holy Spirit was to provoke the Judaizers.
39:48: To say, you have not obtained that which you've sought.
39:52: And God has given it to the Gentiles.
39:54: But didn't, is Israel ignorant?
39:56: How come they're not responding to the gospel?
39:58: Well, first, Moses says, I'm going to provoke Israel to jealousy by them that are no people, and by a foolish nation, will he anger them.
40:06: But Isaiah is very bold and says, I was fond of them that sought me not.
40:14: Galatia wasn't, the Galatians were not seeking the God of Israel.
40:18: Israel was seeking the Messiah.
40:21: Galatians were not.
40:22: But they were found.
40:23: The Messiah was found by the Galatians.
40:26: I was found of them that sought me not.
40:28: I was made obvious unto them that asked not after me.
40:33: And that's where Paul says to them, the crucifixion of Christ is what I preach to you.
40:38: He was made manifest to you.
40:41: And you accepted him.
40:43: But to Israel, he says, all day long, I've stretched forth my hands unto a disobedient and gainsaying people.
40:53: That is the Judaizers.
40:55: They, they think they're righteous, but they're disobedient and they're not obeying the gospel.
41:01: So, going back to Galatians now, so, yeah, I just wanted to make sure that this argument is very clear.
41:06: The contention between Paul and the Judaizers, these are the people, Paul, Barnabas, the Judaizers.
41:14: These are the people, but the content in conflict is the works of the law or the hearing of faith, which one justifies.
41:23: It's not which one sanctifies.
41:26: It's not, you know, which, what, what's required or not required, and what's valuable or not valuable.
41:31: This is not the contention.
41:33: The contention is, what makes us right with God, so that we can have a relationship with Him.
41:38: What justifies us?
41:40: And the spirit is what the end.

41:46: Results Of the law was supposed to be.

41:50: And so, by not going after the works of the law, which cannot change human behavior, instead, by faith, They have received the spirit, and with that subjugated human nature.

42:05: And so, how does this happen?

42:06: By works of the law, you get the spirit or by the hearing of faith?

42:11: He says, this is only what I learned of you.

42:14: You Gentiles.

42:16: Did you receive the Spirit by the works of the law, or by the hearing of faith?

42:21: Are you so foolish?

42:23: Let me, let me see if I understand this correctly, because I've been away from you for a few years, maybe I'm missing something.

42:30: Help me understand what's happened here.

42:32: Are you so foolish?

42:34: Having begun in the Spirit, you're justified before God by through faith, and you've received the Holy Spirit.

42:41: This is how you started your walk with God.

42:44: Having begun in the spirit, are you now trying to be made complete by the flesh?

42:50: Is, is, is that what you're doing?

42:52: So The crucifixion of Christ, his shed blood.

42:58: was to give you the spirit, so that you could be led to the Judaizers, so that they could now weigh you down with rules and regulations, because that's how you're going to be made perfect.

43:10: You're going to start with the spirit, to try to be perfect with flesh.

43:16: I'm just trying to get my head around what, what's your theology here?

43:20: That the crucifixion, the blood of Christ, his suffering is not enough.

43:25: For justification.

43:27: For Christ is the objective of the law.

43:32: This is what he says in Romans 10.

43:36: What are you doing?

43:37: You've accepted Christ.

43:39: Christ lives in you.

43:40: Well, he says he's explaining to Romans here.

43:43: The Gentiles in Rome.

43:45: That Christ, that's what the law was all about.

43:49: All these rules and regulations and the moral code and the, all the entire code, the 613 rules and regulations, all of that was to show them the character of Christ.

44:01: How to live like Christ.

44:03: The Holy Spirit does it from the inside out instead of trying to do it from the outside in, which, which would never work.

44:10: And so you have the Holy Spirit, you have Christ in you, living in you.

44:14: That's the whole point, that's what the law was trying to lead you to.

44:17: So you're, you're starting with Christ in you.

44:20: And then you're, you're going backward to the law, so that you can understand what Christ in you is.

44:27: Christ is the objective of the law for righteousness to everyone that believes.
44:32: You're, you're already there.
44:33: Why are you going backwards again in Romans 13:10.
44:36: Love works no ill to his neighbor.
44:38: That's what these rules and regulations are all about.
44:40: Don't work any ill to your neighbor.
44:42: Well, love works no ill to his neighbor, and he's gonna show us in Galatians 5 that love is the fruit of the spirit.
44:49: You have the spirit, you have love.
44:52: It works no ill to his neighbor.
44:54: Therefore, love is the fulfilling of the law.
44:58: The the law leads to love.
45:01: And if you have Christ in you, there's no law against that.
45:04: There's no law.
45:05: You're, you're expressing love from the inside out instead of trying to get it from the outside in.
45:10: Back to Galatians 3, have you suffered so many things in vain?
45:15: If it be yet in vain.
45:17: He, he knows the history of Galatia.
45:19: He knows the persecution.
45:20: He knows the suffering that they all went through.
45:23: And now you're, and by the Jews, by the way.
45:26: And now, You're turning to the Judaizers was, was all that suffering a waste?
45:33: Or maybe it's not over yet.
45:35: Maybe you'll snap out of your, you're being spellbound by these people.
45:40: He says, he therefore that ministers to you in the spirit, and if we look up this word ministers, it actually means supplies you.
45:48: So God that supplies to you the spirit.
45:51: And works miracles among you.
45:55: Help me understand, like, what's your theology here?
45:58: When, when God supplies you the spirit and works miracles among you, does he do it by the works of the law?
46:05: Or by the hearing of faith.
46:08: All of that miraculous movement of the spirit among you, and I was there, we all, we saw it together.
46:14: We experienced it together.
46:17: Did it come because you had mastered the works of the law, and that's why you experienced these things, and that's why you received the spirit?
46:24: Or did you receive the Spirit because of the hearing of faith?
46:28: And then were miracles done done among you by the Spirit because of the hearing of faith.
46:33: This is the contention.
46:34: So you guys tell me your own experience, what, what, what do you think?
46:38: And now he says this.

46:41: Even as Abraham believed, and it was accounted to him for righteousness, this verse number 6 is like the killer verse.

46:49: It's like the Judaizers are these Pharisees, these, these scribes, these people of high rank, well educated, high authority, lots of historical understanding and context, and, and great teachers.

47:03: And they're pulling out of the deck, the Moses card.

47:06: Hey, we've got the authority of Moses here.

47:10: You guys have to be circumcised.

47:12: You guys have to follow these rules and regulations.

47:14: Welcome to the community.

47:16: I'm glad that Christ Christ's blood introduced you to the community, but don't think that you're in.

47:24: Don't think that the blood is enough.

47:27: thank you for the blood to introduce you to us.

47:30: But now that you've been introduced, let us educate you on what's required to be right with God.

47:35: So says Moses.

47:37: Paul says, OK, you've been bewitched by these Judaizers.

47:43: They're pulling Moses.

47:45: Let me go deeper into the deck, and I'm pulling out Abraham.

47:49: I'm gonna pull Abraham.

47:50: How about that?

47:52: The Abraham card trumps Moses.

47:56: So he says, even as Abraham believed God.

48:00: And it was accounted to him for righteousness.

48:01: So he takes this whole contention.

48:05: Between the works of the law and the hearing of faith.

48:09: The works of the law is being pressed by those that have the Moses card, who are of high rank and authority.

48:16: And Paul says, I can do better.

48:19: Let me pull out the Abraham card.

48:21: And let me show you how Abraham, the very beginning, and nobody's gonna try to argue with Abraham.

48:28: We want to be sons of Abraham.

48:31: He believed God, the hearing of faith.

48:35: He heard God and he believed, and that was accounted to him for righteousness.

48:39: So I, I just think a couple of verses here, Philip Philippians 3 and verse 4.

48:44: He says, though I might also have confidence in the flesh, if any other man thinks that he has whereof he might trust in the flesh, I more.

48:53: Paul is saying these Judaizers that have you spellbound, I have greater credentials than they do.

49:00: Circumcised the eighth day to the tea of the stock of Israel, of the tribe of Benjamin, Abraham, Israel's first king, a Hebrew of the Hebrews, as touching the law, a Pharisee.

49:15: Concerning zeal, persecuting the church, touching the righteousness which is in the law, blameless, he did everything he could.

49:24: He was all in.

49:26: He says in the very letter to the Galatians, he opens it by saying, And I profited in the Jews' religion above many my equals in my own nation.

49:35: In other words, you're impressed with these people.

49:38: I outshone them.

49:39: They would sit at my feet to learn from me.

49:43: Being more exceedingly jealous or zealous of the traditions of my fathers, I was just totally in.

49:51: And that the idea of Christians deviating from the law, and the works of the law, I authorized their death.

49:57: I went out hunting them.

49:59: And none of these Pharisees could hold a candle to me.

50:02: That's who Paul is.

50:03: And so they're holding up the Moses card, trying to contend with Paul.

50:08: This brain of Paul, the depth of conversion, the, the height of intellect.

50:14: He's like, they're pulling the Moses card on you.

50:16: Let me pull out the Abraham card.

50:17: It's amazing.

50:19: He says here, did I jump first?

50:21: Did I stop it?

50:21: Yes, where was I?

50:23: Galatians 6, yes.

50:25: So, even as Abraham believed God, and it was accounted to him for righteousness.

50:32: Verse 7, know you therefore, because Abraham is the beginning.

50:38: And it started with his faith.

50:41: Know you therefore that they which are of faith, these are the ones that are the children of Abraham.

50:49: In other words, those Judaizers that are of the works of the law, they're not children of Abraham.

50:57: Those who accept Christ.

50:59: And accept His crucifixion for their justification through faith.

51:03: These are the children of Abraham.

51:06: Know you, therefore, that they which are of faith.

51:10: Again, it's this contention, works of the law or hearing of faith.

51:13: The same are the children of Abraham.

51:16: And the scripture, listen to how Paul reasons is just again, I, all, all we can do is kind of scratch the surface, and then we'll grow in the grace and knowledge of the Lord, and then we'll come back to Galatia, and we'll say, well, Paul was saying so much more here.

51:30: But at least we're scratching the surface.

51:36: And the scripture Foreseeing.

51:41: That God would justify the Gentiles.

51:43: Let me just get my light here.

51:47: The, the scripture foreseeing that God would justify the Gentiles.
51:53: Man.
52:02: The scripture foreseeing that God would justify the heathen, how?
52:06: Through faith.
52:09: It, it wasn't, it was never from the beginning, it was never intended that the Gentiles would be justified through the works of the law.
52:18: So the the Hebrews have this whole system of how to live with God.
52:23: And, and how to be just before him when you commit a trespass.
52:28: Well, here's the sacrifice, do that, you're, you're now just before God, but that's your whole life.
52:34: That's your whole life because you're just full of sin and iniquity.
52:38: And, and, and if you ever do anything that's high-handed, well, there's no sacrifice for that.
52:43: That's just the death penalty.
52:45: and so, Gentiles, now, how are we going to include Gentiles?
52:49: Is it by teaching them this whole system of works?
52:53: And then if they can perfect it, then we'll give them the spirit.
52:57: No, the scripture foreseeing that God would ultimately justify the heathen through faith.
53:04: Preached before the gospel unto Abraham.
53:08: Same gospel, the gospel has never changed.
53:11: It's never changed.
53:12: It begins with Adam and Eve.
53:15: Genesis 12 is where we see the mechanism of how the promise to Eve would be fulfilled.
53:24: The, the, the, the crushing of the serpent's head through her seed.
53:29: Well, Abraham is how that's gonna happen, the seed of Abraham.
53:33: And so the gospel has never changed.
53:36: It's whether or not we believe it.
53:38: And so, He says here would justify the heathen through faith.
53:45: Preach the gospel unto Abraham, the gospel, not a gospel, the gospel.
53:49: There's only one.
53:50: And it was preached to Abraham, saying, In you shall all nations be blessed.
53:56: Let's just go back to Genesis 12 to see that.
53:59: Now Jehovah said unto Abraham, Get you out of your country and from your kindred, and from your father's house.
54:08: Listen.
54:09: Unto a land that I will show you.
54:13: This is the whole, the whole point is about this, this, the righteousness of the covenant, the holiness of the covenant.
54:19: It's a people, it's their god, it's the land, and it's the the law.
54:27: And I will make of you a great nation, and I will bless you.
54:32: And make your name great, and you shall be a blessing.
54:35: And I'll bless them that bless you, and curse him that curses you, and in you shall all the families of the earth be blessed.

54:45: Paul is saying right here, the Gentiles are included in the gospel.
54:50: Right here, the Gentiles will have access to salvation.
54:55: Excuse me, Abraham knew it from the beginning, but the very establishment of the covenant.
55:00: Included provision For the Gentiles to come in Now, what's fascinating.
55:08: About what Paul is doing.
55:11: Is he saying that Abraham or Abram?
55:15: was justified.
55:18: And, and, and counted righteous because of his faith.
55:23: The Judaizers are saying you can't be justified.
55:28: Faith in the blood of Christ is not enough.
55:30: You can't be justified by that.
55:32: You have to do the works of the law to be justified.
55:36: So says Moses.
55:38: Paul with his big brain goes into the deck and pulls out Abraham.
55:44: And he says, Abraham, hmm, let's go back to Abraham.
55:47: Because it's his faith.
55:50: That made him justified before God.
55:53: And then he goes to Genesis 12, deliberately to say, hmm.
55:58: Look at this.
55:59: Look here in Genesis 12, when Abraham received the gospel to include the Gentiles, he was uncircumcised.
56:09: He was more or less a Gentile.
56:11: Receiving the word of God through faith uncircumcised.
56:16: And here in Genesis 17, 5 chapters later in the Torah, this is my covenant which you shall keep between me and you and your seed after you.
56:27: Every man-child among you shall be circumcised.
56:31: Circumcision is the works of the law.
56:35: Righteousness came to Abraham by faith when he was uncircumcised.
56:40: The Judaizers have no leg to stand on.
56:43: Romans 4:10.
56:46: How was it then reckoned?
56:48: When he was in circumcision or in uncircumcision, not in circumcision, but in uncircumcision, and he received the sign of circumcision as a seal of the righteousness of the faith which he had yet being uncircumcised, this is just absolutely brilliant.
57:07: This is a mic drop, mic drop.
57:10: The Judaizers are done.
57:13: He received the sign of circumcision as a seal of the righteousness of the faith, which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.
57:32: So, there's, there's so much more, to Galatians and we're just in chapter 3.
57:38: I had intended to go a little bit further, but I think just in the entrance of time and And there's a lot here, we just sort of have to take it in chunks, so that we can digest what this

incredible apostle is teaching, and, and withstanding the, the, how shall I say the What's the word I'm looking for?

58:00: What kind of influence is this?

58:03: The, the, the, the, the degrading influence of the Judaizers.

58:08: I mean, it's, it's like, my mother would say, if we said anything that was just outrageous, she would say, what a cheek, how cheeky.

58:16: The Judaizers are, are cheeky.

58:18: What, how rude, how, how inconsiderate.

58:22: How, how it's almost like remarkable in a very negative way, that they're actually saying the crucifixion.

58:29: The suffering, the shed blood of Jesus Christ, the faith that Christ had, the, the, the passion and the love that he had for Israel.

58:40: Wonderful, not enough.

58:42: We will help you get to the finish line.

58:45: And Paul is saying, absolutely not.

58:48: And how dare you, Peter, to go to their side.

58:52: This is of the devil.

58:54: So that is the first part of Galatians 3.

58:57: God willing, we'll continue.

58:58: I don't think we'll finish Galatians 3, next week, but God willing, we'll continue it.

59:03: As I say, chapters 3 and 4 of Galatians, right in the middle, and this is really the heart of the doctrinal argument.

59:12: And I just think it's, it's quite amazing how Paul is breaking the spell, that the, the Galatians have been bewitched by status, and Paul is breaking the spell.

59:22: So that they can come to their senses and acknowledge that it's by the hearing of faith.

59:28: The the faith of Christ.

59:31: The recognition of the profound sacrifice.

59:37: To redeem Israel, and how Gentiles are now grafted in and part of the covenant community.

59:44: So that is Galatians chapter 3.

59:48: Now, I will not be in Burlington this coming Sabbath, but we will have our regular Sabbath service and Deacon Jan will be bringing the sermon for us this coming Sabbath, so we're looking forward to his edification, and that is at 1:30 Eastern time as always here on the Rumble Channel.

1:00:17: Let me just, before I close, I'll just check the, the chat to see if there's anything there that I do need to respond to.

1:00:28: Let's see, Brother Nate, God's genius never ceases to amaze me.

1:00:34: Me too, brother.

1:00:35: So it's just amazing.

1:00:37: He has always and will always have it figured out.

1:00:39: We need only to trust that genius and love, and this is a very important point because what differentiates the true God from all the fake gods is he says he declares the end from the beginning.

1:00:52: And from ancient times that which is not yet done, saying my counsel or my plans shall stand.

1:01:00: Nobody can withstand them.

1:01:02: And from ancient times, Gentiles were to be included.

1:01:07: Gentiles were to be blessed, Gentiles were to access salvation.

1:01:10: As it unfolds, we get a richer understanding.

1:01:14: There's a phase where Gentiles are included deep inside the covenant community to provoke the covenant community to jealousy.

1:01:22: And then there's a further extension and all families of the earth will be blessed and have salvation.

1:01:28: But there's a, there's a window now that we have to really press into and lean into.

1:01:33: Your dedication is very much appreciated.

1:01:35: Thank you so much, Sister Rosebud.

1:01:38: Yes, God's genius is awesome.

1:01:40: What an eye-opening Bible study.

1:01:42: Praise God.

1:01:42: Thank you.

1:01:43: Thank you so much for this study.

1:01:44: Thank you, Merlene.

1:01:45: Thank you, Judy and Chuck, praise God.

1:01:48: And I see, Brother Willie is here as well.

1:01:51: Nice to see you, brother.

1:01:52: In fact, we have to thank Brother Willie.

1:01:53: He's the one that asked me, hey, can you cover the Book of Galatians?

1:01:58: And I'm so glad, Brother William, that you asked that.

1:02:01: it's rich, and I think it, it came at the right time.

1:02:04: Maybe if we studied it earlier, we wouldn't have had enough context to pull out of it what we're pulling out of it now.

1:02:10: So thank you, Brother William.

1:02:12: Thank you so much, brethren.

1:02:13: We love you, we appreciate you.

1:02:15: We're on this learning journey together.

1:02:17: What a gracious and mighty God we serve.

1:02:20: Amen.

1:02:20: God bless.